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Editorial Note

We welcome you our valued readers, contributors, subscribers and supporters to Volume 4; issue Number 1 of the Zambia Journal of Education (ZAJE). The Editorial Board of ZAJE is very happy to publish this issue of the journal. It is very gratifying that you are associated with the journal by either being its reader, contributor or subscriber.

The journal is published bi-annually by the School of Education of the University of Zambia through its Editorial Board. Contributions of articles are invited from researchers, teacher educators, institutional managers, teachers, and other practitioners of education in Zambia, the sub-region and beyond.

The journal seeks to provide a forum to these education professionals for the dissemination of current views and ideas on education practices, policies and development, and research findings in Zambia. Contributions may discuss issues or present research findings in primary/basic schools, secondary/high schools, tertiary level institutions and/or management and support sectors. Articles that address education issues in other countries, but show how these would benefit Zambia, will be considered on merit. It is the wish of the School of Education to contribute to the development of the Zambian education system and the country as a whole through this journal. Consequently, the Editorial Board urges academics in the School of Education and other educational professionals to engage in research that would answer a number of questions in Zambia’s education system and use this journal to disseminate their results to the country and beyond. We wish to transform university scholarship into practice that helps the Zambian education system to strengthen and benefit its various target beneficiaries better.

The Editorial Board would like issues of ZAJE to include articles in four major thematic areas, namely; reports on researches conducted, including progress reports on on-going research, reports on academic or professional seminars, discussions on current issues in education, book reviews. Our Author Guidelines are available on the University of Zambia website (www.unza.zm) under School of Education, journals section.

The current issue has the first two articles focusing on teaching History and Religious Education, respectively. The third article explores HIV and AIDS prevention messages in high schools and examines role of context in their assimilation. The fourth article is a research report on alternative education as a panacea to the effects of lack of adequate senior secondary or high
school education in Kapiri Mposhi district in central Zambia. In the fifth article, the focus of discussion changes to harmonization of curricula and qualifications in higher education in Africa. Lastly but not least, the sixth article explains the contribution of behavioural theories of learning to education generally.

It is hoped that these articles will provoke further research and discussion on these and other topics of national interest in education.
Acknowledgements

The Editorial Board extends sincere thanks to the Dean of the School of Education for the leadership and encouragement in the promotion of scholarship in the School through this journal. The experts in various disciplines who agreed to review the articles in the journal are acknowledged and thanked for their unbiased assessment of the subject content for accuracy and acceptability of the articles. The Board also sincerely thanks the printers for the good partnership exhibited and for the excellent work done in producing this issue of the journal. Finally, the Board is grateful to the management and senior academics of the University of Zambia for promoting scholarship among teaching and research staff in the university. ZAJE is a product of their valuable leadership.
Teaching African History Using Proverbs: An innovation in pedagogy

Nyambe Sumbwa, University of Zambia

Teaching Zambian Traditional Religions in Religious Education: Methodological considerations

Dr. Austin M. Cheyeka, University of Zambia

Youth at the Crossroads: An exploration of HIV and AIDS messages in high schools and the role of context in the assimilation of these messages

Lydia Mukuka, University of Zambia

Alternative Education: A panacea to effects of lack of high school education for girls in Kapiri Mposhi district

Alnot L.H. Moonga, Moses Changala, University of Zambia & Caroline Kasonde

Harmonisation of Curricula and Qualifications in Higher Education in Africa

Prof. Chanda P. Chishimba, Dr. Kalisto Kalimaposo & Innocent Mulenga, University of Zambia

The Contribution of Behavioural Theories of Learning to Education

Dr. Sophie Kasonde-Nga’andu, Tomaida Milingo, Nicholas Haambokoma & Farreli Hambulo
PROVERBS: AN INNOVATION IN PEDAGOGY

Mr Nyambe Sumbwa is a Senior Lecturer in the Department of Language and Social Sciences Education at the University of Zambia. He holds a Master of Arts Degree in History from the University of Zambia and won a prize for being the best student of African History in the third year of his undergraduate study programme (1971 – 1975). He mainly teaches History Teaching Methods, supervises postgraduate students, researches in various aspects of Zambian culture and is author of Zambian Proverbs and other scholarly works.

Abstract

This article is in the area of pedagogy. It propagates the use of proverbs in the teaching of history and explains both the advantages of the proposed method and its procedural aspects. In explaining the use of proverbs approach to teaching history, the article provides a specimen lesson plan on ‘Lozi Economic Activities’ and fully illustrates each of its stages. The author also makes it clear that the method is more suited to the junior secondary level of the Zambian Secondary School system generally and particularly to those areas or topics of the syllabus that deal with the activities of the country’s ethnic groups. The article begins by reporting that the method being propagated was successfully tried with the University of Zambia Secondary School (UNZA-Sec) class in the 1990s.

Introduction

It is on historical record that the main force behind the colonization of Africa was economic. Contrary to their religious teaching: “Thou shalt not covet,” the Europeans of the Industrial Revolution era, viewed the resources of Africa with enormous lust and greed. Britain, France, Germany, Belgium and other European countries found the earlier and indeed, informal means of expropriating Africa’s wealth no longer tenable. Political control was then considered imperative not only to ensure markets that were free from the competition of other powers but sources of raw materials for their national industrial undertakings as well.

While effecting their political control over the continent however, which made them realize their economic wishes, the Europeans directed their attention to another sphere of African life too. They waged war on African beliefs, traditions and values. Everything African was considered primitive, devilish or undesirable. And with the aid of their advanced technology generally and their military superiority over the African peoples in particular, they managed to undermine and or destroy a great deal of the continent’s cultural heritage. This cultural war was mainly aimed at a mesmerization of the African mind, which would ensure Africans’ perpetual submission to the
colonizer and hence the latter’s continued exploitation of the content’s material and labour resources.

Just as the Africans fought for the political emancipation of the African continent, so too did they fight and continue to fight for the decolonization of their way of thinking and the revival and/or rehabilitation of their culture. This they believe will restore their self-respect and dignity, promote their development, as well as contribute to human knowledge and well-being. These sentiments are a usual feature in the speeches and writings of many an African statesman, politician, scholar, etc. Among the earliest African intellectuals to give expression to them was Dr. Edward Blyden, then President of Liberia College, when he addressed the college in 1881 thus:

*We must not think that the Anglo-Saxon methods are final, that there is nothing for us to find for our own guidance and that we have nothing to teach the world ... When we receive impressions from without we must bring from our own consciousness the idea that gives them shape; we must mould them by our own individuality ... Let us depend on it that the emotions and thoughts which are natural to us command the curiosity and respect of others far more than the showy display of any mere acquisitions which we have derived from them, and which they know depend more upon our memory than upon real capacity ... Let us do our own work and we shall be strong and worthy of respect; try to do the work of others and we shall be weak and contemptible.*

(Blyden, 1881).

While this kind of speech must certainly have been rare on the African continent at the time, its spirit grew and continues to manifest itself all over the continent at present.

Professor Ki-Zerbo (1960) wrote of the need for education “in Africa” to be “African” and that it should be “based on an infrastructure of special culture and grounded on the special exigencies of African progress in all fields.” His notion that African education is a “galvanizer of African values” was echoed by Nyerere (1968) when he wrote that education in Tanzania ought to be for the promotion of that country’s “socialist values” viz: self-reliance, cooperation and egalitarianism.

Besides prominent personalities like the ones cited above, the call for cultural revival has been made by many others, too numerous to mention. There have been calls for the revival of such African practices as communal interdependence for instance, respect for the old and/or care of the old and incapacitated as was the case under our extended family system. While some such calls appear in literal works of scholars and academicians others are found in publications of people with humble education and written in local languages.

It should be noted too, that this drive for cultural restoration and/or promotion has not been confined to individuals. Rather, it has been the concern of organizations (private, governmental and inter-governmental) as well. The Black Consciousness Movement’s struggle in South Africa during the early nineteen seventies testifies to this contention; as does the existence of “The Centre for Bantu Studies” in Dakar Senegal.

It is my belief in this spirit, as well as my desire to contribute to its demands, that this paper is being written. It is a pedagogical based paper, propagating the application of African proverbs to
modern history teaching. The method was tried on University of Zambia Secondary School (UNZA-Sec) class pupils in the 1990s and is very much suited to the junior secondary school level of the Zambian educational system.

The Meaning of Proverbs

The word proverb has been variously explained by different authors. Milimo (1972) has referred to them as “summarized expressions of short, easily memorable stories which our “forbearers” devised as…means of teaching about life.” Basic to this definition is the shared view that proverbs are instructional statements. Ocitti (1973) subscribes to this when he says that proverbs were used to convey moral lessons to children and so does Sumbwa (1993), when he assigns to them a guiding undertaking.

Besides their instructional character, proverbs are also noted for their duality of meaning (i.e. the literal and figurative meanings) and their having arisen out of people’s experiences.

Current Methods in History Teaching

History teaching is carried out through a variety of methods. These include the oldest method called the lecture, activity based ones such as map-study, picture-study and note-making; as well as those involving simulation and drama, project work, radio broadcasts, film viewing, seminars and workshops.

By no means exhaustive, this large array of pedagogical approaches to the teaching of the subject implies a number of facts. First, the issue of historical methodology has received a great deal of attention. Second, no single method is suited to the effective transfer of all manner of historical knowledge and/or skills from one person to another. Third, not all methods are suited to every kind of learner. Fourth, some methods are cheaper and/or simpler to apply than others.

Aside from these facts, it is a matter of common sense that this avalanche of teaching methods arose from the need to facilitate and improve learners’ learning. The involvement of the learner in the teaching/learning process ensures three basic things.

(i) Sustenance of Learner Motivation

The variety of activities pupils are involved in when using these methods prevent boredom. They ensure that learners are alert and active for much of the time, if not throughout the duration of the lesson. This helps them follow what is taught with a high degree of concentration.

(ii) Meaningful Learning

Meaningful learning is another benefit which activity methods bestow upon the learners. This advantage arises from the employment of teaching resources and/or aids by teachers who apply these methods. For instance, presentation of pictures illustrating the burning of villages by slave raiders, the axing to death of a captive who failed to walk the long distance to the coast due to illness or fatigue, or the whipping of some captives on board a ship is much more meaningful to the learner than simply talking about these things. This is because it enables the learners to have a better perception of the horrifying occurrences of the slave trade than if they were to entirely depend upon the teacher’s narration and their imagination.
Durability of Leant Material

By involving the learner in lessons, activity methods do not only prevent boredom or greatly reduce it as stated above, but they also ensure that what is taught has a lasting imprint on the learner’s mind. This is because the active role the learner plays in learning, enables him/her to find out some of the material content himself/herself. These twin issues of pupil involvement in a lesson and pupil discovery of facts, constitute a solid foundation for the knowledge gained, which make it more durable than that obtained through the passive medium of the lecture.

With this brief analysis of existing methods, one might question the necessity of proposing another method. This is because of the multiplicity of existing methods and the profound effectiveness of most of them. Notwithstanding this, however, proposition of the proverbial method is immensely justified; as will be seen from the next section.

The Case for Utilizing Proverbs in History Teaching

The multifilicity of methods currently in use in the teaching of history, requires justification to be made for any new method one may propose for use in teaching this subject. It is in this regard that this section has been written. It discusses the reasons why the proverbial method is worth utilizing in teaching the subject to pupils.

The first is that a proverb constitutes a historical document. Like pictures, maps and written documents (primary/secondary) a proverb bears historical information of some kind. Since some of this information is of great relevance to some of the topics in the primary and secondary school history and social studies syllabuses, I consider it necessary that this potential tool of learning be utilized.

Secondly, this method is worthy of application since it has the advantages that apply to other activity methods. A good example is that of pupil involvement. Like other activity methods the proverbial one has great scope for pupil involvement. Indeed, it can be argued that its scope or capacity in this regard is far much greater than that of any other method. This is because unlike the other methods, the proverbial one is so simple and straightforward (in one respect) that it does not entail much comprehension and/or interpretation on the part of the learner before he/she can effectively participate in the learning process.

Reference to this method as being “simple and straightforward in one respect” has an important implication, which in turn accounts for yet another significant argument in favour of its use. The implication here is that the method, though simple has some measure of complexity, bearing upon the hidden nature of the moral/philosophical meanings of the proverbial statements it employs. This complexity implies that the pupils on whom the method is applied, simultaneously get involved in exercising their cognitive skills of thinking and reasoning as they learn. In view of this, and owing to the fact that the development of such skills are among the functions of history teaching, the worthiness of the “proverbial method” in this respect cannot be over-emphasized.

Another good reason for advocating this method is that it is both correlative and integrative in character. The former implies the possibility of linking the order of teaching History with that of
other subjects like Zambian Languages and Geography; while the latter points to that of teaching History concurrently with one or two other subjects.

Three Zambian curriculum subjects that could be correlated or integrated with history when applying the proverbial method are Zambian Languages, Geography and Religious Studies. In addition, non-curriculum subjects exist which may equally be taught together with history, e.g., issues pertaining to customs, beliefs, morals, etc. Although these aspects of our culture are not catered for in the school curriculum, there is no reason why a history teacher cannot integrate them in teaching whenever chance arises. Nobody will blame one for teaching the importance of patriotism and national unity for instance, or any values designed to discourage un-desirable tendencies in society.

The promotion of self-learning is another advantageous aspect of this method. Once pupils have learnt the discernment of historical material from proverbial statements, they will automatically become capable of learning historical material that come their way through proverbs. They will learn, for instance, that the Logbara were cultivators by simply looking at their proverb: “The absence of the hoe is the joy of hunger.” Similarly, they will tell that these people were pastoralists and that they used their cattle for dowry payments, by a mere look at their other proverb: “A baby girl means beautiful cows.” Because self-learning is of great aid to memory and the retention of knowledge, it should be obvious as to why this aspect of the method makes its application imperative.

This method is equally recommended for its accuracy of information. Proverbial material has a high degree of accuracy. This is because proverbs are experiential in nature, i.e., they arose from men’s observations of their surroundings. This means that the literal meaning of proverbs point to definite occurrences in the history of the societies in which they are used. A pertinent example is the Chewa proverb: “If the cock is all wet, there is no sale.” This undoubtedly shows that the Chewa reared chickens and that one of the things they did with these was to sell them either to fellow Chewa or foreigners like the Chikunda with whom they came into contact. The last but by no means the least of the factors necessitating this method is that of cost. Whereas most other methods depend upon the procurement of expensive resources such as textbooks, atlases, stencils or duplicating paper (not to mention radios, projectors, film-strips and other more costly resources), the proverbial one is not that costly. What one requires for a lesson is only a few proverbs (3-5) which one could list on five to six sheets of paper for purposes of group work or even on the chalk board in the absence of paper. That a school head may need to purchase a few proverbial books to facilitate the use of this method cannot be denied. However, this does not invalidate the cost argument. For, unless the books sought are for use in other departments, their number is likely to be very small and so will be the amount of money to be spent on them.

The importance of costing in one’s life cannot be over-emphasized. This is because the less one can spend on one item the greater is the chance of saving for the purchase of other items. It is partly in this vein that the propagation of this method should be looked at. Zambia, like many other African countries has liquidity problems. A discovery of cheaper methods in many aspects of her life (including pedagogy) will facilitate her savings for other expenditures.
The Application of Proverbs to History Teaching
The success of any method depends largely upon the proper manner of its utilization. A teacher using a map as a main resource of his/her lesson, for instance, is certain to achieve good results if the map he/she uses is clear (i.e., not marred by unnecessary detail), relevant and appropriate to the lesson at hand and if he/she asks questions that are good and relevant. A teacher’s achievement of good results will equally be facilitated by his/her amplification of the answers his/her pupils give to the questions he/she poses. It is important to note too, that even the unfairly condemned lecture method can achieve greater yields if its ingredients, viz: the teacher’s enthusiasm, variation of voice to minimize boredom, gestures and what I might term “harmless” exaggerations are taken into account during its employment – as was the case in African traditional education. Kapaale (1984) testifies to the latter when he declares: “Yet if teachers could use the telling teaching method with the same interest as indigenous teachers did, they could make their lessons as interesting to pupils as those conducted in indigenous settings.”

What has been said above is very true of the proverbial method. It cannot and indeed, should not be expected to succeed unless it is properly applied. And proper application of this method, i.e., one that will enable pupils gain maximum benefit from it, depends upon the following guidelines:

(a) Teacher’s determination of a topic suited to the method
This is important because not all lessons can be taught using this method; nor are there proverbs that are suited to the teaching of every topic in any country’s history curriculum.

(b) Teacher’s choice of relevant proverbs to the topic of study
The proverbs to be used in the lesson should be well suited to the essential facts of the lesson. For instance, although the Lozi proverb: “A basket of food is a basket of life” is suited to a lesson on “Lozi Industrial Activities,” since it indicates the people’s involvement in basketry,” it is not in any way relevant to one on “The Food of the Lozi people.” Its irrelevance to the latter lies in the fact that, despite its reference to food, the proverb does not specify any kind of food the Lozi people eat or could have substituted on in the past.

(c) Use of few proverbs in any given lesson
Since the proverbial method involves class discussion of all the provided proverbs, it is necessary to keep the number of proverbs as small as possible. A range of 3 to 5 proverbs is recommended for use in any given lesson. Any number in this range is, I believe, sufficient to provide the basis for any lesson, particularly because there is ample scope for bringing in other material in the lesson through probing or direct exposition when this kind of method is applied.

(d) Provision of only one proverb for each fact in the lesson
Usually, our Zambian and indeed African languages in general have two or more proverbs relating to one historical fact concerning a particular ethnic group. For instance, the Logbara proverbs: “No digging no food,” “the absence of the hoe is the joy of hunger,” and “a naked hoe does not dig a field” – all point to the historical fact that these people were farmers or cultivators. It is advisable when teaching about the economic activities of these people to use only one of these proverbs to teach this fact. This will facilitate the use of other proverbs to teach other facts.
(e) Presentation of the proverbs to pupils in their English literal translations
This ensures their comprehension by all the class members even if they were from different ethnic groups.

(f) Ensuring pupils’ awareness of the symbolic meanings of the proverbs being used, This enables to know the moral or virtuous teachings those proverbs embody.

(g) Presentation of other pertinent facts of the lesson not inherent in the proverbs.

(h) Preparation of a lesson plan to guide one’s lesson (see specimen lesson plan below).

**Specimen Lesson Plan for a ‘Proverbs’ based lesson**

Teacher : Timothy Nzala  
Subject : History  
Grade : 8A  
Number : 40  
Date : 16/06/2012  
Time : 9:20 – 10:00

**Topic** : Lozi Economic Activities

**Objectives** : By the end of the lesson PSBAT :

a) Name four economic activities of the Lozi.  
b) Give at least one proverb for each economic activity the Lozi were involved in  
c) Write short notes on the Lozi economic activities

**Teaching Aids** :

i) List of proverbs and accompanying questions  
ii) Chalkboard

**Introduction** : Teacher asks revision questions on the origins of the Lozi such as :

1. What three main explanations are there for the origins of the Lozi?  
2. Which of the traditions is generally accepted and why?

Teacher, then informs pupils of the day’s topic and writes it on the chalkboard. He tells them that the lesson would be taught with the aid of proverbs.

**Body of the Lesson**

<table>
<thead>
<tr>
<th></th>
<th>Content</th>
<th>Method/Activities</th>
</tr>
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<tbody>
<tr>
<td>1</td>
<td>Material in the proverbs</td>
<td>1 Teacher arranges pupils in groups and gives them proverbs to study and answer accompanying questions</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td>2 Class explanations of the real meanings of the proverbs</td>
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</table>
| i. | To advance a weak argument.  
ii. | A pioneer in business usually succeeds  
iii. | Every worker ought to be rewarded |
| i. | To catch a barbel fish by the tail.  
ii. | The first cow drinks clean water  
iii. | He who touches meat cannot be without blood on his fingers. |
| 3 | Fishing | 3 |
| a) | In Zambezi river, its tributaries and in fish pans  
b) | Nets, spearing and scooping  
c) | Both men and women although much of this work was done by men |
| a) | Where did the Lozi kill the fish?  
b) | What methods were used for fishing?  
c) | Was fishing done by men or women? |
| 4 | Cattle keeping | 4 |
| a) | Man’s job  
b) | Milk, meat and skin clothes and blankets |
| a) | Was cattle herding a man’s or woman’s job among the Lozi?  
b) | What benefits did the Lozi get from their cattle? |
| 5 | Hunting | 5 |
| a) | Man’s job  
b) | Lechwe, duickers, wild beast, etc.  
For food  
c) | Snake bites and attacks by lions and leopards. |
| a) | Was hunting a man’s or woman’s job?  
b) | What animals do you think were hunted by the Lozi and why?  
c) | What dangers do you think faced Lozi men as they hunted. |
| 6 | • Cultivation and gathering  
• Basketry, pottery and wood carving  
• Salt making by men who knew the trade.  
• Fat and cooking oil making | 6 |
| Class to suggest and then discuss other economic activities not portrayed in the proverbs. |
| 7 | See questions and summary sheet | 7 |
| Teacher asks pupils some questions to help build the chalkboard summary. |

**Conclusion:** Pupils copy the chalkboard summary.
Follow up: Pupils to find proverbs that portray Lozi economic activities besides those dealt with in the day’s lesson.

Self evaluation:

Questions and Summary Sheet

a) Questions
1. What were the main economic activities of the Lozi?
2. What sex was mainly involved in cultivation?
3. What sex was mainly involved in hunting, fishing and herding? Why?
4. What benefits did the Lozi get from their cattle?
5. What other economic activities were the Lozi involved in?

b) Summary
1. The main economic activities of the Lozi were the growing of food crops, hunting, fishing and cattle keeping.
2. Growing crops was mainly done by women.
3. Hunting, fishing and looking after cattle were mainly done by men because these activities were dangerous in some ways.
4. The Lozi got milk, meat, manure and skins from their cattle. They used the milk and meat for food, manure to make their gardens fertile and skins for wearing and for covering their bodies at night in order to keep warm.
5. The other economic activities of the Lozi were:
   i) Gathering fruits and tubers for food.
   ii) Making pots and baskets.
   iii) Wood carving.
   iv) Salt making.
   v) Fat and cooking oil preparation.

Proverbs for group discussion

a) Study the following proverbs and give:
   • Their real meanings
   • The people’s activities they portray

b) List of Proverbs
1. To catch a barbel fish by the tail
   (Kuswala ndombe kwa mahata)
2. The first cow drinks good water.
   (Komu yapili inwa mezi amande)
3. He who touches meat must have blood on his fingers.
   (Mukwatakwati wa nyama koolwa kanyinga kumunwe)

**Conclusion**

This paper has dealt with the issue of pedagogy. It propagated the use of proverbs in the teaching of history and explained both the advantages of this proposed method and its procedural aspects. The method is suited to the junior secondary sector of the Zambian Secondary School system generally and to the area dealing with the activities of the country’s ethnic groups in particular.

It is hoped that readers will find the proposal appealing and that they will try to make use of it when teaching topics to which it is suited.

**References**


Dr. Austin M. Cheyeka

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Abstract

Trainers of Religious Education (RE) teachers in Zambia have not seriously thought about and articulated the teaching of Zambian Traditional Religions (ZTRs) in RE. No doubt they have familiarised trainee RE teachers with ‘neutral’, ‘plural’, ‘confessional’, ‘phenomenological’, ‘personalist’ and ‘existential’ and other approaches to teaching RE, but there is still a huge problem with the teaching of ZTRs. This article intends to discourage teachers from teaching ZTRs as if they were Christianity. The article brings to the fore a real problem in 21st century Zambian education system and advances the view that ZTRs should be taught as they are, without simultaneously comparing them to other religions. Even the argument that ZTRs have changed and have been Christianised does not at all warrant teachers to present ZTRs to learners in the Christian idiom.

Introduction

RE is a traditional subject in Zambia in the sense that since the introduction of formal western education, it has been part of the school curriculum. But the teaching of it is relatively new. The wrong approach to the teaching of ZTRs derives mainly from the literature available, which largely and initially comes from anthropologists. It is also a result of the fact that teachers fail to be neutral. Some teachers become emotionally charged when explaining to the learners about how ZTRs were stereotyped by some early Christian missionaries and early 19th century social scientists. Others have, on the contrary, swallowed the line, sinker and hook of negative western description of ZTRs and present them as ‘lesser religions’.

My focus however, is on those teachers who, in the frantic efforts of trying to correct disparaging remarks about ZTRs create the impression in the learners that ZTRs are the same as Christianity or Judaism. One example that immediately comes to my mind is that of equating the migration of the Luba-Lunda people into Central Africa to the migration of the Hebrew people from Egypt to
Canaan. Surely, these are totally different kinds of migration in two totally different contexts. Most unfortunate, even theologians from whom materials for RE come, continue to write about their indigenous religions using Christian categories and anthropological insights. They are justified in many ways because of the limited sources of information on African Traditional Religions (ATRs). But as P’bitek (1971: 50) argues, this does not help in understanding the nature of ATRs as African peoples conceive them. However, P’bitek’s arguments have not made much difference in the scholarship on ATRs.

The central argument in this article is that ZTRs should first of all be presented as ZTRs before comparing them to other religions because one of the attitudes RE teachers and lecturers should aim to develop in the learners is the willingness on the part of the learners to acknowledge the controversial and ambiguous nature of many issues about beliefs and values.

The Origins of Terms: ATR and ZTRs

I have deliberately avoided using the term ATR because I want to be very specific (hence, the use of ZTRs). Nevertheless, I will first of all show how the term ATR itself came about. The inventor of the term in the singular was a primitive Methodist Church minister, Rev Edwin Smith (1876-1957). He was among other things, a linguist who had come to work among the Ila in Zambia. He came to the realisation that the Ila had an awareness of some kind of spiritual force, but he was unsure whether to call the Ila religious or not. After living among them for thirteen years, Smith reacted against his contemporaries, who thought that Africans did not have a religion (Van Rinsum, 2004: 36-61). Smith’s argument was that the Ila knew God, but needed to be directed to Him by missionaries. He also rejected the idea of James Frazer that religion is an abstract philosophical concept (Frazer, 1922). Instead, he used Schleiermacher’s less known definition of religion to describe the spirituality of the Ila. Schleiermacher (1958) had defined religion as an emotion that consists in the feeling of an absolute dependence.

After Edward Geoffrey Simons Parrinder’s (usually known as Geoffrey Parrinder, 1910-2005) publication of *African Traditional Religion* in 1954, which constituted a landmark text, even though it was eventually eclipsed by John Mbiti’s *African Religions and Philosophy* (1969), Smith’s concept of ATR became well known in the academic circles. Parrinder tried to show that African religion as a conceptual unity could contribute to the understanding of world religions such as Christianity and Islam, which were believed to be rooted in ATR. Parrinder started to universalise particular elements in different ATRs and presented them as one singular or in the plural. With Mbiti’s influential book, some scholars began to think that the Africans (specifically the Bantu) had a common worldview, but their religions were fundamentally different. Today, scholars are heavily divided over the use of singular (ATR) and plural (ATRs) when referring to Bantu religions.

Defining ATRs and ZTRs in Religious Education

In the personalist and existentialist approach developed in Britain, RE offers itself as a contribution to the young person’s quest for meaning in life. This approach does not fit the definition of religion in the Zambian context in which the definition of religion is that of Sir Edward Burnett Tylor, the 19th century anthropologist who said religion is a belief in the existence of an invisible world, often thought to be inhabited by spirits that are believed to affect
people’s lives in the material world. In my view, Ellis and Ter Haar (2004: 3) have convincingly argued why Tylor’s definition fits the African (and Zambian) context.

1. Many people in the world are religious in as much as they believe it is possible to communicate with a perceived world of spirits.

2. It incorporates practices often referred to as ‘magic’ or ‘superstition’ or in similarly value-laden terms, the use of which often incorrectly excludes certain forms of religious expression from qualifying as religion at all.

3. It avoids attributing a moral value to any particular type of belief.

4. It implies that religion is not always in pursuit of what is noble or good - it may include both constructive and destructive practices.

5. It does not define religion almost exclusively in terms of a search for meaning in life.

Beliefs in ATRs include beliefs in witchcraft, nature spirits, lineage spirits, territorial spirits, the unique spirit (God) and so on. Clearly, ATRs cannot possibly be defined in the same way as Christianity, Islam or Hinduism. RE teachers should not follow too strictly the definitions of theologians who have Christianised ATRs.

A Critique of Theologians Writing on ATRs

A general critique of some African theologians is important and perhaps the best way to begin this critique is to point out the issue on which one would differ with some, if not all of them. For example, there are problems with how theologians present belief in God in ATRs and the position of lineage spirits in the ATRs’ pantheon. I argue that the erroneous presentation of the two has a myriad of implications on other central topics such as sacrifice, offering, morality and ethics.

Let me give what I will call the development of African scholarship on ATRs so as to enable the reader to see the erroneous presentation of ATRs by some theologians. P’bitek (1970: 40-44) works out a kind of continuum on which he places categories of scholars who have written about ATRs. He begins with those he calls ‘Christian apologists’, describing them as mounting a counter-attack on the unbelievers of the eighteenth and nineteenth centuries. He then slots in the category of African nationalists fighting a defensive battle against what he describes as the vicious onslaught on African cultures by western scholarship. Lastly, he has a category of missionaries who he says have been scheming a dialogue between Christianity and the Bantu religions. In his analysis, P’bitek concludes that all three groups are reactions, and heavily influenced, limited and controlled by the force against which they react.

In the first category, P’bitek (1971: 40-41) fits in Evans Pritchard, Godfrey Lienhardt and Geoffrey Parrinder. He describes their task as that of proving to those who doubted that the Christian God does exist, and is known also among African peoples. They use deities to do so. Those who doubted and expressed their doubt in writings include Edward Tylor, James Frazer, Robert Marret, Bronislaw Malinowski, Emile Durkheim and Sigmund Freud. Talking about the works of the six, Pritchard (1965: 15) says:
They sought and found in primitive religions a weapon which could, they thought, be used with deadly effect against Christianity. If primitive religion could be explained away as an intellectual aberration, as a mirage induced by emotional stress, or by its social function, it was implied that the higher religions could be discredited and exposed in the same way.

In the second category on the continuum, P’bitek (1970: 40) brings in Jomo Kenyatta, J.B. Danquah, Leopold Senghor and John Mbiti. Bolaji Idowu, Charles Nyamitti, John Mugambi and many others may be added to the list as well. They all protest against any western scholar who describes African cultures and religions in disparaging terms. They attempt to show that the African peoples were as ‘civilised’ as the western peoples were. P’bitek (1970: 41) accuses them of dressing up African deities with Hellenic robes and parading them before the western world. The third and last category is that of Rev Edwin Smith, Rev John Taylor and Fr. Placide Tempels who attempt to assure the Africans that earlier generations of anthropologists erred grievously when they reported that African people were mere ‘pagan savages’, and assert that Africans are, as they have always been, highly religious and moral people.

There are problems with P’bitek categories on the chain of evolution of scholarship on ATRs. I, myself, would have the third category in second position and the second in the third. Also, Pritchard and Parrinder would be operating in all, and so would Smith, Tylor and Tempels. African theologians draw on their ideas. P’bitek himself is also operating within the nationalistic framework. Although he does not romanticise the African past and ATRs, he is certainly in the nationalists’ camp because he is also contesting some of the interpretations of African religions by his Oxford teachers, Pritchard and Lienhardt. In his preface to African Religion in Western Scholarship, he says: ‘I would like to thank my Oxford teachers, especially Professor Evans Pritchard, Dr Godfrey Lienhardt and Dr John Brattie for their personal friendship, and for the challenge they threw at me.’ But one has to be careful when reading his work because he claims to be an atheist. He says: ‘I am not a religious person - neither pagan nor Christian. I do not believe in gods or spirits - holy or evil. I do not believe that souls or ghosts exist. I do not believe in supernatural forces’ (P’bitek, 1971: 8). Was he implying that Africans were atheists before the introduction of Christianity and Islam to them?

In 1962, Parrinder warned African nationalist scholars not to glorify the past so much so that they come to believe that African religions might naturally have developed by themselves to the heights of Christianity (P’bitek, 1970: 47). This warning has not been taken seriously. Part of the problem has been, as Schreiter (1985: 9) points out, ‘local leaders [theologians, teachers and others] have been trained to use western categories to give expression to the factors shaping the world view of their people.’ Schreiter (ibid) gives the example of Charles Nyamitti, who, in his early works, called for the use of local materials to construct a philosophical system parallel to the Neo-Thomist ones he has learned at the University of Louvain.

The African theologian is caught in a complex predicament. On one hand, he or she wants to defend his or her ancestors’ religions and on the other, he or she does not want to look traditionalist and Africanist, and, therefore, ‘uncivilised’ and ‘un-Christianised’. This may explain why Idowu (1973: 106) suggests that: ‘If there are any values by which the present generations are living, if there is any heritage from the past which is spiritually and morally potent for today, these are the things to be researched into, refined if need be, for posterity.’
What I have been talking about so far has been the evolution of the study of ATRs. I have pointed out that there have been ‘encounter’ reporting and ‘counter’ reporting. That is, the first scholars to write on ATRs have had their perceptions and conclusions checked by others, especially by Africans imbued with nationalistic and Africanist spirit and opposing the ‘civilising mission’ of the west. In what follows, I want to bring out two key problems in the presentation of ZTRs in RE. What do we tell our learners about God in ZTRs and what do we tell them about the ancestors? Who are the ancestors, deities, gods, spirits, ancestral spirits, living dead, shades, refractions and so on, and what role(s) do they play in the communities?

**Mistakes made in teaching about ATR/ZTR**

**Use of wrong terms**

There is no consensus on the use of the terms, such as ancestral spirits, lineage spirits, spirits and so on. Ancestral spirits exclude brothers and sisters, uncles and aunts, and limit this group of spirits to parents, grand parents and the direct line of forbearers. It seems, however, that the Bantu-speaking people count all the dead relatives as lineage spirits and so Mbiti (1969: 85) condemned the use of ‘ancestors’ and ‘ancestral spirits’. As a replacement, he suggested the term, ‘living dead’. His proposal was not widely accepted. Zahan (1979) continued using the word ‘ancestors’. Colson (1962) used the vernacular word *Mizimu* because she could not find any exact translation for it. But later she (1971) made use of the term ‘shades’ and even later used the term ‘ancestors’. In her overall understanding of *Tonga Religious Life in the Twentieth Century* (2006), Colson uses the vernacular *Mizimu*. Van Binsbergen (1981) used ‘ancestral spirits’. Vansina (1980) used separate terms, ‘spirits’ (to mean heroes) and ‘ancestral spirits’ (all dead relatives). It would appear that the term ‘lineage spirits’ would define *mizimu, azimu, imipashi, akishi*.

The Bantu who now inhabit areas south of the Sahara came from Cameroon-Nigeria area in West Africa and linguists have determined that the Bantu languages originated in the Benue valley, Nigeria (Vansina, 1990: 49). *Azimu, imipashi, badimo, balimu* are derived from *dimu* or *dzimu*; a proto-Bantu name coming originally from the verb *dim* (*ukushima/tima*) as when a fire goes out, leaving ashes, which remain as a sign and the memory of the fire (Vansina, 1990: 297). It would be useful, therefore, for learners to know the meaning and origins of all these names. But I am not going to get into that in this particular article.

**The Position of Mizimu in the African Pantheon**

I would like to deal with this section in an extended way because teachers are not teaching the learners the correct position of the *mizimu* in the African pantheon. Nearly all teachers tell pupils that the *mizimu* are intermediaries between God and human beings, which is totally wrong. At play is the Christian belief that Jesus Christ is the way to God. So, Christians make prayers to God through Jesus Christ. I will therefore dwell on the wrong view that the *mizimu* are mediums between God and people. I will address this problem by using the phenomenon and practice of sacrifice and offering.

There are two theories employed in the study of Bantu sacrifice and offering. The first theory is the *Deus Otiosus* theory. Appearing in the 1920s, it was patronised by Mircea Eliade. According to the theory, Africans conceive God as retiring into the sky after creation, leaving the running of
the world into the hands of ancestral spirits. God is not, therefore, involved in the day-to-day affairs of human beings, and He is not given sacrifice. The second theory is the mediumistic theory which was popularised in the 1950s through the research on the Nuer of Sudan by Evans Pritchard. This theory states that the gods and ancestors who receive frequent sacrifices are intermediaries between God and man so that any sacrifice offered to them is offered ultimately to God. According to Pritchard (1956: 200) ‘these spirits may be regarded as hypotheses, representatives of refractions of God. So, we can say that a sacrifice to any one of them is a sacrifice also to God.’

Words worth noting are ‘may be regarded’ that Pritchard uses. One would take it that he is not claiming that the Nuer are conscious of the concept of ‘intermediaries’. Was he or was he not attributing the concept to the conscious apprehension of the Nuer or to the structure of their thought and imagery? In any case, Mbiti (1969: 58) does not doubt the concept of intermediaries among the Bantu. He argues:

In some cases, sacrifices and offerings are directed to one or more of the following: God, spirits and living dead. Recipients in the second and third categories are regarded as intermediaries between God and men, so that God is the ultimate recipient whether or not the worshippers are aware of that.

Mbiti’s words cannot, at any rate, be taken as representing the Bantu’s own perception of sacrifice and offering. On what evidence is it based? And isn’t there a clear cut distinction between offering and sacrifice in Bantu religions? Mbiti himself (1969: 58) has argued that indeed there is a difference. According to him, sacrifice refers to cases where animal life is destroyed in order to present the animal, in part or in whole, to God, supernatural beings, spirits or the living dead.

The important thing we can assert when teaching about sacrifice and offering is that they are a cultic action and most potent in establishing communication with the lineage spirits. So, to state that sacrifices and offerings are ultimately dedicated to God misleads the learner. I have been fascinated by my students’ disappointment with any hint to the unclear position of God in Bantu thought. Many student teachers and trained teachers still refuse to accept the fact that the early Christian missionaries helped the Bantu to have a clearer view of the High Spirit after the deconstruction and diabolisation of the African pantheon.

Which model or theory should we adopt in the study of sacrifice and offering then? I would suggest that we take the Deus Otiosus theory. One obvious reason this theory should be the starting point for the study of sacrifice and offering is that African myths about God talk about Him retiring into the skies. However, some scholars think that the theory exhibits a basic weakness in failing to recognise God’s active involvement in daily human affairs—an important thought of most African religious systems. In the same vein, some people think that the mediumistic theory reduces ancestors to mere mediums who may not be entitled to receive veneration from man.

Let me attempt to justify the Deus Otiosus theory. Many scholars have described African religions as two tiered (Horton, 1971; Carmody, 1994). They argue that Africans believe in a high God and in the lesser spirits [lineage spirits]. The lesser spirits are said to underpin the day-to-day life of the people. This is important to note, and this religious fact can be sought in the
social setting of Africans. The first dimension of African people’s experience of reality is in the field of human relationships. The status and role of every individual is meticulously defined in any given stage of their life. A person’s position depends on age, sex, marital status and seniority in relation to the patrilineal order. Consequently, human relationships have become the pivot of man’s and woman’s relation with the control over the forces of reality.

Consequently, illness, barrenness, drought and other adverse natural phenomena are all ascribed to troubled human relationships, especially within the family, whether between its living members or between them and the ancestral spirits (Nurnberger, 1972: 175). It is thus possible to explain the institution of sacrifice and offering in terms of the belief that the lineage spirits underpin the social order. As Nurnberger (1972: 177-178) argues:

Africans experience, as others do, the apparent loss of presence and influence of a person in case of his death. The ritual investment of the dead with dynamistic power seems to be an unconscious move to counteract the apparent loss of vitality, influence and presence of the deceased, which is so dangerous. Because the living depend on the dead, they keep them in a state of influence and authority.

**Bringing God ‘Down’ to Earth**

In our teaching of ZTRs, we usually ‘bring down’ the Bantu God and make him immanent, omnipresent and omniscient. This seems to be a problem of approach; wrongly applying Judaeo-Christian thought system to understanding Bantu religious facts. Nurnberger (1972: 186-180) asserts that the relation between God and the ancestors is extremely vague among Bantu people in Africa. The Bantu God is anthropocentric and on the periphery of people’s world-view. He is certainly not the Christian Abba Father. Nurnberger supports his argument by giving the example of the Ba Sotho God, Modimo:

He does not speak. There is no evidence of a revelation of any sort, whether in dreams, oracles, through prophets or in any other way. Modimo extends no claim on the loyalty of man, he gives no commands, he presents no challenge, and he offers no blessings of a verbal kind. He is in some sense at the root of reality as a whole but he is not the foundation or source of man’s ‘true life’ in the religious sense of the word. He does not define man’s identity and he does not question man’s integrity. He does not confirm man’s responsibility. All these normal aspects of religious experience are connected with the life force of the lineage represented by the ancestral spirits, but not with the Supreme Being. The real address of sacrifice and offering would appear to be the ancestral spirits, partly because in ATRs, there are no shrines dedicated to God and there are no so-called traditional priests or priestesses of God.

**Using Wrong Names and Deconstructing the African Pantheon**

Meyer (1964: 63) has argued that the translation of the Christian message into vernacular went along with the deconstruction and diabolisation of the old pantheon. Only some deity was classified as belonging to the good side. What is the composition of the pantheon? The pantheon consists of the retiring God and the ancestral spirits and other forms of spirits. It seems that after
the diabolisation of the African pantheon, the ancestral spirits were erroneously and quite
correctly reduced to mediums.

It has been established that the first missionaries in Africa were looking for the Christian God in
the belief systems of the people in the way that Saint Paul had selected the ‘unknown god’ of the
Athenians to represent the Judaic God. They found him and brought him down to the people.
Bishop Russell, talking about missionaries in Uganda, told P’bitek (1971: 49):

The essence of the Christian message as presented in Uganda has, I would say, been something like this: you believe in a high God, but you believe that God, having made the world, had no further interest in it and is not concerned with your troubles and joys. Our message is about the same God, but that He is interested, he does care, he does know to the extent of coming into the world and suffering the worst that the world could do to Him.

It is possible that the missionaries’ emphasis on the omnipresence of God and the necessity of
mediation between God and man, through Christ, led to a sort of degradation and subordination
of the ancestors under God. This, perhaps, led to a more definitive and conscious resumption of
an originally very vague notion of little existential significance of the African God in many
societies (Nurnberger, 1974: 180).

For example, the Bemba did not develop a recognisable taxonomy of spiritual powers, and
certainly do not, in the tradition, establish a hierarchy, where one or the other exercises central
central control or supreme control (Garvey, 1974: 34). It seems the early missionaries used some
 elements of this consciousness to describe the Christian God to their neophytes who found it
difficult to master the essence of Christian theology (Garvey, 1964: 16). In Tongaland, Leza
became more firmly linked with Christian definitions of God. Only Leza of all the spiritual
forces recognised by the Tonga was acceptable to the missionaries who chose Leza as the Tonga
term for God. The existence of basangu, mizimo, masabe was denied by the churches, or they
were recognised only as demons to be combated, servants of Satan (a spiritual force previously
outside Tonga experience). Only Leza, in the guise of the Christian God has been absorbed into
the dogmas of Zambian Christianity (Colson, 2004: 2). There is no heaven or hell in ZTRs. The
dead in African traditional societies do not go to heaven where they would share God’s throne
with the angels. The dead join the ancestral lineage and for them to remain there, funeral rites
have to be performed and offering made to them from time to time.

**Implications for Religious Education (RE) and Religious Studies (RS)**

ZTRs are taught in Zambian schools as ‘traditional Zambian beliefs’. Cox (1998) contests the
use of the word ‘traditional’ because it implies that the religious practices of indigenous people
are static, rooted in the past, thus only historically relevant. The justification of the teaching of
ZTRs is simply that these religions are very much alive in Zambia. These religions form part of
the mental cultural heritage of Africans and are thereby a potential source of identity and
consciousness.

Gooderham (1983: 59) asked these questions: ‘What lies ahead of RE? In what direction is it
oriented? What new horizons, if any, are rising into view? These questions are worth asking, of
course, only if the answers can be useful to us and if they are open to serious investigations’. In
Zambia, RE follows the phenomenological model, the chief aim of which is that pupils should develop an empathetic understanding and appreciation of world religions without necessarily becoming committed to any of them. This is often described as the educational aspect of RE. So RE is not offered to school pupils to convert them to Christianity, Islam, ZTRs or whatever other religion(s). Central to education is the development of numerous kinds of knowledge and understanding. To this end, many scholars of RE argue that the phenomenological type of RE can make a powerful contribution. The major aims of RE are to promote tolerance. Gooderham (1963: 94) says:

Tolerance means believing that, unless it can be shown otherwise, the characteristic beliefs, values and practices of other groups are worth of respect and that members of those groups have a right to be committed to them. By ‘tolerance’, I also mean regularly behaving in ways that are consistent with that belief. The argument is that in the course of providing religious education of the phenomenological type, teachers have an excellent opportunity to foster tolerance in this sense among good pupils.

The biggest flaw of the phenomenological approach is that it does not take account of the connection between religion and false consciousness or the intrinsic ambiguity of religion. In other words, the approach does not permit an understanding of the role of deception in religion (See John Hull’s work at http://www.johnmhull.biz).

One may ask: Do ZTRs add value to RE? To answer this question one may want to start by indicating some of the attitudes emphasised in RE, such as a willingness to recognise that beliefs and ideas may be expressed in a variety of ways, and a willingness to value diversity in religion and culture. The trend in RE now is to develop syllabuses that enable pupils to develop four (4) capacities:

(i) the capacity to gain knowledge and understanding of religions and human experiences, from which fundamental questions of belief and value arise;
(ii) the capacity to raise questions about belief and value;
(iii) the capacity to evaluate issues of belief and value; and
(iv) the capacity to relate knowledge and understanding gained to own outlook and experience.

These practices can be divided broadly into two: exploring (capacity i) and responding (capacity ii, iii and iv).

In our presentation of ZTRs to the learners we have to realise first of all, as Ferne (1986: 69) puts it, ‘one of the real problems in uncovering the native African religions has been the dearth of written accounts and the dependence of oral tradition’. This means that our written sources are anthropological on which theological works are built. After independence, there was a reappraisal of ATRs in RE. The first RE syllabus that paid attention to ATRs was the one launched in 1971. The idea was that ZTRs form much of the experiences of Zambian black indigenous learners and that despite their being Christianised, they still need to be informed about their heritage. Moreover, Article 29 of the United Nations Convention on the Rights of the Child requires that education aims at ‘respect for the language and values of the child’s own country as well as for those of other cultures.’ ZTRs are part of the mental cultural heritage of
indigenous Zambians and are thereby a potential source of identity and consciousness, morality and spirituality.

After the 1977 Educational Reforms ATRs gained prominence in the Secondary School RE syllabus. Why? Ragsdale (1986: 90) says, ‘the aim of teaching ATRs was no longer to discuss them as foreshadowing of the gospel or to create African consciousness. They were to be taught as a dialectical interchange with Christianity and other religions in Zambia such as Hinduism and Islam. Thus pupils are made to study the differences in the system of values, concepts and attitudes of these religions.’ Katulushi (1997: 104) argued by emphasising the point Ragsdale down-played, that the aim of teaching ZTRs was to give pupils a basis of learning about other religions such as Islam, Christianity, Hinduism and others.

Conclusion

Zambia has followed closely the RE approaches of Wales and England, but curriculum developers and scholars in the country have not quite adequately dealt with the teaching of ZTRs. British RE is both critical and spiritual in the sense that it seeks to dispel ignorance and superstition, exposing religious beliefs to the light of rational discussion, and is not contented with merely factual description; it seeks to make a lively and intelligible contribution to the moral and spiritual development of every child respectively (see John Hull’s work at http://www.johnmhull.biz). I have argued that ZTRs should not be presented in the Christian idiom. Rather, learners should be allowed to subject them to rational discussion and to learn from them. Learners should, on their own, make whatever conclusions about their own religions from their readings, lessons and seminars or tutorials without being coerced or prejudiced by some ideological presentation of ZTRs.

References


YOUTHS AT THE CROSSROADS: AN EXPLORATION OF HIV AND AIDS PREVENTION MESSAGES IN HIGH SCHOOLS AND THE ROLE OF CONTEXT IN THE ASSIMILATION OF THESE MESSAGES

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Abstract

The study attempted to look at HIV and AIDS messages in high schools and how these messages have been assimilated by learners coming from different communities. Furthermore, the research aimed at linking HIV and AIDS prevention messages to the contextual realities of the learners. This study took into account the socio-economic status, gender, culture and the spirituality of the targeted population in drawing conclusions.

The study population included two districts in Zambia namely Mansa in Luapula Province and Kafue, in Lusaka Province. Two communities in these towns and two high schools from each district were the targets.

The study used qualitative approaches in data collection. These included; focus group discussions, semi structured interviews, participant observations and participatory learning action (PLA). In addition, the concepts of inequality and socialisation were used to help in the analyses of the data and arriving at desired goals.

The findings show that the messages discussed and made available to the learners in schools may not be implemented largely because of the following factors; Firstly, the behaviour learners observe in their daily transactions with the wider communities may have to an extent influence decisions that they make. Secondly, the degenerating economic situations observed in many communities was also seen as a hindrance in the assimilation of HIV information. Whilst young people may understand what is required of them, the economic situation may hinder their range of choices. Thirdly, whilst culture has been seen to be the bedrock of morality in the studied communities, the elements that it tolerates such as polygyny, multiple and concurrent partners and unsafe sex practices such as dry penetrative sex were said to hinder assimilation of HIV information. Furthermore, schools were not seen to be harnessing the positive results of peer
education to socialise learners in their institutions. Lastly, religion was cited by most young people as a determining factor in HIV prevention. Some denominations were said to be against use of condoms for the unmarried couples despite evidence that many young people were actively involved in premarital sex. The study found that schools were using this Christian position to encourage abstinence among its population. The study recommended that the schools should be proactive in discussing issues affecting their learners in a holistic manner. Also, schools should be seen as centres of harmonisation of various messages of HIV.

Background

The Ministry of Health (2008) indicates that by 2008 only 15% of the Zambian population had undergone HIV testing. By 2010, this number had risen to 28% as a result of mandatory testing introduced in clinics (Avert, 2010). HIV prevalence rates are estimated at 14.3 % (MOH, 2008). This shows an improvement of about 2% from the previous statistics that estimated that 15.6% of the population was living with the HIV in 2001 (CSO et al, 2009). However, this change is insignificant because information flow has not matched the improvement in the economic lives of the people. This stems from the fact that although HIV and AIDS affects all levels of society, the poor are adversely affected (UNAIDS Report, 2011; Baxen and Breidlid, 2009; Kalipeni et al, 2004). In addition the negative cultural aspects that influence the spread of HIV have remained static in affected zones. These include, multiple and concurrent sexual partners and women abuse and insubordination and lack of adherence to safe sex principles (Kalinda and Tembo, 2010). Because of this, the decline in the prevalence rates reflected in the country reports has little bearing on the lives of the people in both urban and rural areas where 7% of the young people between the ages of 15 and 24 have tested positive for HIV (CSO et al, 2009). The majority of this age group was in high schools.

The term crossroads in this study refers to a decision-making position in a person’s life. In this instance, young people are torn between what HIV prevention messages to adopt amid a critical moral stance taken by their learning institutions and contrary to what they observe in their communities. Kelly (2008) suggests that education can play a leading role in ensuring that young people protect their lives and that of others. For this reason, Kelly states that schools be instrumental in promoting healthy behaviours and to create contexts that are risk free upon which positive behaviour can be built. Admittedly, the only world young people have known is that which is laden with HIV and AIDS (Kelly and Bain, 2003). One in which there are conflicting messages on sex, HIV and AIDS and condoms (Bastien, 2005). Young people are further torn between doing what they perceive as right in the era where adults do not lead exemplary lives and in which they have to maintain a balance between modernity and customary values (Kelly and Bain, 2003; Simpson, 2009). It is also a world where economic woes overshadow logic and common sense. It was having taken this into consideration that this study envisaged a young people at the crossroads. This background therefore forms the bedrock of this research.

Methodology

This study aimed at:

1. Finding out if there is a link between the HIV and AIDS knowledge that learners in high school receive and their context.
2. Exploring learners’ understanding of Anti-AIDS messages in schools and the ability to apply them in their lives.

This study utilised both primary and secondary sources of information. Using primary sources, I carried out interviews, observed activities in the study sites and had focus group discussions with the learners. These focus group discussions were preceded by Participatory Learning Action (PLA). This is an approach that allows participants to ‘share, analyse and enhance their knowledge of life and conditions in order to plan, act, monitor, evaluate and reflect upon such experiences’ (Chambers 2002:03). Secondary sources included journals, policy documents and other literature available in libraries. This study has strong elements of a case study due to the use of methods such as participant observations and unstructured interviews. This study also benefited from an ethnographic research through the use of participant observation. The study sample included the following respondents, thirteen girls, twenty boys, six teachers, two education officials and two Non-Governmental officials working in the research areas.

**Theoretical Perspective**

The theoretical perspectives underpinning the methodology in this study are socialisation and social stratification. The study also used the concept of inequality to analyse part of the findings of this research. The concept of inequality forms the major argument of the Social Stratification theory (Lenski, 1984). Socialisation was used because it explains how people adopt standards of behaviours that they come into contact with and those that have been unconsciously or consciously passed on to them through the process of socialisation (Giddens, 2006).

**Findings**

Ideally, the main source of knowledge about HIV in schools is from the subjects that pupils take. This stems from the Ministry of Education policy that stipulates that HIV and AIDS be stream-lined in the curriculum and offered across all levels of education (MOE, 2006). The study found that teachers, especially Biology teachers, cover a topic in HIV and AIDS. In one lesson in this study, discussions on HIV and AIDS were linked to sexual activities. Emphasis was on the need for young people who are not married to abstain from sex. The teacher also cited other factors such as tight vagina penetrations that many women expose themselves to as facilitating the transmission of HIV. Other sources of HIV prevention included clubs such as Anti AIDS and Anti drugs clubs as well as scripture union clubs. However, most of the learners said they accessed information mainly from home through the media and community Non Governmental Organisations as there was very little going on in school. Learners viewed schools as centres for academic knowledge hence they did not see the need of learning about what was not examinable as a subject.

The study also found that apart from subjects that had topics on HIV, teachers rarely discussed the topic with their learners although the MOE policy required them to do so (MOE, 2006). According to one Physics teacher, there was no connection between HIV and Physics hence he could not waste time discussing rhetoric. He retorted that HIV and Physics were parallel. In his view, there was no connection between the two as the latter dealt with astronomy, calculations and electro dynamics. It was observed that there was lack of human resource to adequately deal with issues relating to HIV and AIDS.
The study found that learners cited behaviour they observe in their transaction with their communities as having an effect on the behaviours that they adopt. According to them, many adults do not lead exemplary lives as most of them were seen to have multiple and concurrent sexual partners, a major driving force in the spread of HIV.

Young people also cited deteriorating economic situations in their communities as having an adverse effect on them. They stated that most of them have information on HIV but they may not adopt the recommended behaviours that is required of them.

Some learners however cited religion as a helping force in the fight against HIV and AIDS. Others thought otherwise. They said religion may hinder prevention efforts especially when it comes to condoms and prevention to which the church is opposed. They stated that whilst they understand that people have to abstain from sex, not everyone can as is evidenced by high pregnancy levels at the studied schools.

Lastly, the study found that schools were not capitalising on the role that peers had in influencing others especially on issues relating to behavioural and attitude change. Many clubs in the studied schools were inactive. Those that were active hardly had any members.

**Discussion of Findings**

This study found that learners got very little information on HIV from school. Most of the information was received from home and from their peers. When they did get some information about HIV, it was often about abstaining from sex as the Ministry of Education recommended. This was despite the high infection rates in the two districts. The infection rates rose from 11% in 2002 to 13.2% in 2009 among adults aged form 15 to 45 years in Mansa (Mansa Annual Report, 2010). For Kafue, the HIV prevalence stood at 24.5% in 2009 an increase of 2% as reflected in the 2008 District Situation Analysis Report and the Kafue Annual Report (2010). Although the infection rates were increasing among young people in the studied areas, learners and young people inclusive were aware of HIV and AIDS. This study found that knowledge on its own did not in many instances translate to change in attitude and behaviour among the recipients. This shows that there is a complex relationship between behaviour and knowledge (Kalipeni et al, 2004; Kelly, 2004; Baxen and Breidlid, 2009). If behaviour is to be established in relation to the learner’s environment, a detailed study between the two should be done. One such study indicated that research be

located within situated context in which the youth and teachers construct their sexual identities and make sense of HIV related messages rather than only finding out what they know about the disease (Baxen and Breidlid, 2009:13).

This study found that schools neglected the role the learners’ environment had in shaping their outlook on life. This was seen in the schools not capturing this in their teaching of HIV in both curricular and extracurricular activities. What was seen in the teaching reflected a class system which was urban and middle class (Kelly, 2009). The assumption seen was that schools assumed that all learners came from socio-economic class that comprised of working class parents that were able to instil and maintain in learners values and beliefs that ensured their survival in an era fraught with HIV and AIDS. However, the study found that what learners confronted in their settings was often conventional in terms of sociability, relationships and attitudes towards sex
and HIV and AIDS. This is in conflict with academic knowledge that looks at HIV as a medical problem (Baxen and Breidlid, 2004). Therefore, teaching in schools should not only adhere to the broad, general information and slogans of textbooks and national campaigns but should instead try to relate to the daily situations of learners.

The study found that schools were seen as centres of potential HIV infection due to age mixing. Most classes in the schools studied had very young and naive learners mixed with older and more mature learners including the married ones. This situation was unhealthy especially for young people who might be coerced into unsafe sex practices by older experienced learners.

**Contextual Reality and HIV Information**

The study established that there was a modest connection between what pupils learned about HIV and their actual situations in their communities. Whilst teachers were told to emphasis abstinence, evidence on the ground from the study show that many young people in schools were indulging in sex. According to the district report in Kafue, many learners have left school due to pregnancy. In 2009, 420 left school due to pregnancies in the district (Kafue Annual Report, 2010). In addition, whilst adolescence is a period for discovery, there was very little counselling for most of the students. Lacking guidance, many learners have premarital sex because of the need to feel loved and appreciated. Mbugua (2004) also attributed young people’s involvement in sexual activities to their love of their partners and the need to experiment and experience sex for themselves. This study discovered that young people would still want to experiment hence the need to avail them with choices which includes making condoms available for learners in areas where they can easily access them. Learners said they had to walk long distances to get condoms, even when they did walk to the centres, it was difficult to get condoms as adults looked at them with prying eyes.

Another reality was that parents did not discuss sex with their children, this is despite evidence that in Sub Saharan Africa, the majority of the HIV cases were as a result of risky sexual encounters (MOH, 2007; Baxen and Breidlid, 2009; Kelly, 2004). It is because of such discussions that bad cultural practices were still perpetuated especially in the districts under study (Garbus, 2003). In addition, Kalinda and Tembo (2010) in their study in Mansa link subservient orientation of women to their failure to abandon risky practices such as dry sex, sexual cleansing and levirate marriages as well as failure to negotiate safe sex practices such as condom use. This association often linked to the concept of socialisation. This study found that the way genders were socialised often made it difficult to adopt new behaviour although there was realisation that the old behaviour, which would in this case include risky sexual practices, was detrimental to one’s health (Giddens, 2006).

What came out from the discussion with the learners was their concern about the stance the school and community took on condoms as it discouraged condom use among sexually active learners. This was despite what they termed as lack of adults who led exemplary lives in the communities. Similarly, Simpson (2009) states that adults who were supposed to be role models appeared not to be actively involved in encouraging safe sex practices. This is despite evidence that consistent and correct use of condoms brings down infection levels (Provincial AIDS Co-ordinating Agency, 2010). In the two district understudy, HIV infections among young people rose in 2009 due to non use of condoms (Mansa Annual Report, 2009: Kafue Annual Report, 2010)). This study found that the high sex life which was seen in the communities, which include
premarital sex, extra marital sex and multiple and concurrent partners (Kalinda and Tembo, 2010) was in contrast with what was advocated by the church and what pupils learn at school about abstinence and adherence to Christian values. The official discourse which was in school about prevention and causes of disease was often in conflict with the permissive cultural discourse of the broader community which tolerates behaviour especially from men such as multiple and concurrent partners and extra marital affairs and which encourages women’s acceptance of such social ills.

**Extent to which HIV Information is assimilated by Learners**

Ballantine and Hammack (2009) have positioned the role of one’s social class in either helping or hindering their course of life. They state that social class which is often determined by home environment is cardinal in the behaviour people adopt. Mbugua (2004) adds that social class is also a determinant of the behaviour young people adopt. She states that economic realities in the study she conducted among high school pupils in Kenya lured them to using sex as a means of survival often referred to as survival sex. In the era of HIV and AIDS this often means that recommended behaviour is discarded despite the risks involved.

Similarly, young people in Kafue and Mansa were growing up in environments that were fraught with economic woes. These contexts were significant in prevention information as they may influence or hinder their range of choices. From the research, many said they walked long distances to school and were living in absolute poverty. Although one cannot attach morality to the environment, it is possible to analyse factors in the setting that might increase the vulnerability of the people involved. It can therefore be inferred as Giddens (2006) and Gorna (1996) observe that an environment that is deprived may make people vulnerable and in this case susceptible to making choices that would expose them to acquiring HIV. Cohen (2004) and Oppong and Ghosh (2004) argue that the poor comprehend the HIV prevention messages absolutely. The argument is that the recommended behaviours cannot be sustained by their livelihood hence are not adopted.

Another factor affecting assimilation was the way adults are socialising young people. Dworkin and Sullivan (2005) define socialisation as the reproduction of socially acceptable patterns of behaviour. In this vein, they suggest that socialisation regarding sexual interaction are shaped and directed by socially and culturally rooted norms, orientations and expectations. In this study, it was found that young people adopted behaviour, though risky just because they observed adults doing the same. Many adults were said not to lead exemplary lives (Simpson, 2009). These learners did not only imitate such adults but also fell prey to their friends’ pressure. This study found that many young people adopted behaviours that were not necessarily what was good for them but what their peers said and did. It is for this reason that Ballantine and Hammack (2009) refer to peer groups as special groups in the socialisation process. Lundgren (2004) also postulates that individuals accept feedback most fully in close relationships and when they interact frequently with the other party. Similarly, Cooley and Mead (cited in Morris, 1934) state that the significant other who maybe in this case the peers, teachers and adults, play a vital role in the construction of self. In principle, learners tend to agree with views of the people they are close to although the significant other cannot be said to wholly contribute to the creation of the person’s character. At the adolescent stage it contributes a great deal to the creation of self confidence and assertiveness (Ballantine and Hammack, 2009). Schools were however not
capitalising on this notion as evidence from lack of active Anti-AIDS and similar clubs in the two schools studied that may contribute to the moulding of positive character.

**Recommendations**

Based on the study, the following recommendations were suggested:

- HIV as a cross cutting issue should be strengthened in the school curriculum. This should not be a case of merely presenting it by way of ministerial circulars but by enshrining the topic as compulsory subject across all grades.
- Teachings by the church, schools and The Ministry of Health should not be viewed in isolation but as complementary. This is the reason for the harmonisation of all points of contention in the teaching of HIV. These teachings should divert from perceiving HIV as a moral issue. The subject of condoms still remains an issue that the church and civil society has to address. A holistic approach should be employed in resolving all these challenges.
- A deliberate plan should be put in place to involve young people as active facilitators and not just passive listeners.
- Teachers must be involved in building positive learner identities through equipping them with life skills to enhance assertiveness and decision making.
- There is need to improve the economic well being of the people in order to improve their ability to bargain both socially and economically.
- Lastly, there is need to encourage parents and guardians to be open about issues relating to sex with their children and dependants.

**References**


Ministry of Health (MOH), Tropical Diseases Research Centre (TDRC), University of Zambia, and Macro International Inc (2009) *Zambia Demographic and Health Survey 2007*. Calverton: CSO and Macro International Inc.


ALTERNATIVE EDUCATION: A PANACEA TO EFFECTS OF LACK OF HIGH SCHOOL EDUCATION FOR GIRLS IN KAPIRI MPOSHI DISTRICT

Abstract

The study was conducted to determine the effects of lack of a government high school for girls in Kapiri Mposhi district. The district has many basic schools but only two mission secondary schools with very limited enrolments, namely; St. Pauls to the east and Mpunde to the west. Despite its central position in the economy of the country, Kapiri Mposhi district Central Business District (CBD) has had no government high school where most girls could go. The study, therefore, sought to establish the effects of the lack of a government high school in the district on the education of girls.

The study was a survey where data was collected using a questionnaire, interviews and observations. Quantitative data was analysed using frequency distribution tables and percentages while qualitative data was coded and grouped into emerging themes.

The major findings of the study were that there were more girls (53%) than boys enrolled in grade nine and since there was no government high school in Kapiri Mposhi district, pupils who qualified to grade ten had to go to Kabwe urban schools as day scholars or to boarding schools outside the district. This greatly affected girls’ access to and continuation of education. Many girls, unlike their boys counterparts, could not take up places in Kabwe urban for fear of being abused. Access to boarding schools outside the district was highly competitive for pupils, especially girls whose cut-off point was usually lower than that of boys. Most girls failed to proceed beyond junior secondary level due to non availability of high school places in the district. There were no alternative education facilities for girls in Kapiri Mposhi district, save for evening (GCE) classes at Lukomba basic school. As a result, girls could not continue with their education and efforts to encourage them were futile amidst the existing challenges. The consequences were high levels of vulnerability such as early marriages, substance abuse, exposure to the HIV/AIDS scourge and limited participation in development activities by girls and women.

The study concluded that girl children were disadvantaged by the absence of government high schools to enable them realise their educational pursuits in Kapiri Mposhi district. This exposed the girls to various forms of abuse and denying them the right to educational advancement opportunities, which is at variance with the national goals of education and development.

The study, therefore, recommended that the government should build high schools in the central business district of Kapiri Mposhi to enable most girls continue with their education. Further, it was recommended that the government should set up alternative education centres, such as GCE classes, skills training centres and women clubs to empower girls with appropriate knowledge and skills necessary for national development.

Background

Kapiri Mposhi town lies 60 kilometres north of Kabwe town, the provincial headquarters of the Central province of Zambia, at the junction of the Great North road and the Lusaka-Ndola road. It is a railway junction town of the Tanzania Zambia Railways (TAZARA) and the Railway
Systems of Zambia (RSZ), making it a gateway to the Northern province of Zambia and East Africa.

Kapiri Mposhi is a relatively new district; established in the 1990s. It is bordered by Mkushi in the North East, Masaiti in the North, Mpongwe in the North West and Kabwe in the South.

The district was previously part of Kabwe rural which included the present Chibombo district. It is centrally located in the heart of Zambia with a total area of 94,394 square kilometres and a population of 191,604 people. Its population has an average growth rate of between 4.4 and 11.9 percent with females at 5.8 per cent and males at 5.5 per cent (CSO, 2001). Kapiri Mposhi is described as a fast growing town owing to its location and economic activities.

Despite its central location, Kapiri Mposhi district does not have a government high school in its Central Business District (CBD). There are two mission secondary schools namely; St. Pauls to the extreme east and Mpunde in the extreme west. St. Pauls is a boys’ school with a small number of girls from the nearby community attending lessons as day scholars. Mpunde, on the other hand, is co-education with limited enrolment. The two schools have not been turned into high schools to allow for an increase in pupil enrolments at senior school level. Like other mission schools in the country, they still take junior secondary pupils, limiting the number of pupils, especially girls admitted to grade 10 from the 105 basic schools in the district (MOE, Kapiri Mposhi, 2008). Mukonchi high school, though a government institution, has limited enrolment due to its status of weekly boarding and day school. It is also very far from Kapiri Mposhi district CBD and, therefore, difficult to access for many pupils, especially girls.

The lack of a government high school in Kapiri Mposhi district CBD impedes the progress and reduces access to senior school education for girls. Girls who qualify to grade 10 go to boarding schools outside the district or day and weekly boarding schools in Kabwe, Mukonchi and Mpunde. MoE (1982) observed that reduction in boarding facilities and the imposition of economic boarding fees would mean that an increasing proportion of secondary school students would attend school on a day-school basis and this discouraged many girls from continuing with their education at high school level. This leaves the girls in Kapiri Mposhi totally disadvantaged without day schools to go to.

This situation remains a very acute educational problem (in the country in general and Kapiri Mposhi district in particular). Many of the girls who do not complete their education quickly lapse into illiteracy and add to the already swelling number of female illiterates in the country and the district in particular. However, the government is determined to address the situation as it acknowledges that one of the greatest challenges facing Zambia today is to transform this situation by ensuring that educational opportunities and prospects for girls are equal to those enjoyed by boys (MoE, 1992).

Disparities in education between boys and girls in the industrialized countries of Europe and North America have not disappeared with expansion in schooling. It has been observed that inequality in education is not a problem that will go away once a nation has increased its Gross Domestic Product (GDP) and has built its industrial infrastructure (Debl, 1980). In developing countries such as Chile and Mauritius, enrolment for women per cluster is higher than that in the
United States of America, Japan, Great Britain, and France (Schienffelbein and Farrell, 1982). Thus change of policy and affirmative action could rectify the causes of disparity.

In India there are several reasons for the low levels of literacy, not the least, is the high level of poverty. Over one-third of the population is estimated to be living below the poverty datum line (The World Bank, 1997a). Negative parental attitude towards educating daughters can also be a barrier to girls’ education. Parents see the education of daughters as a waste of money because daughters will eventually live with their husbands’ families, and their parents will not benefit directly from their education. Another reason is the lack of adequate school facilities. Many states simply do not have adequate classroom accommodation for all the school-age children.

In countries like Sudan and Yemen, the situation is particularly bad. Far fewer Arab girls than boys are completing or even going into education. Literacy rates of women in the Arab world, according to the United Nations Development Program (UNDP) report (1997), are around 55%. When asked why they did not allow their girl children to go to school, parents said that it was wrong, irreligious and improper. They believed that girl children should stay at home to prepare for their real life - marriage life.

Girls in Yemen face an added hurdle in that it is a highly conservative society; usually objecting to girls being educated by male teachers and attending mixed sex education. In Jordan, school enrolment is excellent but unfortunately, girls drop out at secondary school level because of early marriages. Jordanian society is very conservative with tribal traditions and many girls are forced into marrying young. Quality of education is also a factor affecting both boys and girls, but especially girls. The school environment which includes lack of toilets is unfavourable and contributes to the girl child giving up on school and going back home (Faisal, 2006).

There have been concerted efforts in advocacy for girls’ education in the world. These have been spearheaded by both government and Non Governmental Organisations (NGOs) with a view to empowering the girl child. In India, for instance, in response to changes in the provision of education, the pattern of education and its delivery mechanisms had to be changed in order to provide appropriate education to the population. After World War II higher education world over has undergone transformation from elitist systems to mass focused systems. As a consequence, there have been remarkable developments in individualising mass learning. There has been a paradigm shift at higher education level from instruction-centred college/university model to a learner-centered integrated network model, which is based on access to learning resources and student initiatives (NANDA, 2003).

Through different forms of non-formal education, access to education for vulnerable and disadvantaged groups such as girls in Kapiri Mposhi district can be increased. In Brazil it was noticed that development workers recognised the inadequacies of formal schooling system in the South as it depended on massive expenditure for schools, colleges and decentralised administration. Typically the shortage of revenues to devote to education brought a chronic shortage in the number of teachers relative to the expanding numbers of pupils at all levels. Given these inadequacies, there was a growing awareness among development workers that the rural poor were their own best educational resources. They developed a belief in the humanistic school of thought. Paulo Freire spearheaded this and tells how literacy can be a tool for describing and better understanding the world around the learner. This in turn is the first step
towards useful action. An important part of Frere’s method had been to involve illiterates in discussions about how word and pictures might describe or illustrate troubling aspects of their lives. This method has sparked broad debate and has been adapted worldwide. Paulo Freire’s method which relies on the sharing of opinions and ideas in group settings have triggered increasing interest in how the value of group insights is often greater than the sum of individual contributions and becomes the seat of non-formal education (Retrieved from mhtml:file:--D:-My%20Documents/Non%20formal%20Education/Non-formal%20Education).

Non-formal education was recognised in the Netherlands as important for the young people as well as the societies in which they lived. In Europe many countries are expanding the learning opportunities of their young people through non-formal education. Non-formal education has been recognised for the value it brings to society. Therefore, we support a greater form of non-formal education, knowledge and skills gained by young people. In order to achieve that, we have to further develop the concept of non-formal education so that it can be accepted and recognised by the public (ECOSY, 2003).

UNESCO (2006) defines non-formal education as any organised and sustained educational activities that may take place both within and outside educational institutions and cater to persons of all ages. Depending on country context, it may cover educational programmes to impart adult literacy, basic education for out-of-school children, life skills, work skills and general culture. Non-formal education programmes do not necessarily follow the ladder system and may have differing durations and may or may not confer certification of the learning achieved. The main objectives of non-formal education are to:

- Provide emergency-affected out-of-school children, youth and adults with educational activities that meet their needs and interest.
- Supplement formal schooling of emergency-affected children and youth with subjects relevant to their protection, wellbeing and psychosocial needs.

These can take the form of literacy and numeracy classes, cultural activities such as music and drama depending on the provider and the context. Non-formal education may also include so-called accelerated learning programmes aimed at getting youths who have missed years of schooling. Vocational programmes such as carpentry and tailoring can be provided through training centres or often, more effectively sponsored apprenticeships with local crafts and businesses.

In Latin America, with the economic downturn in the 1980s, non-formal education became less viable as part of the socio-economic development strategies; a shift to schooling as a priority. Nevertheless, the same period saw the informal economic and social movements as emerging avenues for non-formal education programming and delivery. After privatisation in 1990s, when technical education was being privatising and adult education was overhauled, citizenship education became a potential avenue for non-formal education investment in the newly democratised region. The growing needs of the indigenous population of the region and the unemployed urban youths were singled out as potential areas for non-formal education programming (LaBelle, 2009).
In Thailand, for example, people in non-formal education programmes, especially in the rural areas, are not students by profession; they are farmers and fishermen, mothers and market women. Srinivasan (1977) reports that these people already have problems of their own, such as, non-working or non-functioning water pumps, birds are all over their fields eating their paddy rice and sick children. So the approach selected by the Thai non-formal youth and adult education programmes focus on the real and immediate needs of the learners.

Non-formal education is an important strategy for self-reliant rural development. Clark and McCaffery (1979) observe that an important task for the staff of any village development effort is to ask whether or not the project or programme is achieving its objectives and addressing villagers’ needs. There is need to run workshops and seminars in the community concentrating on helping programme administrators and field staff become aware of the need for evaluation to improve decision making and assisting to ask the right evaluation questions about their projects. These seminars are not intended to produce experts in evaluation but to assist administrators to identify and initiate evaluation approaches to improve the operations of the organisations. They include small group discussions which will consider the questions and purpose for evaluation lasting up to one week. Crone & Hunter (1980) observe that non-formal education practitioners have in recent years reached an important conclusion about their target groups of rural people without traditional schooling. “While their needs for information and skills are many and varied, their own pooled experience is the most importance source of knowledge relevant to solving local problems. Thus horizontal or community-wide sharing and exchange of ideas is a crucial key to meeting local needs. Non-formal educators believe that this kind of education is most likely to occur in a group of people with mutual interests in an atmosphere in which all members share authority and submit ideas.”

In Zambia a number of programmes and initiatives intended to promote girls’ access, participation and benefit to education have been organised and successfully run. One such is the Programme for the Advancement of Girls’ Education (PAGE) which sought to improve girls’ access, retention, completion and achievement in schools…(MOE, 1998). The other one is the Forum for African Women Educationalists of Zambia (FAWEZA) whose work is to encourage governments, international organisations and local communities to enact policies and provide positive learning environments that treat girls and boys equally. This is in recognition of the role education plays in the empowerment of an individual in a variety of ways.

Research studies, advocacy and sensitization workshops on the importance of girl child education have continued. These have been targeting specific groups such as traditional rulers and religious leaders, taking into account real practical examples of issues and problems affecting girls in education. Advocacy for girls’ education was necessitated by the low participation of girls in the education system. The access, retention and completion rates of girls are generally lower than those of the boys. For example, Kelly (1991) observed that in every one hundred girls who enter Grade 1, seventy five complete Grade 7, twenty three complete Grade 9 and seven sit the Grade 12 examinations. He further points out that opportunities for boys are considerably better, with eighty seven out of every one hundred Grade 1 entrants completing the course, thirty seven entering junior secondary classes, sixteen going forward to senior secondary level, and fifteen sitting for the School Certificate Examination.

Problem Statement
A major policy objective of the government of the Republic of Zambia was to promote equality of access, participation and successful completion of education at all levels, irrespective of gender, social class, or disability. The Ministry of Education (1996), states that in future all policy development for education would be informed by recognition of the need to take affirmative action on behalf of girls’ education. In order to support the girl child’s access and participation in education, several measures were taken at various action points of the education sector in Zambia. Many schools, for example, were designated PAGE schools and at school level some classes were exclusively for girls. Despite the large number of basic schools in the district, there was no government high school established for girls to easily access high school education in Kapiri Mposhi district CBD. The effects of a lack of high school education for girls in Kapiri Mposhi district CBD had not been established owing to any known literature on the subject. The study, therefore, sought to determine the effects of the lack of high school education for girls in Kapiri Mposhi district.

Objectives of the study

The purpose of the study was to investigate the effects of the lack of high school education for girls in Kapiri Mposhi district. The objectives of the study were to:

1. establish the perception of stakeholders on the ability of girls in school in Kapiri Mposhi district;
2. identify factors that contributed to girls’ failure to continue with school after Grade 9 examinations in Kapiri Mposhi district;
3. determine the effects of the absence of high school education for girls at a government school in Kapiri Mposhi district CBD; and
4. establish the availability of alternative education facilities for girls in Kapiri Mposhi district.

Research Methodology and Design

The study was a survey design in order to determine the opinions, attitudes, preferences, and perceptions of persons of interest to the researchers. A survey was selected as it is considered a method of systematic data collection suitable for educational research (Borg & Gall, 1979). The study population included all the people in Kapiri Mposhi specifically, parents, head teachers, district education officials and pupils.

The sample of the study comprised a total of 105 elements. These were 2 district Ministry of Education officials, 4 head teachers, 30 teachers, 19 girls of school going age but out of school, 30 grade nine pupils (boys and girls) and 20 parents. Simple random sampling was used to select the participants for all categories except for district education officials who were purposively selected.

Questionnaires were used to collect information from teachers and pupils, while interviews were conducted with parents, out of school girls, head teachers and district education officials. Observations were made to gather information about activities of women and girls in Kapiri Mposhi district CBD.
Quantitative data were analysed using frequency distribution tables and percentages while qualitative data were analysed by content and recorded.

Table 1  **Age Range of the Respondents**

<table>
<thead>
<tr>
<th>Age Range (in Years)</th>
<th>Teachers</th>
<th>Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>11 - 15</td>
<td>-</td>
<td>10 (33.0 %)</td>
</tr>
<tr>
<td>16 - 20</td>
<td>-</td>
<td>20 (67.0 %)</td>
</tr>
<tr>
<td>21 - 30</td>
<td>7 (23.0 %)</td>
<td>-</td>
</tr>
<tr>
<td>31 – 40</td>
<td>18 (60 %)</td>
<td>-</td>
</tr>
<tr>
<td>41 - 50</td>
<td>5 (17 %)</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>30 (100 %)</strong></td>
<td><strong>30 (100 %)</strong></td>
</tr>
</tbody>
</table>

The table shows that the majority of the teachers, 18 (60 %) were aged between 31 and 40 years. This was followed by 7 (23 %) who were aged between 21 and 30 years. As for the pupils, the majority, 20 (67 %) were aged between 16 and 20 years, while 10 (33 %) were aged between 11 and 15 years. A small number of teachers 5 (17 %) were aged between 41 and 50 years.

**Sex of Respondents**

Participants were asked to indicate their sex. Table 2 below shows their responses:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Teachers</th>
<th>Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>10 (33 %)</td>
<td>13 (43 %)</td>
</tr>
<tr>
<td>Female</td>
<td>20 (67 %)</td>
<td>17 (57 %)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>30 (100)</strong></td>
<td><strong>30 (100)</strong></td>
</tr>
</tbody>
</table>

**Findings**

**Absence of a high school in Kapiri Mposhi district**

Respondents were asked to indicate whether the absence of high school education affected the girl-child. Table 3 below presents their responses:

Table 3  **Whether the absence of high school education in Kapiri Mposhi district had an effect on the girl-child**
Respondents were asked to state whether girls’ ability in class was competitive to that of boys in the district.

<table>
<thead>
<tr>
<th>Response</th>
<th>Teacher</th>
<th>Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>26 (87.0%)</td>
<td>28 (93.0%)</td>
</tr>
<tr>
<td>No</td>
<td>4 (13.0%)</td>
<td>2 (7.0%)</td>
</tr>
<tr>
<td>Total</td>
<td>30 (100%)</td>
<td>30 (100%)</td>
</tr>
</tbody>
</table>

Respondents were asked to state whether distance from school had an effect on girl-children’s attendance at high school level in the district.

<table>
<thead>
<tr>
<th>Response</th>
<th>Teachers</th>
<th>Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>27 (90%)</td>
<td>29 (97%)</td>
</tr>
<tr>
<td>No</td>
<td>03 (10%)</td>
<td>03 (3%)</td>
</tr>
<tr>
<td>Total</td>
<td>30 (100%)</td>
<td>30 (100%)</td>
</tr>
</tbody>
</table>

Respondents were asked to say whether there were cases of girl-children dropping out of school after grade 9 in the district. Table 4 below presents their responses:

Table 4: Whether there were cases of girl-children dropping out of school after grade 9 in the District

<table>
<thead>
<tr>
<th>Response</th>
<th>Teacher</th>
<th>Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>28 (93.0%)</td>
<td>29 (96.0%)</td>
</tr>
<tr>
<td>No</td>
<td>01 (3.5%)</td>
<td>01 (4.0%)</td>
</tr>
<tr>
<td>No response</td>
<td>01 (3.5)</td>
<td>-</td>
</tr>
<tr>
<td>Total</td>
<td>30 (100%)</td>
<td>100% (100)</td>
</tr>
</tbody>
</table>

Respondents were asked to state whether distance from school had an effect on girl-children’s attendance at high school level in the district.

Table 5: Whether distance from school had an effect on girls’ attendance at high school level

<table>
<thead>
<tr>
<th>Response</th>
<th>Teachers</th>
<th>Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>26 (87.0%)</td>
<td>28 (93.0%)</td>
</tr>
<tr>
<td>No</td>
<td>4 (13.0%)</td>
<td>2 (7.0%)</td>
</tr>
<tr>
<td>Total</td>
<td>30 (100%)</td>
<td>30 (100%)</td>
</tr>
</tbody>
</table>

Respondents were asked to state whether girls’ ability in class was competitive to that of boys in the district.

Table 6: Teachers’ views on whether girls’ ability in class was competitive to that of boys in the district

<table>
<thead>
<tr>
<th>Response</th>
<th>Frequency</th>
<th>Percentage %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>26</td>
<td>28 (93.0%)</td>
</tr>
<tr>
<td>No</td>
<td>4</td>
<td>2 (7.0%)</td>
</tr>
<tr>
<td>Total</td>
<td>30</td>
<td>30 (100%)</td>
</tr>
</tbody>
</table>
Respondents were asked to indicate whether teachers provided necessary guidance and counselling to girl children on high school education. The responses are given in table 7 below:

Table 7: Whether Teachers Provided Necessary Guidance and Counselling to girl-children on High School Education

<table>
<thead>
<tr>
<th>Category</th>
<th>Frequency</th>
<th>Percentage %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>26</td>
<td>87</td>
</tr>
<tr>
<td>No</td>
<td>04</td>
<td>13</td>
</tr>
<tr>
<td>Total</td>
<td>30</td>
<td>100%</td>
</tr>
</tbody>
</table>

The findings from interviews conducted with other stake holders are presented below:

(a) **Parents**

Most parents indicated that girls had difficulties in accessing and participating in high school education in Kapiri Mposhi district due to the non availability of a government high school at the district CBD. They also cited distance to high schools outside the district CBD as an impediment to girls’ access to high school education. For example, one parent stated, *It is expensive to send our children to Kabwe where there are day high schools* Some indicated that the fees charged at high school level were beyond their reach, hence the failure to send their children to school. Parents further said that they could not risk sending their children, especially girls, to day and weekly boarding schools. They feared that their children may be subjected to various forms of abuse and difficulties.

Parents pointed out that as a result of failure by the girl children to continue with high school education, many of them were subjected to early marriages, uncontrolled pregnancies, prostitution with danger of contracting HIV and AIDS, substance abuse and vending at bus and railway stations. They further pointed out that girls were prone to several forms of abuse owing to their social and economic activities in the district.

Parents further indicated that there were no alternative education centres for girls in Kapiri Mposhi CBD except night school classes and junior secondary school classes at Kapiri Mposhi basic school.

(b) **District education officials**
District education officials explained that girls that qualified and were selected to grade 10 were sent to Mukonchi high school, schools in Kabwe, Mkushi and Chibombo districts. They stated that a small number of girls were sent to Mpunde secondary school and, in some cases, to St. Paul’s secondary school as day scholars. One district education official said, *We have no high schools here in Kapiri Mposhi. Pupils who qualify to grade 10 go to Kabwe day schools or Mukonchi and Mpunde.* The district education officials also highlighted the challenges that girl children in the district encountered due to the unavailability of a government high school in Kapiri Mposhi district CBD which included long distance to school and failure to adapt to the new school environment away from the district.

(c) **Head teachers**

Head teachers indicated that an average of 70% of the girls who wrote Junior Secondary School Leaving examinations in the district qualified and were selected to grade 10. They also indicated that a few girls who qualified and were selected went to Mpunde boarding. The rest went to Mukonchi high school within the district while others were sent to schools outside Kapiri Mposhi, mainly to boarding schools in surrounding districts like Mkushi and day schools in Kabwe urban. One head teacher stated, *Most girls do better in 9 examinations than boys but have nowhere to go for senior classes here in Kapiri Mposhi, except Kabwe and other distant places. This is very difficult for most parents.* Fewer girls continued their education due to insufficient high school places in the district.

The head teachers stated that there were more female teachers than males in the district CBD schools. This accorded the girls a chance to get counselling and guidance from female teachers who served as their models. They, therefore, observed that distance and other factors such as school expenses made it difficult for the girls to continue with their education at high school level. The head teachers also indicated that there was no alternative help to pupils who left school due to non-availability of a government high school in the district CBD. They attributed the absence of a government high school in Kapiri Mposhi district CBD to lack of government investment in education.

The head teachers further stated that there were no appropriate alternative education centres for girls in Kapiri Mposhi CBD which could accommodate girls who failed to enter high school.

(d) **Out-of-school girls**

The age range of the respondents was between 16 and 25 years. Most of them stated that they had dropped out of school after passing grade 9 and being selected to grade 10. Among the reasons they gave for not continuing with education at high school level were:

- Lack of government high school education facilities in the district CBD.
- Distance to school.
- Lack of financial support.
- High fees at private schools in the district.
- Lack of alternative high school educational facilities; could not accept to be taught by basic school teachers in Special Study Group (SSG) and General Certificate of Education (GCE) classes.

When asked about what they were doing, they stated that they were:
Married.
Engaged in subsistence farming.
Loitering within and outside Kapiri Mposhi district.
Selling at bus and railway stations.
Looking after their babies at home.

From the results above it can be noted that respondents were generally agreed on the effects of lack of high school education for girls in Kapiri Mposhi district.

Discussion

The results indicate that girls in Kapiri Mposhi are disadvantaged in terms of access to high school education. The situation, however, is not unique to Zambia as can be seen through the literature presented from other parts of the world. In order to redress the trend, a lot can be done. The 1990 World Conference on Education held in Thailand released the limitations of the formal education system in many respects. The conference resolved to use different forms of education in order to increase access to education by all and stated that basic education should be provided to all children, youth and adults. This can be achieved through the use of alternative avenues such as non-formal education. As noted, in India, in response to changes in the provision of education, the pattern of education and its delivery mechanism had to be changed. This idea can be applied in the case of Kapiri Mposhi where different patterns and delivery systems of education can be used to capture girls who are unable to continue with their high school education. In Brazil a similar approach was used when the formal schooling system showed inadequacies in responding to the needs of the community. The school system became very expensive for most would-be learners to afford. The consequence was the development of the humanistic school of thought led by Paulo Freire where literacy was used as a tool for describing and better understanding of the world around the learners. Illiterates were involved in discussions and analysis of pictures to help them better their lives. Through this action, learners were able to understand their environment and live better lives. The participants were able to share opinions and ideas which contributed to the overall development of the society. The girls in Kapiri Mposhi might not have this opportunity because of depending solely on the formal education system which has numerous problems.

In the Netherlands and many European countries, non-formal education was recognized for the value it brought to society. It increased learning opportunities for their people. This was also acknowledged by the World Conference on Education which resolved to broaden the need and scope of basic education and stated that the diversity, complexity and changing nature of basic learning needs of children, youth and adult necessitates broadening and constantly redefining the scope of basic education to include different forms of learning. Among them is basic learning needs of youths and adults which can be met through a variety of delivery systems such as skills training, apprenticeships, formal and non-formal education programmes in health, nutrition, population, agricultural techniques, the environment, science, technology, family life and other social issues. The conference also realized that all available instruments and channels of communication and social actions could be used to help convey essential knowledge and educate and inform people on social issues. These can include traditional education, libraries, television and radio and other media which can be mobilized to help realize their potential of the people in meeting their basic education needs (Littles, Hoppers and Gadner, 1994). All these means of education can be applied to girls’ education in Kapiri Mposhi.
Non-formal education is recognized by UNESCO as any organised and sustained educational activities that may take place within and outside educational institutions and cater for persons of all ages (UNESCO, 2006). This recognition entails that non-formal education can be used as a vehicle to deliver life-skills, work-skills and general culture, including adult literacy and basic education for out-of-school children. It has been used as an avenue of educational rescue for many people in war-torn areas and other adverse conditions. The challenges of providing high school education in Kapiri Mposhi can be surmounted using this mode of education. UNESCO (2006) also recognised that non-formal education supplements formal school of emergence affected children and youth with subjects relevant to their protection, wellbeing and psychosocial needs. These are similar to the needs of the girls denied of high school education in Kapiri Mposhi.

**Conclusion and Recommendations**

The study concluded that the girl-child was greatly disadvantaged by the absence of a government high school to enable her advance in her educational pursuits in Kapiri Mposhi district CBD. It was established that girls in Kapiri Mposhi district were capable of excelling in education like their male counterparts but they lacked high school facilities to support them. It was further concluded that most girls failed to progress beyond grade 9 in school due to; lack of a government high school in the Kapiri Mposhi district CBD, distance to existing high schools within and outside the district, high expenses of high school education at existing high school in and outside the district and unwillingness by parents to send their girl children to day and weekly boarding schools outside the district CBD for fear of the girl-children’s possible discomfort and being abused.

The study also concluded that girl children in Kapiri Mposhi district had been counselled on the importance of continuing with their education at high school level and had female models among their teachers. However, most girl children dropped out of school and engaged in activities that did not promote their personal growth and development. The study further concluded that there were no alternative education centres for girls in Kapiri Mposhi CBD, except the GCE centre at Lukanda basic school run by basic school teachers. This discouraged girls who had qualified to grade 10 from going to learn under teachers who were trained to teach at basic school level.

The study, therefore, made the following recommendations:

a. The government should:
   - build high schools in Kapiri Mposhi district CBD to enable girls easily access and participate in high school education.
   - broaden the re-entry policy to include school-aged mothers who lost educational opportunities due to absence of a government high school in the locality.
   - establish non-formal education centres such as women’s clubs to assist out-of-school girls to pursue meaningful and relevant education.

b. The government and other stake holders should:
   - discourage early marriages through various educational programmes and punitive measures for perpetrators.
   - establish alternative education programmes and examination centres to enable girls access and participate in high school education.
• establish skills training centres to empower girls with survival skills.

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HARMONISATION OF CURRICULA AND QUALIFICATIONS IN HIGHER EDUCATION IN AFRICA: CHALLENGES AND PROSPECTS

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Abstract

This paper explores the theme of the 2011 African University Day. The theme “Harmonisation of Curricula and Qualifications in Higher Education in Africa: Challenges and Prospects” is in response to the vision of an integrated Africa espoused by the African Union Commission (AUC) on Higher Education. The African Union (AU) in collaboration with the Association of African Universities (AAU) has embarked on developing a strategy for harmonization of Higher Education Programmes in Africa in order to foster cooperation in information exchange, harmonization of curricula and policies, and attainment of comparability of qualifications in order to facilitate mobility of Africans across African countries for employment and further study.
The paper outlines the rationale for harmonization of Higher Education in Africa and highlights problems that have hindered proper development of universities in Sub-Saharan Africa. The paper further outlines strategies of actualizing the harmonization of Higher Education Programmes in Africa and the challenges and prospects involved in the process.

The African University Day is held on November 12 every year. In 2011 the Association of African Universities (AAU) commemorated African University Day under the theme, Harmonisation of Curricular and Qualifications in Higher Education in Africa: Challenges and Prospects. On this day, AAU is called upon all universities which are members of AAU including private universities to take responsibility for the development of Africa. African universities are invited to celebrate the day by organizing a suitable forum for public dialogue, as a means of raising awareness of the critical issues surrounding the theme of the year’s celebration.

The AAU through its Quality Assurance Programme has been collaborating with the African Union Commission (AUC) in promoting quality development and assurance in African Higher Education in all its dimensions, including the development of regional and continental qualifications frameworks, (such as the Arusha Convention) to facilitate mobility of students and staff. The AAU has been spearheading the discussions as it is the designated lead implementation agency for higher education in the Second Decade of Education for Africa.

It is against this backdrop that the AAU has identified Harmonisation of Curricula and Qualifications in Higher Education in Africa: Challenges and Prospects as the theme for the 2011 African University Day. Issues about harmonization are very crucial to Africa’s higher education today, especially with the current force of globalization, which is promoting close cooperation between countries in trade, service and knowledge generation.

In pursuit of the vision of an integrated Africa, the African Union Commission on Education (AUC) in collaboration with the Association of African Universities (AAU) have embarked on developing a strategy for harmonization of Higher Education Programmes (HEP) in Africa in order to foster cooperation in information exchange, harmonization of procedures and policies, and attainment of comparability of qualifications, in order to facilitate mobility of Africans across African countries for employment and further study.

The African Union (AU) considers African Universities as a partner and a resource for regional cooperation and integration in Africa, and so it is essential that education also contributes towards enhancing mobility of Africans around the continent. However, within Africa, there are many different systems of education based on different national, regional or colonial and other legacies across Africa. One of the consequences of this diversity is the lack of recognition of different forms of certification, and this limits African integration and the mobility of students across Africa. It also limits information exchange and the potential for networking centres of excellent and collaborative research.

The commission of the African Union (AUC) and the Association of African Universities (AAU) have therefore undertaken to develop a framework for harmonization of Higher Education Programmes in Africa, taking into account other similar initiatives. Harmonisation here refers to the agreement, synchronization, and coordination of higher education provision in Africa.
This harmonization is not synonymous with standardization, creating uniformity or achieving identical higher education systems, but rather developing and agreeing to minimum standards and ensuring equivalence and comparability of qualifications between and within countries are important elements of the process. A primary focus is to enhance quality across the sector and facilitate processes that lead higher education systems to be able to inter-operate more effectively to the benefit of development on the African continent.

Some of the strategies implemented by AU in their quest to harmonize higher education programmes in Africa have been done through the research approach. This strategy was developed through desktop reviews to determine the current trends and initiatives in harmonization internationally and in Africa. Studies have been conducted by AU experts to capture the views of key stakeholders and these views have been debated and subjected to a critique through an e-forum.

**Rationale for Harmonization of Higher Education in Africa**

- The AAU has noted that since the 1980’s higher education in Africa experienced reduced investments in a number of African countries, and was given reduced focus by leading international agencies and donors, and this resulted in the relative neglect of Africa’s higher education institutions (AAU, 2007).
- All major global initiatives for development and education, including Millenium Development Goals (MDGs) and Education for All (EFA) in the 1990’s ignored higher education notwithstanding the fact that higher education is key for the socio-economic and political development of Africa.
- The last two decades have seen a rapid rise in student enrolments, continued loss of intellectual capital (brain drain) and a major reduction in the public financial resources allocated to higher education institutions.
- The over enrolment of students in most higher education institutions in Africa has led to challenges in quality, as African universities are called upon to do more with less in terms of infrastructure, teaching and research facilities and staff (Sawyer, 2002).
- The effects of most African universities being grossly under resourced in terms of teaching facilities and infrastructure is that most higher education institutions experience difficulties in competing in the global market for knowledge creation and production. The African Union has therefore called for an increased focus on revitalizing higher education in Africa, in their plan of Action for the Second Decade of Education for Africa.
- The AU has explicitly acknowledged the indispensible position of a revitalized and reoriented higher education system in the development of Africa, by identifying higher education as one of the seven areas of focus in the plan of Action for the Second Decade of Education for Africa. One of the objectives of the plan is to promote international, continental and regional cooperation by creating awareness, and promoting revision and ratification of the Arusha Convention and harmonizing related work to create synergy among relevant agencies, initiatives and programmes at continental and regional levels.
- The AU strategy for harmonization of higher education will facilitate the comparability of qualifications awarded across the continent and help drive quality assurance measures, thereby contributing to greater quality of education in Africa. Creating a mechanism for benchmarking and comparison of qualifications will allow for professional mobility for
employment and further study, as well as expanded job markets. Developing widely accepted standards for quality will also facilitate the creation of centres of excellence.

- Harmonisation will benefit Africa since it will allow for greater intra-regional mobility, thereby fostering increased sharing of information, intellectual resources and research, as well as a growing ability to rely on African expertise rather than skills from elsewhere in the world.
- Harmonisation will also increase access to reliable and transparent information, and promote greater networking among all stakeholders in higher education. This includes creating increased dialogue and cooperation between the higher education systems of different linguistic areas (which have different education systems) allowing for a more coherent and unified vision for African higher education.
- Harmonisation on a broader level has the potential to create a common African Higher Education and research space, and achieve the AU’s vision that African higher education institutions become a dynamic force in the international arena.

**Higher Education Harmonisation Efforts in Africa**

In recent years, there has been a growing tendency for African governments to liberalise education provision. In many African countries, local and foreign private higher education are growing rapidly, apparently without the necessary assessment to ensure that private providers are offering relevant quality education that promotes human resource development and responds to the socio-economic needs of the country (Naidoo, 2004).

**Other challenges facing higher education in Africa include the following:**

- Gender and regional disparities.
- A mismatch between skills acquired by university / college graduates and those demanded by the industry.
- Imbalances in terms of the number of students studying science and humanities.
- Rigid admission criteria.
- Lack of modalities for credit transfers between universities and other post secondary institutions (UNESCO EFA News, 2006).
- Lack of recognition of prior learning (AAU, 2006).
- The brain drain.
- The threat posed by HIV and AIDS.

**Global Trends in the Harmonisation of Higher Education Programmes**

- Globalisation in education has led to a marked increase in mobility of people, programmes and institutions across borders.
- Cross-border provision of higher education has also increased in type and scope. Some national institutions have began to use Information and Communication Technologies (ICT) for teaching, learning, information management and dissemination purposes, while many cross-border providers have adopted ICT as their main mode of programme delivery.
- Expansion of cross-border provision of higher education has the potential to introduce innovations and greater efficiency in management, but it also poses challenges to quality
assurance, accreditation and recognition of qualifications and programmes of study, while simultaneously subjecting public institutions to fierce competition.

- Cross-border provision of higher education through ICTs and commercialization of education through General Agreements, for instance regional protocols on education has made the portability of qualifications in higher education an issue of concern to all countries.

- The use of ICTs for programme delivery and increasing expansion in private sector provision of higher education has the potential to increase access and efficiency in program delivery. However, without a proper regulatory framework in place, they also carry the risk of compromising quality, equity and programme diversity, especially when the driving motivation is cost saving or profit maximization (Magagula, 2005).

- The response to cross-border provision of higher education and related economic challenges of globalization has been greater regional and international cooperation, partnership and integration (AAU, 2004). This provides another important rationale for harmonization efforts, which are able to focus on fostering more effective partnership and integration, notwithstanding the risk that harmonization efforts may devolve into counter-productive attempts at protectionism if not monitored carefully.

**Global Initiatives on Harmonisation**

There are various global initiatives that address the issue of harmonization. Some of these initiatives have led to the adoption of a number of regional conventions on recognition of studies and degrees of higher education which have been revised in some instances to take account of the changing nature of the higher education environment, UNESCO launched the *Global Forum on International Quality Assurance, Accreditation and Recognition of Qualifications*. In addition, the *UNESCO / OECD Guidelines for Quality Provision in Cross-border Higher Education* were launched in 2005, in response to the need for new international initiatives to enhance quality provision in cross-border higher education (UNESCO/OECD, 2005).

- One of the most advanced processes of harmonization of university degrees is the **Bologna Process**, which is an attempt to create a European Higher Education Area (EHEA) by mutual agreement. Over 40 European countries are now signatories. Many of the Bologna signatory countries have had to carry out major reforms to their higher education systems to comply with the process. Despite steady progress made in implementing many of the Bologna reforms, degree structures among member countries remain different. In some specialized subjects, progression is hampered by lack of standardization of courses. Doubts have also been raised about whether mobility will indeed be increased, with language issues remaining a potential obstacle in some countries.

- At continental level, there are a number of initiatives working at achieving harmonization. The key mechanism at the continental level is the **Arusha Convention**, which is a UNESCO initiative for promoting continental cooperation through the academic mobility of lecturers and students. However, only 20 countries have ratified this convention. The **Association of African Universities** (AAU) provides a forum for consultation, exchange of information and cooperation among HEI’s in Africa. The **African Council for Distance Education** (ACDE) is also interested in harmonization efforts in open and distance education programmes. The ACDE is currently in the process
of developing open and distance learning (ODL) standards and establishing a continental Accreditation Commission for Distance Education in Africa. The African Development Bank (AfDB) also recently announced a development strategy for higher education, science and technology, which aims to establish public-private sector partnerships and programmes aimed at developing technological skills and strengthening science and technology infrastructure in order to bring about institutional and policy reforms. The African Capacity Building Foundation (ACBF) is a development funding organization that supports several national and regional educational projects in Africa in order to strengthen HEIs.

- Regional initiatives include the Southern African Development Community (SADC), the protocol on education and training was developed to foster the harmonization of education and training. The protocol emphasizes the importance of harmonizing regional educational systems and maintaining acceptable standards at all educational levels, thus calling for the implementation of quality management at higher education institutions. The SADC regional protocol on education has been ratified by all the SADC member countries (Mavimbela, 2007). The SADC Technical Committee on Certification and Accreditation (TCCA) has recently initiated the process of establishing a regional qualifications framework known as the Southern African Development Community Qualifications Framework (SADCQF). The focus of SADCQF is not only on higher education, as it encompasses school education as well. At present, the SADCQF has been developed in concept only. There are two models currently being discussed. One model calls on countries to develop a framework and then come to the discussion on a regional qualifications framework with some experience. The other is to set down a framework that is not rigid and ask member states to adopt the system (SADC Technical Committee on Accreditation and Certification, 2006)

The Inter-University Council for East Africa (IUCEA) is a regional inter-governmental organization established by Kenya, Tanzania and Uganda. Its aim is to facilitate contact between the universities of East Africa by providing a forum for discussion on a range of academic and other matters pertaining to higher education, and helping to maintain high comparable academic standards. The Inter-University Council for East Africa (IUCEA) has put in place a system of cooperation between university-level institutions facilitating, for example students’ and staff transfers between institutions in the region (Sabaya, 2004)

The Economic Community of West African States (ECOWAS) is another example of a regional group of fifteen West African countries whose mission is to promote economic integration and development. Under the revised treaty of ECOWAS, member states agreed to cooperate in the use of their human resources (ECOWAS, 1993). In addition, ECOWAS members signed a protocol on Education and Training during the first Decade of Education for Africa (1997-2006), which outlined various areas of cooperation in education (AUC 2006). Furthermore, ECOWAS adopted a General Convention on the recognition and equivalence of Degrees, Diplomas, Certificates and other qualifications in ECOWAS member states (Ogbe, 2007).

**Challenges and Opportunities for the Harmonisation Process**

There is great diversity amongst countries around accreditation and quality assurance issues. In addition, the nature of national bodies in charge of recognition differs according to linguistic
zones. There are several harmonization initiatives in Africa, which presents a significant risk for duplication of efforts and even for conflict processes. While several processes have been identified that are playing some role in facilitating harmonization, it has been difficult to determine how much progress has been made. In some instances, processes are running behind schedules while others seem to be suffering from absence of strong political commitment amongst participating countries.

A critical step towards achieving harmonization will be to coordinate harmonization efforts on a continental level in order to eliminate unnecessary duplication of efforts and to enable existing initiatives to fulfil their true potential. There is need to create a strong, achievable vision that will create buy-in from all Regional Economic Communities (RECs), Inter-Governmental Organisations (IGOs), countries and HEIs. In addition, it is necessary to create strong links between existing continental and regional organizations so that they work together. This will require effective and credible leadership and management systems, best provided by the Commission of the African Union. This leadership will need to provide direction, based on broad consultation with key players, on how to take the process further.

The problem of comparability is one of the biggest challenges facing any regional harmonization process. Different higher education systems are structured in different ways in terms of curriculum. Alignment of curricular will be important to ensure that regional processes are covering common themes in similar ways; otherwise it will not be possible to integrate these processes into a continental system of harmonization. Ultimately, the creation of a system in which programmes from different countries can be meaningfully compared for students, employers and academics to be able to assess their relative merit and weighting will have to be accompanied by a degree of systematic reform at the national level, in order to ensure that countries can provide information about higher education programmes that can be usefully compared with that from other countries.

Cross-border provision of higher education provides both challenges and opportunities to developing countries. It offers students new opportunities, as it can lead to increased access, improvement and innovations in higher education systems, and the building of international cooperation. However, it also opens up the risk of low quality provision of HE through rogue merchants. This makes it increasingly important for information to be made available to students and other relevant stakeholders on the quality of higher education programmes.

It has been observed that there are very few national regulatory mechanisms for trans-national higher education. The AU Strategy intends to incorporate a focus on establishing effective accreditation and quality assurance mechanisms to help HE institutions to attain agreed minimum standards of quality and enable them to continue improving this quality through ongoing quality assurance. These systems can then function as regulatory mechanisms to facilitate cross-border higher education, while protecting countries from its risks (Hoosen, Butcher and Njenga, 2009).

**Quality Assurance and Accreditation**

Some countries in Africa do not have the capacity to provide the full range of quality programmes necessary for economic and social development of their countries. In addition, some countries cannot absorb all students qualifying for entry into higher education. Thus, many rely
on other countries to train their citizens in certain disciplines. Access and quality in HE in Africa can only be achieved if there are systems to benchmark and ensure quality across the continent. This can only be achieved if there are mechanisms in place at a national level to ensure the quality of qualifications, and if there are assurances that these national mechanisms are operating within agreed minimum standards of regional and continental frameworks. Therefore, it is important to develop national quality assurance bodies and frameworks, and to develop capacity in developing quality assurance mechanisms.

At regional levels, there is need for cooperation and networking in cross-border projects on quality assessments and mutual recognition agreements, implementation of frameworks and standards of meta-accreditation of quality assurance agencies on an international and global level, and development of international quality assurance schemes (Rwamasirabo and Beebe, 2006).

**Open, Distance and Technology-Mediated Learning**

Accreditation and quality assurance mechanisms also need to deal with open, distance and technology-mediated learning (UNESCO EFA News, 2006). Despite its potential, e-learning and open and distance learning have enormous scope for poor quality provision higher education. These forms of delivery also open opportunities for unregulated trans-national education and unfettered competition from private providers, which has historically been a major motivation to initiate regional and continental harmonization processes. The **African Council for Distance Education** (ACDE) seeks to tackle these challenges through the creation of a continental quality assurance framework and an accreditation body. Processes such as this need to be effectively harnessed to form part of a broader AU Strategy for harmonization of higher education programmes. It is important to have effective accreditation and quality assurance mechanisms that will help HEIs to attain agreed minimum standards of quality in their programmes and then enable them to continue improving this quality through ongoing quality assurance, with a clear intent to become internationally competitive institutions over time.

**Measuring Institutional Performance**

An important part of the process of harmonization is to be able to compare the performance of universities against common, agreed criteria.

This would establish a deepening commitment to quality across HE systems, while providing benchmarks at a continental level so that African HEIs are equipped to position themselves as equal players in the global HE. This would also achieve a goal of ensuring that Africa’s processes of harmonization take cognizance of other harmonization processes, so that the status of programmes on the African continent is respected around the world.

**Sharing of Intellectual Resources and Research Potential**

One of the major opportunities that harmonization opens up, is the potential to share intellectual resources and research opportunities. Working together can ensure the development of specific areas of specialization benefit from synergies in the use of resources, thereby optimizing efficiency and effectiveness, and possibly reducing operating costs. It also provides the potential to jointly address and respond to common challenges and issues from a position of strength.
Mobility of Students and Graduates

The UNESCO Global Digest (2006) states that university students from Sub-Saharan Africa are the most mobile in the world, with one out of every 16 of Sub-Saharan students going abroad for studies (Labi, 2007). In addition, internationalization of HE also affects the liberalization of trade in professional services. Lack of recognition of foreign qualification and competencies is a big obstacle in liberalizing trade in professional services, since it often requires foreign professionals to retrain locally and often unnecessarily for lengthy periods (Kameoka, 1996). Professional bodies at the international, continental and national levels play a crucial role in education and quality assurance, and thus will form an important part of the overall harmonization strategy. It is important to strengthen existing collaboration and encourage new partnerships between international organizations and professional bodies.

There is a risk that ‘brain drain’ might be exacerbated by cross-border higher education. The recognition of foreign qualifications can potentially increase the growing mobility of academics, professional and skilled workers, especially given the usually less attractive terms and conditions of service, salary structures and work environments in developing countries. If this happens, it will be difficult for African countries to compete in the global knowledge economy, and harmonization processes might have the unintended consequence of accelerating the loss of skilled labour. Therefore, it is important to develop strategies to check and then reverse brain drain (Magagula, 2005).

In the mobility of students and graduates, it is also important to consider existing country policies outside of education that can impact on mobility, for example, immigration policies, where there may be need to give preference in the allocation of work visas to skilled Africans as opposed to labour from other parts of the world. Thorough review of policies such as these will form a critical component of encouraging mobility of graduates across the continent. A number of issues described above fall outside the purview of the education sector and will require multi-sector approaches.

However, they are noted as they will become priority challenges that will need to be tackled as harmonization processes begin to succeed. This implies that various departments of the Commission of the African Union will need to play an active role in developing complementary strategies to ensure the success of this harmonization strategy.

The AU Higher Education Harmonization Strategy

The specific purpose of harmonization is to establish harmonized higher education systems across Africa, while strengthening the capacity of higher education institutions to meet the many tertiary educational needs of African countries through innovative forms of collaboration and ensuring that the quality of higher education is systematically improved against agreed benchmarks of excellence.

Harmonization also facilitates mobility of graduates and academics across the continent. Harmonization has the following goals:

1. Facilitate and promote mobility of African students, graduates and academic staff across the continent.
2. Bridge the gap between disparate educational systems that exists as a result of colonial legacies, by coordinating efforts of national accreditation bodies and regional bodies to maximize their successes and address their challenges.
3. Provide an integrating platform for dialogue and action to develop strong regional harmonization initiatives that cohere into a continental process of harmonization.
4. Facilitate the development of effective quality assurance mechanisms
5. Ensure that African higher education institutions become an increasingly dynamic force in the international higher education arena.

**Principles of Harmonisation**

The AAU has identified the following principles as vital in guiding all harmonization efforts in Africa.

1. Harmonization should be an African-driven process.
2. Harmonization should be a true, mutual partnership of all key players.
3. Harmonization should be enhanced with appropriate infrastructural support and funding.
4. Harmonization should involve the mobilization of all stakeholders in governments, institutions, civil society and the private sector.
5. Harmonization should not disrupt, but enhance, national educational systems and programmes and should involve improvement of quality through appropriate funding and infrastructural provisions in each country.
6. Harmonization processes should seek to make a specific and measurable contribution to achieving gender equity in African higher education.
7. Harmonization should be located within broader issues, such as the crisis in higher education, benchmarking of pre-university qualifications, and the ‘brain drain’ experienced by many African countries.
8. Harmonization should take into account the concurrent state of general education systems in Africa, and existing variations in curricula, examination systems, and the lengths of general education careers. Harmonization of higher education will be difficult unless corresponding efforts tackle these challenges simultaneously
9. A fundamental part of harmonization initiatives is building the quality of higher education. Harmonization will only be successful if there is quality.

**Conclusion**

The provision of quality higher education and harmonization of curricula and qualifications in higher education in Africa is a key factor in the development of the African continent. African universities can only compete successfully in the global knowledge economy if serious investments are made in institutions of higher learning. Harmonization of higher education systems has a significant role to play in the socio-economic and political development of Africa. Harmonization of higher education will also be important for the integration of Africa and, for optimal use of Africa’s institutional and human resources in education.

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THE CONTRIBUTION OF BEHAVIOURAL THEORIES OF LEARNING TO EDUCATION

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Abstract
The paper focuses on behavioural theories of learning. The theory of behaviourist concentrates on the study of overt behaviours that can be observed and measured. Some key founding fathers of behaviourist theory such as Pavlov, Thorndike, Watson, and Skinner are given their deserved attention in the paper. In terms of Pavlov, discussion centres on his best known work on classical conditioning or stimulus substitution. Recognition is also granted to Thorndike’s application of "methods of exact science" to educational problems by emphasizing his "accurate quantitative treatment of information". It will be shown that Watson employed Pavlov’s ideas in some of his works. The premise of his behaviouristic psychology proposes that all behaviour is established through stimulus-response associations through conditioning. Like Pavlov, Watson and Thorndike, it will be shown that Skinner believed in the stimulus-response pattern of conditioned behaviour and completely ignored the possibility of any processes occurring in the mind. His behaviouristic insights on the principles of operant conditioning in social institutions, of which education is not an exception, are also explored. Among the major contributions the theory of behaviourist has made to education are; the provision of behavioural objectives to the instructional process, the importance of the creation of favourable environments for learning, the enhancement of the ‘behaviour modification’ technique to the educational process, assessment in schools, the ‘drill and practice’ technique as a behavioural teaching methodology, the control of the learning environment through the right use of behavioural reinforcement techniques, the teaching of lesson content that is more ‘life-like’ and the restoration of self-esteem in maladjusted children in academic contexts.

Introduction
Behavioural and cognitive theories of learning are frequently portrayed as competing, opposite models. However, it is more precise to see them as complementary rather than competitive. This is so because they all aim at tackling problems (Kazdin, 2001; Miltenberger, 2001). Learning is usually defined as a change in an individual caused by experience (Ariscoll, 2000; Hill, 2002; Schunt, 2004). It occurs when experience causes a relatively permanent change in an individual’s knowledge or behaviour. The systematic study of learning is relatively new, not until the late nineteenth century was learning studied in a scientific manner. Using techniques borrowed from the physical sciences, researchers began conducting experiments to understand how people and animals learn. One of the early researchers, Evan Pavlov is believed to be the fore founder of behaviourist theory. Among later researchers, B.F. Skinner was important for his studies of the relationship between behaviour and consequences. These researchers developed the behavioural theories of learning. There are three main learning theories in education namely; behaviourist, cognitivism and constructivism. Our main concern in this paper are the behavioural theories of learning.

Behavioural Theories of Learning
Learning engrosses the acquisition of abilities that are not inborn. Learning depends on experience, including feedback from the environment. Discoll (2000), Hill (2002) and Schunt, (2004) define learning as a change in an individual caused by experience. According to Westen (2002), learning refers to any enduring change in the way an organism responds based on its experience (Westen, 2002). Learning theories presume that experience shapes behaviour, is adaptive, and that only systematic experimentation can uncover laws of learning.
According to Slavin (2009) behavioural theories centre on the ways in which pleasant or distasteful consequences of behaviour change individual behaviour over time and ways in which individuals model their behaviour on others. Woolfolk et al. (2008), on the other hand, state that the behavioural view generally assumes that the outcome of learning is change in behaviour and it emphasises the effects of external events on the individual.

According to Miltenberger (2001: 2) “in general, behaviour is what people say and do”. The theory of behaviourist concentrates on the study of overt behaviours that can be observed and measured (Good and Brophy, 1990). It views the mind as a "black box" in the sense that response to stimulus can be observed quantitatively, totally ignoring the possibility of thought processes occurring in the mind. Behaviourists believe that all theories should have observable processes such as actions. For them, only overt behaviour should be studied and recorded because inner states like motives or mental states cannot be measured objectively.

Unlike the other theorists, learning theorists have not developed a stage theory of human development. Instead, they have formulated laws of behaviour that can be applied to any individual at any age, from foetus to octogenarian. The basic laws of learning theory explore the relationship between stimulus and response that is between any behaviour or event (the stimulus) and the behavioural reaction (the response) that it brings out. Some responses are automatic, like reflexes. If someone suddenly waves a hand in your face, you will blink; and if a hungry dog smells food, it will salivate. However, most responses do not occur spontaneously, they are learned.

The learning process called conditioning occurs in two basic ways – classical (in which neutral stimuli can acquire the capacity to evoke behavioural responses through their association with unconditioned stimuli that trigger reflexes) and operant (in which reinforcers and punishment shape behaviour). There are quite a number of theorists who have taken the behavioural view of learning such as Pavlov; Watson; and Skinner.

**Theories of Learning**

In psychology and education, learning theories are used to describe how people learn. Therefore, they help psychologists and educationalists to understand the complex process of learning. There are four major theories of learning namely behavioural, Cognitive, Social cognitive and Humanistic. Our concern in this article is the behavioural theory of learning.

**The Main Founding Fathers of Behavioural Theories of Learning**

In the field of psychology, there are a good number of personalities who can be perceived as major contributors to the development of the theory of behaviourist. One of them is the Russian psychologist known as Pavlov (1849-1936). He began to study the link between stimulus and response. According to Dembo (1994) Pavlov is best known for his contribution to the theory of behaviourist mostly through his work in classical conditioning or stimulus substitution. According to Western (2002), in classical conditioning, a conditioned response is an environmental stimulus that leads to a learned response through pairing of unconditioned stimulus with previously neutral conditioned stimulus.

**Concepts in Classical Conditioning**

*Classical conditioning* - Ivan Pavlov’s method of conditioning in which associations are being
made between a natural stimulus and a learned, neutral stimulus.

*Stimulus* - Anything that elicits a response.

*Unconditioned stimulus* - A stimulus that automatically elicits a response, such as meat causing salivation.

*Conditioned stimulus* - A previously neutral stimulus that has been associated with a natural (or unconditioned) stimulus; a response to a stimulus that is brought about by learning, e.g. salivation at the word lemon.

Pavlov's most famous experiment involved a dog, food and a bell. While doing research on salivation in dogs, Pavlov had noted that his experimental dogs began to salivate not only at the sight of food. Eventually, the dogs salivated at the sound of the approaching attendants who brought the food. This observation led him to perform his famous experiment in which he taught a dog to salivate at the sound of a bell. Pavlov began by ringing the bell just before feeding the dog. After several repetitions of this routine, the dog began salivating at the sound of the bell even when there was no food.

In his experiment;

> before conditioning, ringing the bell caused no response from the dog. Placing food in front of the dog enabled it to salivate. During conditioning, the bell was rung a few seconds before the dog was presented with food. After conditioning, the ringing of the bell alone produced salivation (Dembo, 1994: 12).

Therefore, from Pavlov's experiment four stimulus and response items can be distinguished. It can be stated that the 'food' is an unconditioned stimulus; 'salivation' is an unconditioned response because it is natural or not learned, the 'bell' is a conditioned stimulus and finally 'salivation' is a conditioned response only to the bell.

This simple experiment in learning was one of the first scientific demonstrations of *classical conditioning* (also called respondent conditioning). This is when an animal or person comes to associate a neutral stimulus with a meaningful and then responds to the former stimulus as if it were the later. In this case, the dog associated the bell (the neutral stimulus) with food and responded to its sound as though it were the food itself. This part of the conditioning is called *learning by association*. This is a condition under which one thought becomes connected or associated with another to account for learning and memory (Westen, 2002).

There are many everyday examples that indicate classical conditioning in our experiences, for example, seeing someone peeling a lemon may make you to salivate, exam schedule might make your palms sweat. In each of these instances, the stimulus is connected, or associated with another stimulus that produced the physiological response in the past. It thus remains true that in conditioning, an association is made between two events by repeatedly having them occur close together in time.

The above observations are not the only ones made by Pavlov as there are others that resulted from the second phase of his experiment. Evident from the second phase of his experiment are terms such as 'stimulus generalisation'. Here he states that after learning to salivate to the sound of the bell, the dog can still salivate to similar sounds. The other observation he made is known as 'extinction'. The principle at play here is that if the pairing of the bell and food is stopped, salivation in response to the food eventually ceases. Under 'spontaneous recovery', he states that
extinguished responses can be recovered but can be extinguished again if the dog is not
presented with food. Furthermore, under 'stimulus discrimination', the dog could learn to
discriminate between similar bells or stimuli hence able to know which bell would result in the
presentation of food and which would not. Finally, 'higher-order conditioning' is yet one of the
discoveries made by Pavlov. Here when the dog is conditioned to associate the bell with food, a
different unconditioned stimulus can be presented at the same time as the conditioned bell. This
later enables the dog to salivate to the new unconditioned stimulus alone. In this case, it also
becomes a conditioned stimulus.

John Watson and Emotional Conditioning
Several years after Pavlov’s early experiments, psychologist John Watson (1878 – 1958)
appeared on the scene. In line with the other behaviourists, Watson argued for the value of
psychology which concerned itself with behaviour in and of itself, not as a method of studying
consciousness. This was a major break from the introspective methods of structuralist
psychology which considered the study of behaviour valueless. According to Kazdin (2001)
Watson studied the adjustment of organisms to their environments, more specifically the
particular stimuli leading organisms to make their responses. Influenced by the ideas of Pavlov,
Watson held the view that behaviour is established through stimuli-response associations through
conditioning. He demonstrated classical conditioning in an experiment involving a baby called
Albert and a rat. Initially, when he presented the rat to Albert, he was not afraid in that he
actually touched it. Afterwards Watson created a sudden loud noise which Albert was afraid of
whenever he presented the rat to him. Since little Albert was frightened by the loud noise,
Suddenly he became conditioned to fear and avoided the rat. The fear Albert developed for the
rat was generalised for other small animals. At the end of the experiment, Watson extinguished
the fear by presenting the rat without the noise to Albert. Hence, from the experiment above, we
see a confirmation of the claim made by Mergel (1998: 4) that “Watson believed that humans are
born with a few reflexes and emotional reactions such as those of love and rage”. It is important
to state that Watson is credited with coining the term ‘behaviourist’.

Based on his observation, Watson eventually decided that it seemed to be that the rat’s complex
behaviour actually resulted from little more than a series of stimuli and responses rather than
from some complicated concepts such as intelligence. He went on further to suggest that at the
human level “deep emotions” are also just the result of association and learning. One of his most
famous experiments involved trying to get a human to spread (or generalize) the emotion of fear
from one object to another.

Little Albert
Watson put a white laboratory rat into the room with Albert. Albert loved the fury creature and
played with it. While Albert played, Watson sneaked up behind him and smashed a steel bar with
a harmer near the boy’s ear, creating a horrible startling noise. Albert fell forward, crying and
burying his face in a mattress on the floor. The next time Albert reached for the rat, Watson
repeated the crashing noises. Little Albert became terrified of the rat. His work in this area has
concerned many people because of the ethics involved in how he dealt with a child. His research
would never be allowed today.
An illustration of Watson’s emotional conditioning

Loud sound (UCS) → Fear (UCR) followed by the association phase:
Rat (CS) → Loud sound (UCS) → Fear (UCR), which becomes:
Rat (CS) → Fear (CR)

Key
CS = Conditioned Stimulus; UCS = Unconditioned Stimulus;
UCR = Unconditioned Response; CR = Conditioned Response

Watson then went on to demonstrate what is called stimulus generalization which means that a response can spread from one specific stimulus like the white rat to other stimuli resembling the original one in some way. To show this Watson brought in a white rabbit, which also frightened Albert. Before the mother discovered all this, Watson had shown two things; conditioning of emotions to neutral objects is possible and that a conditioned emotion can generalize to other objects of similar characteristics.

B.F. Skinner and Operant Conditioning
The most influential contemporary proponent of learning theory is B.F. Skinner. Skinner agrees with Pavlov that the processes of classical conditioning explain some behaviour, especially behaviour that is reflexive. However, Skinner believes that another type of conditioning – operant conditioning (the use of pleasant and unpleasant consequences to change behaviour) plays a much greater role, especially when trying to explain more complex learning (Slavin, 2009). The term “operant” comes from the Latin word meaning work, and is intended to emphasize the work done to get a particular response.

Illustration of Skinner’s operant conditioning

Before conditioning
Unconditioned stimulus (meat) → Unconditioned response (salivation) and Neutral stimulus (bell) → No response

During conditioning
Conditioned stimulus (bell) paired with Unconditioned stimulus Unconditioned response

After conditioning
Conditioned stimulus (bell) → Conditioned response

Source: Slavin, 2009, Educational Psychology: Theory and Practice, 9th ed)

Whereas in classical conditioning, the animal is merely responding to prior cues, in operant conditioning, the animal learns that a particular behaviour produces a particular response and then performs that behaviour to achieve that response.

Reinforcement
In operant conditioning, the process whereby a particular behaviour is strengthened, making it more likely that the behaviour will occur more frequently, is referred to as reinforcement. It is an important ingredient in operant conditioning. It is something that follows a response and strengthens our tendency to repeat that response in the future. A stimulus that increases the likelihood that a particular behaviour will be repeated is called a reinforcer. However, it should be noted that one can only notice the effectiveness of the reinforcer only after it has been
demonstrated (Slavin, 2009). Therefore it is difficult to presuppose that a particular consequence is a reinforcer until we have evidence that it strengthened the behaviour for a particular individual.

Reinforcers (which are events that follows a behaviour and increases the chances that the behaviour will occur again) may be either positive or negative. A positive reinforcer is something pleasant – a good feeling, say or the satisfaction of a need, or something received from another, such as a chocolate, or a word of praise. Positive reinforcement in other words, occurs when something the organism wants (such as food) is added on after an action. Negative reinforcement on the other hand occurs when something unpleasant (negative) is stopped or taken away when the organism does something. In other words, a negative reinforcer is the removal of an unpleasant stimulus as the result of a particular behaviour, e.g. when a student’s anxiety about test-taking is reduced by extra preparation, the reduction of anxiety is a negative reinforcer of such behaviour (Westen, 2002).

There are, however, two broad categories of reinforcements; one type of reinforcement is called primary reinforcement whereas the other, secondary. The word primary means “of first and greatest importance”. Thus a primary reinforcer is something that is absolutely necessary for survival, such as food and water. The possibility of obtaining one of these when you perform an action is the strongest incentive to learn. Secondary reinforcement on the other hand, is anything that comes to represent a primary reinforcer, e.g. because money can buy food and drink, it represents these primary reinforcers (Slavin, 2009).

**Negative Reinforcement and Punishment**

Negative reinforcement is often confused with punishment. As noted above, the process of reinforcement whether positive or negative always involves strengthening behaviour. Punishment however, involves decreasing or suppressing behaviour. This differs from a negative reinforcer, in that a punishment is an unpleasant event that makes behaviour less likely to be repeated. In other words, punishment is an attempt to weaken a response by following it with something unpleasant, not to strengthen it (Westen, 2002).

However, there are two types of punishment - positive and negative punishment. Positive punishment takes place when an operant (voluntary behaviours emitted by a person or an animal) is weakened by the presentation of an event following it whereas negative punishment occurs when an operant is weakened by the removal or postponement of a reinforce (Westen, 2002).

**Generalization**

This is a behaviour that spreads from one situation to a similar one. This as highlighted above, also happens in classical conditioning, where a conditioned response can spread or generalize to similar stimuli. However, generalisation cannot be taken for granted this is because, for example when a classroom management programme is successfully introduced in one setting, student behaviour does not automatically improve in other settings, instead they learn to discriminate among settings. (Slavin, 2009). For generalisation to occur, it must be planned for; It should also be noted that generalisation to a higher extent is more likely to occur across similar settings or concepts.
Discrimination Learning
Learning to tell the differences between one event or object and another, i.e. the reverse of generalization. Discrimination is the use of cues, signals, or information to know when behaviour is likely to be reinforced. For instance, in a class, for students to learn discrimination, they must have feedback on the correctness or incorrectness of their responses (Slavin, 2009).

Extinction
Often, when a response is no longer followed by a reinforcer, a person will gradually stop making that response; it is the weakening and eventual elimination of a learned behaviour as reinforcement is withdrawn (Westen, 2002). Extinction occurs when enough conditioning trials pass in which the operant is not followed by the end result previously related with it. This, as noted above, happens also in classical conditioning.

Shaping and Chaining
These are two major techniques to teach complex or complicated responses.

(a) Shaping
The term shaping is used in behavioural learning theories to refer to the teaching of new skills or behaviours by reinforcing learners for approaching the desired final behaviour (Bigge & Shermis, 2004; Driscoll, 2000). Shaping is an important tool in classroom instruction. The method of successive approximations, is the process of gradually refining a response by successively reinforcing closer approximations of it. For example a grade nine pupil looks at the results of the last English test and says:

“I got nearly half of these marked wrong because I made one simple mistake in each question. I hate English”!

(b) Chaining
This involves reinforcing the connections between different parts of a sequence, that is, each part or link is connected to the other by reinforcement. In other words, chaining involves putting together a sequence of existing responses in a narrative order.

Schedules of Reinforcement
There are different methods of providing reinforcement during operant condition. So far, we have focused on continuous reinforcement which means each time behaviour occurs, reinforcement is given.

Schedules of Reinforcement: Different Methods of Reinforcing
Positive reinforcement schedule – reinforcement is not given each time an act is performed.
Variable ratio schedule – Reinforcement occurs after a desired behaviour occurs, but a different number of the desired acts is required each time, e.g. pigeon gets food after five pecks, then seven,, then three, etc. Once you stop the reinforcement, the pigeon will peck over 10,000 times before it finally gives up.
Variable interval schedule – Reinforcement occurs after varying amounts of time if a desired act occurs.
Fixed interval schedule – A reinforcement is received after a fixed amount of time has passed if desired act occurs. It has an interesting effect on the behaviour of the organism. They become casual until just before the interval is over. In a classroom situation, this happens when students are given tests once fortnightly.
Another major contributor to the development of the theory of behaviourist is Thorndike (1874-1949). He is best known for his emphasis on the application of the methods of 'exact science' to educational problems. Due to this, he advocated for an accurate quantitative treatment of information. In line with Thorndike's notion concerning accurate quantitative treatment of information, Rizo (1991: 9) argues that "anything that exists, exists in a certain quantity and can be measured". His major contribution to behaviourist is his theory of 'connectionism', which states that learning involves the formation of a connection between stimulus and response (Dembo, 1994:15). Later, Thorndike developed three laws based on his stimulus-response hypothesis. The first of these laws is the 'law of effect' which states that the connection between stimulus and response is strengthened when it is positively rewarded and weakened when negatively rewarded.

The second law is the 'law of exercise'. Central to this law is the premise that the more the stimulus response (S-R) bond is practiced, the stronger it becomes. The third and last law developed by Thorndike is the 'law of readiness' which holds that due to the structure of the nervous system, some conduction units, in given situations are more predisposed to conduct than others. According to Saettler (1990) Thorndike was convinced that a neutral bond would be established between the stimulus and response when the response was positive. Another aspect central in the work of Thorndike is that learning takes place when the bonds between stimulus and response are formed into patterns of behaviour.

Some Contributions of Behaviourist Theories to Education

Since education is an act of teaching and learning, then it can be stated here that learning takes a pivotal role in the whole educational process. What is learning? Learning can be defined differently depending on which perspective one takes in defining it. The complex process of learning is defined according to behaviourist, cognitivism and constructivism. According to a behaviourist, learning can be defined as “a relatively enduring change in observable behaviour that occurs as a result of experience” (Eggen and Kauchak, 2001: 214). Although the cognitive theorists accept most behaviouristic concepts, they define learning differently. They view learning as the acquisition or reorganisation of cognitive structures through which human beings process and store information (Good and Brophy, 1990:189). Moreover, learning for the constructivists is the construction of personal perceptions of reality according to one's personal experiences (Jonasson, 1991). It can be stated here that although learning is defined differently, the overall objective of it is some form of behavioural display by the learner. It has been shown in this article that for the behaviourists, learning is said to have taken place when the learner shows change in behaviour. For the cognitive theorists learning occurs when the learner portrays the behaviour of ability to process cognitive structures. For the constructivists, the final end of the construction of personal perceptions of reality is some particular behavioural disposition that goes with the way one perceives reality. Therefore, it can be stated with confidence that the whole educational complex process of learning is anchored on behaviourist in one way or another.

Essentially, another aspect that can be perceived as a contribution of behaviourist to education is the use of lesson objectives during the instructional process. It is vital to state that learning objectives are actually behavioural objectives in that they set standards on how the learners are expected to behave at the end of the learning experience. Behavioural objectives show the overall purpose of any learning experience such that without them, a lesson can be said to have
no direction or an intended goal. A behavioural objective states learning objectives in "specified, quantifiable, terminal behaviours" (Saettler, 1990: 288). Moreover, the ABCD mnemonic device is used to sum up behavioural objectives (Schwier, 1998:12). For instance, the ABCD mnemonic device can be clearly portrayed in the following behavioural objective. 'At the end of the lesson, students should be able to answer correctly 85% of the questions on the post test'. In the behavioural objective above, we see that “A” implies the 'audience' which in this case comprises the students, “B” implies the 'behaviour' which further implies to answer correctly, “C” implies the 'condition' evidenced by the statement, 'at the end of the lesson, on the post test' and finally “D” implies the 'degree' shown by the figure 85% correct. Therefore, as portrayed above by the ABCD mnemonic device, to develop behavioural objectives a learning task must be broken down through analysis into specific measurable tasks. Moreover, it is very important at this point to state that learning success may be measured by tests developed to measure each objective of the lesson.

Another contribution made to education by behaviourist is the behaviouristic belief that the teacher has the duty to create a favourable environment for learners. Hence, teachers who accept this behavioural perspective believe that the behaviour of students is a response to their past and present environments and that all behaviour is learned. To enable effective learning, the teacher should control the learning environment in order to ensure that the environment is conducive for learning. This emphasis on the importance of the teacher in ensuring a favourable learning environment is highlighted by Skinner (1968: 64) when he states that;

\[
\text{the application of operant conditioning to education is simple and direct. Teaching is the arrangement of contingencies of reinforcement under which students learn. They learn without teaching in their natural environments, but teachers arrange special contingences which expedite learning, hastening the appearance of behaviour which would otherwise be acquired slowly or making sure of appearance of behaviour which otherwise would never occur.}
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It should also be stated that in their endeavour to create a favourable environment for learning, teachers are advised by behaviouristic principles to reinforce appropriate behaviours only and extinguish inappropriate behaviours. The maintenance of a favourable environment for learning by the teacher is not only advocated for by Skinner but many other behaviourists as well. They stress the importance of a favourable environment in fostering effective learning. For instance, the point above is clearly evident in Darby (2003: 5) when she states that;

\[
\text{classical conditioning suggests maintaining a positive environment, or the possibility arises of pupils developing a negative attitude towards a subject because of the unpleasant feelings associated with how it was learned.}
\]

A controlled environment was considered by Skinner to be the prerequisite for total behaviour modification. Therefore, the emphasis on the importance of maintaining a favourable learning environment in school contexts is a behavioural contribution to education.

The use of 'behaviour modification' in the classroom is yet another vital contribution of
behaviourist to education. According to Congelosi (2000: 42) “behaviour modification refers to the behaviourist approach by which students’ environments are manipulated to increase the chances of desired behaviours being rewarded while undesired behaviours go unrewarded”. We therefore, see that through behaviour modification, students are thus conditioned towards being on task in the class room. There are different behaviour modification methods used in the classroom. For example, “student behaviour can be modified through shaping, chaining, extinction, positive and negative reinforcers, discipline plans and token economies” (Eggen and Kauchak, 2001: 36). These behaviour modification methods are common practices in primary schools. The most widely used methods are the two types of reinforcers above (positive and negative reinforcements) and token economy.

In case of positive and negative reinforcers, Skinner highlighted the importance of generalised reinforcers such as giving praise, stars and points to the student immediately after their performance of desired behaviours. This enables students to repeat the desired behaviour. In line with reinforcement, he discouraged the use of punishment in class in favour of merely ignoring inappropriate behaviour as the best way of extinguishing it. Behaviourists believe that “punishment is less effective in terms of terminating inappropriate behaviour because it only suppresses behaviour temporarily” (Darby, 2003: 4). Moreover, the removal of punishment allows the behaviour to reappear. Furthermore, we see that punishment is also known to have unpleasant side-effects such as group hate and group unhappiness. Token economy is simply a system of exchange. Here the teacher offers a reward to a student when desired behaviours are attained as a conditioned reinforcer. The teacher has to be committed to dispense tokens quickly after desired behaviours. Tokens can be things such as stickers, money and so on.

In any educational context, it is very important to assess the learners. This fundamental educational technique is based on the principles of behaviourist. From a behaviourist perspective, learning is defined as a relatively enduring change in observable behaviour that occurs as a result of experience (Saettler, 1990). It therefore follows that assessment or indeed evidence of learning must be some capturing of that change.

Hence, assessment is a purely behavioural activity because its main objective is to show whether there has been change in the learner's behaviour after a learning experience. Without the behavioural educational technique of assessment, it would be very difficult to know whether learning has taken place. Students should be assessed by observing behaviour. Educators cannot assume that students are learning unless they observe that behaviour is changing through assessment. Assessment therefore acts as a vital instrument through which educators can receive feedback vis-a-vis progress of learning in the classroom.

It can also be stated that behaviourist has made a major contribution to education in the area of teaching methods. According to Driscoll (2000:16), one major contribution of behaviourist to education is the use of the 'drill and practice methodology' during the instructional process. The central principle in this teaching methodology is that the teacher presents the stimulus to the learners and what is expected from the learners is to respond to it through constant practice. This teaching method is commonly used in language lessons where it is known as the 'audio lingual method'. Here, the teacher presents the stimulus to the learners in form of a word inscribed on the chalk board and reads it aloud. The learners are expected to actively respond to the stimulus by reading the word after the teacher in a chorus form repeatedly until the time they are told to stop doing so by the teacher. In this context, the intention is to make the word sink in the minds of the
learners. It is believed that in the 'drill and practice' teaching method, the repetition of the stimulus response habits can strengthen those habits. This belief is also evident in yet another belief among educators that the best way to improve reading is by encouraging students to read more and more in order to strengthen the link between the stimulus (material to be read) and the response (ability to read).

The Pavlovian classical conditioning is not an exception to but an exemplification of several educational implications. As pointed out earlier, if learning is indeed the goal in any classroom, educators need to create an environment conducive to learning. Classical conditioning advocates for the creation of an environment conducive to learning. The point at hand comes out clearly in Edwards (2000: 24) under the sub heading 'educational implications of classical conditioning' when he states that "students should experience academic tasks and contexts that cause or encourage pleasant emotions". The implication of this is that students should be able to feel enthusiasm, excitement or enjoyment in their learning context rather than being in contexts that cause anxiety, disappointment and anger. In the classroom context, mathematics anxiety is a good example of classical conditioning that can be mitigated with classical conditioning.

Focusing more specifically on academic learning in terms of the 'content' of the lesson, we see that the theory of behaviourist has made some fundamental contributions to education through Thorndike's 'Theory of Transfer of Identical Elements'. Thorndike's theory represents one of the most important behavioural principles that;

\[ \text{the amount of learning that can be generalized between a familiar situation and an unfamiliar one is determined by the number of elements the situations have in common (Schweiso, 1989: 121).} \]

Thorndike concludes in his theory that education does not easily generalise what is taught to the learners. He further stresses that if education is to be preparation for life beyond the school, it should be as life-like as possible. His theory has had a tremendous influence in the introduction of life or social oriented themes in most subjects on the school curriculum. Moreover, he encouraged educators to introduce skills to learners when they are still conscious of their ability to perform them correctly. The best time for this is usually after positive reinforcement.

The behavioural experiments of Skinner are seen as a highly rich source of educational implications. We see that regarding the lesson material, Skinner specified that “to teach well, educators must decide exactly what it is they want to teach” (Darby, 2003: 6). It is only then that they can present the right material to the learners and know what responses to look for. When educators present the right material to the learners they can know what responses to look for and hence know when to give reinforcement that usefully shapes behaviour. Skinner (1968) advocated for effective learning in school institutions. In his endeavour to ensure effective learning in schools, he suggests three principles to be used by teachers when he states that;

\[ \text{information to be learned should be presented to the learners in small behaviourally defined steps ... rapid feedback should be given to pupils regarding the accuracy of their learning and that pupils should be allowed to learn at their own pace.} \]

We also see that building on the three principles, Skinner proposed a different teaching method which he called 'programmed learning or instruction' and a 'teaching machine' that would present
programmed material. Two techniques of teaching emerged from programmed learning. The first is the linearly structured technique where all pupils follow the same sequence of learning steps and the second technique involves the creation of different paths for different pupils according to their answer at each frame. It is vital here to state that studies have shown that "both teaching techniques are as effective as conventional teaching" (Schunk, 1996: 91). From the programmed instruction portrayed above, it is evident that based on operant conditioning, Skinner's teaching machine requires the learner to complete or answer a question and then immediately receive feedback on the correctness of the response.

In school contexts, there are a number of issues that affect the educational achievement of the learners. One of the issues that has a direct impact on the educational achievement of the learners is lack of self-esteem. According to Blascovich and Tomaka (1991: 4) self-esteem is;

\[
\text{an individual's sense of his or her value or worth, or the extent to which a person values, approves of, appreciates, prizes or likes him or herself.}
\]

The problem of lack of self-esteem in schools is most evident in children with learning difficulties or needs. A child with learning difficulties or needs is "continually seeking help in gaining self-esteem and a feeling that somebody cares about him" (Wheldall, 1981: 39). In order to give such children more direct help in terms of enhancing their self-esteem, educational psychologists have turned to behavioural techniques.

According to De Klyen (1976) research has provided evidence that behavioural changes brought about by the use of behaviour modification produces higher self-esteem in children with learning difficulties or needs. The major findings from research with children with learning difficulties or needs show that “a substantial and sustained increase in positive reinforcement enhances self-esteem as reflected in both verbal reports of self-esteem and overt behaviours considered to be related to self-esteem. Reinforcement is defined as anything which increases the probability of a response or particular behavior” (Green and Hicks, 1984: 32). Moreover, we see that positive reinforcement occurs when something rewarding happens after the behaviour. Therefore, in the case at hand, we see that children with learning difficulties or needs in schools are beneficiaries of a behavioural modification technique of positive reinforcement.

**Weaknesses of Behavioural Theories of Learning**

Despite its great positive contributions to education, the theory of behaviourist is not an exception to some critical responses from different scholars in academia. For instance, in educational contexts the use of generalised reinforcers such as the giving of praise, stars, points, tokens and so on can be useful but just like other methods of behaviour modification, can have its own failures. It is believed that external rewards may create some unexpected problems in the classroom because they "may undermine intrinsic motivation and cause children to lose interest in learning without rewards being supplied" (Edwards, 2000: 64).

Some critics of behaviourist have argued that it is very difficult for a teacher to give constant reinforcement to one particular student because there are too many other students in the classroom in need of the teacher's reinforcement. It is also common for critics to argue that behaviour modification techniques ignore the causes of behaviour. This is because behaviour modification techniques only focus on how behaviour can be changed or completely
extinguished. Moreover, one requirement for negative reinforcement is the presence of the disliked activity in order for the child to be excused from it. Here the problem is that “the disliked activity might have negative effects upon the child, as in the case of punishment” (Darby, 2003: 5).

From a humanist perspective, behaviourist is found wanting in the area of the relationship between the teacher and the pupil. This is because behaviourists believe that the teacher knows best when to decide what is rewarded or punished. The teacher justifies his or her actions as being in the interest of the child. To the humanists, the behaviourist relation between the teacher and the pupil is unequal therefore contrasts with the humanist approach.

Behaviourist as a theory in itself has been criticised of lacking detail in its account of the learning process. For instance, Bransford et al. (2000) argue that:

\[
\text{behaviourist does not capture the complexity and breadth of learning and it fails to acknowledge the subjective, creative and intuitive dimensions and prior learning.}
\]

As noted above, behaviourist theory cannot stand on its own as a theory of teaching and learning. Hence, it is best used in conjunction with other methods. Moreover, since behaviourist is based on memorisation of tasks by the learner, it is not useful in the teaching of complicated subject matter. This is because a learner cannot rely on memorisation in the learning of complicated subject matter. The point here is that behaviourist is not appropriate for all subject matter.

**Conclusion**

In conclusion, it can be stated that the main difference between behaviourist theory and other learning theories is that, it concentrates on overt behaviours that can be observed and measured. To the behaviourists, objectivity is very important. It is because of this reason that behaviourists place primacy on overt behaviours over inner states such as motives or mental states. They argue that inner states such as motives or mental states cannot be measured objectively. It can be stated here that although other learning theories use introspective methods in their endeavour to explain how learning occurs, the principles upon which they are based are linked to behaviourist in one way or another. This is because, the final end in all of them is an objective observation of behavioural change as a reliable indicator of whether learning has occurred or not.

Although behaviourist theory has been criticised in certain cases, we see that it has made numerous contributions to education. As portrayed by the paper earlier, the complex process of learning is mostly based on the principles of behaviourist. It was shown that the instructional process in schools is guided by behavioural objectives. Behavioural objectives give direction to the lesson and make it possible for educators to set clear goals for their lessons. Since learning is the main aim of education, it is important for educators to create a conducive environment for learning. We saw that a conducive learning environment can be achieved through the correct use of behavioural control techniques by educators. The control or creation of a favourable environment for learning is a purely behaviouristic technique. It was portrayed vividly that the fundamental educational process of ‘behaviour modification’ is a behavioural technique borrowed from behaviourist theory.

The paper has shown that assessment in schools is a behavioural technique in that it is based on capturing change in the behaviour of learners after a learning experience. Moreover, in terms of
teaching methodologies in educational contexts, behaviourist has contributed to the 'drill and practice' methodology which is being highly utilised in the teaching of language. In line with the behaviourist principle of creating a favourable environment for learning, it was shown that behaviourist theory encourages educators to control the learning environment through the right use of reinforcement techniques. Still under this aspect, behaviourist advises educators to create learning environments that encourage the learner's enthusiasm, excitement or enjoyment rather than negative feelings in order to ensure effective learning.

In terms of lesson content, this article has shown that behaviourist theory favours the teaching of lesson content that is more 'life-like' in order to enable the learners to easily apply what is learnt in class to real life experiences. Furthermore, it was also shown that to ensure effective teaching, teachers need to decide exactly what it is they want to teach. This helps the teacher to master the subject matter and to know what responses to look for from the learners. Finally, it can be stated that behaviourist has provided a lasting solution in terms of ensuring the restoration of the much needed self-esteem in children with learning difficulties or needs in academic contexts. The issues above are just a few among the numerous major and minor contributions behaviourist theory has made to education.

References


