

**THE ROLE OF RELIGIOUS EDUCATION IN THE PROMOTION  
OF CIVIC, MORAL AND SPIRITUAL VALUES AMONG  
LEARNERS IN SELECTED SECONDARY SCHOOLS IN LUSAKA  
CITY**

**BY**

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**A Dissertation submitted to the University of Zambia in partial  
fulfilment of the requirement for the award of the degree of  
Master of Education in Religious Studies**

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## **DECLARATION**

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

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## **APPROVAL**

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## **DEDICATION**

I dedicate this piece of work to my late parents, Mr and Mrs Chilumbu Milingo; my late brother, Augustine Kamuzu; my grandfather, Dr Emmanuel Milingo Chilumbu; my parents, Prof. Kaulule and Dr Milingo- Kaulule; my brothers, Peter and Martin; my sisters, Lumbiwe, Chimwemwe, Betty and the entire family for their unwavering support.

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## **ABSTRACT**

The role of RE in the promotion of civic, moral and spiritual values among secondary school learners in Lusaka and ascertain whether the values promoted by the three Zambian secondary school syllabuses were in line with the attainment of the aims of modern RE. The research objectives were to: to evaluate the role of RE in the promotion of civic, moral and spiritual values among learners; to establish the moral and civic values taught in secondary school RE; to establish the spiritual values found in the secondary RE syllabus. The research design used in this study was a Descriptive design which used the qualitative approach in order to address the problems raised by the research questions. The methods of data collection included in-depth semi structured interviews, document analysis guide and focus group discussion guide. The target population consisted of nine (9) RE teachers, thirty (30) learners in the selected schools and one (1) RE Curriculum specialist from CDC. Purposive sampling techniques were used to select the respondents. The study established that RE is a highly influential subject in Secondary schools; which helps learners to be morally upright. It further helps them to understand ideas about governance and human rights and how to tolerate other Religions in Zambia. The study also established that civic, moral and spiritual values, were itemized in the syllabuses with explanation in teaching and learning materials. The values discussed in class work and learning materials are recognized as civic, moral and spiritual items by both learners and teachers. The findings also show that learners are exposed to more of Christianity than other religions. Based on the findings above, the study recommends that: RE should be revised as to make the subject more modern in content and materials especially in topics like Leisure and Success. A topic on Emotions should be introduced in the syllabus and religious passages should be explained in details. RE should be a compulsory subject regardless of career pathways.

**Key Words: Civic Values, Moral Values and Spiritual Values**

## ACRONYMS

<b>ATR</b>	African Traditional Religion
<b>CDC</b>	Curriculum Development Centre
<b>GRZ</b>	Government of the Republic of Zambia
<b>MESVTEE</b>	Ministry of Education, Science Vocational Training and Early Education
<b>MOE</b>	Ministry of Education
<b>MOGE</b>	Ministry of General Education
<b>NCSS</b>	United States of America National Council for Social Studies
<b>OFSTED</b>	Office for Standards in Education
<b>RE</b>	Religious Education
<b>RE 2044</b>	Religious Education Syllabus 2044
<b>RE 2046</b>	Religious Education Syllabus 2046
<b>RI</b>	Religious Instruction
<b>SCAA</b>	School Curriculum and Assessment Authority



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# CHAPTER ONE

## INTRODUCTION

### 1.1 Overview

This chapter presents the background to the study, statement of the problem, research questions, objectives and the purpose of the study, it further explains the significance of the study, its conceptual framework, it also defines some key terms used in the study and outlines the structure of the dissertation and conclusion.

### 1.2 Background to the study

Zambia is a liberal, multi-cultural and multi-faith country. Christianity, Zambian Traditional Religion(s), Islam, Hinduism and the Baha'i Faith are among the main religious traditions in the country. Although Religious Education (RE) is a school subject like any other, it has for a long time been considered different by many including those in the teaching fraternity because the religious outlook of the country has greatly influenced the education sector.

The growth and development of RE in Zambia is usually divided into three phases: the denominational, the interdenominational and the educational stages. During the denominational stage, RE was taught as Religious Instructions (RI) in Church affiliated schools; it was time-tabled and taught like any other subject. During the ecumenical (interdenominational) stage, and in the educational stage, new multi-faith RE syllabuses were introduced as part of the educational reforms of the 1970s and early 1980s.

In line with the 1977 education policy document, *Educational Reforms* (MoE, 1977), the main aim of RE was later stated as follows:

*To enable pupils to appreciate spiritual, moral and religious values and behaviour based on them. The appreciation is drawn from four main religious traditions in Zambia (namely: Christianity, Hinduism, Indigenous Zambian Beliefs and Islam) and from the religious elements of the Zambian philosophy of Humanism (MoE, 1983:3).*



The new RE syllabuses were designed to prepare all learners for life in Zambian society, regardless of their religious background. The syllabuses were intended to help pupils use religious beliefs and values as instruments for actual evaluation of their own beliefs and values. While this would involve pupils in learning about religion, it would also involve them in learning from religion about themselves (Henze, 2003).

Currently, the policy which underpins education in Zambia is *Educating our Future* (MoE, 1996). It reaffirmed the 1980s aim of RE by stating the first goal of the education system as “to produce a learner capable of being animated by a personally held set of civic, moral and spiritual values” (MoE, 1996: 5). Learning RE was supposed to lead to acquisition of understanding of spiritual, religious and moral values and appreciation of traditions within which learners were growing up (Simuchimba, 2012). A learner of RE at secondary school level of education was expected to demonstrate adequate knowledge and understanding, and appreciation of civic, moral, spiritual and religious values found in Zambian society.

It is against this background that this study was carried out with the aim of evaluating the role of RE in the promotion of civic, moral and spiritual values among learners in selected secondary schools in Lusaka city.

### **1.3 Statement of the Problem**

Since independence, Zambian RE has developed from being confessional and denominational in the 1960s, through being ecumenical and interdenominational in the 1970s, to being educational and multi-faith from the 1980s (Simuchimba, 2015). Currently, the main goal and aim of the subject is the development of a personally held set of civic, moral and spiritual values among learners (MoE, 1996 and MESVTEE, 2013). Although several studies on Zambian RE have been done, none has focused on the role of the subject in the promotion of civic, moral and spiritual values. So, at the moment we do not know whether secondary school learners of the subject acquire the knowledge of religious traditions that could lead to awareness and appreciation of civic, moral and spiritual values. It is this knowledge gap that the study sought to fill.

## **1.4 Research Objectives**

The specific objectives of the study were to:

1. Establish the civic and moral values taught in secondary school RE.
2. Examine the religious or spiritual values found in the secondary RE syllabus.
3. Evaluate the role of RE in the promotion of civic, moral and spiritual values among learners.

## **1.5 Research Questions**

The study was guided by the following key questions:

1. What are the civic and moral values taught in secondary school RE?
2. What are the religious or spiritual values found in secondary school RE syllabuses?
3. How does RE promote civic, moral and spiritual values among secondary school learners?

## **1.6 Purpose of the Study**

The purpose of the study was to evaluate the role of RE in the promotion of civic, moral and spiritual values among learners in selected secondary schools in Lusaka city.

## **1.7 Significance of the Study**

The findings of this study might contribute to the attainment of the aims of Religious Education in Zambia as brought out in the national education policy document, *Educating Our Future*. The study may be helpful to curriculum developers of RE, in selecting suitable religious subject materials and concepts that are appropriate to secondary school level, and in addressing the insufficiencies in the syllabuses which seem to have led to the gap between knowledge and practice or behaviour in schools. The findings may also help teachers and practitioners of RE to adopt appropriate strategies in inculcating moral values in the learners and evaluating the affect and behaviour outcomes of the subject. Furthermore, the study may provide related

information for scholars and researchers interested in religious studies, civic, moral and spiritual education.

Additionally, since research studies relating to civic, moral and spiritual or religious values education seem to be scanty, the study report will add to the existing literature in this area of education.

## **1.8 Conceptual Framework**

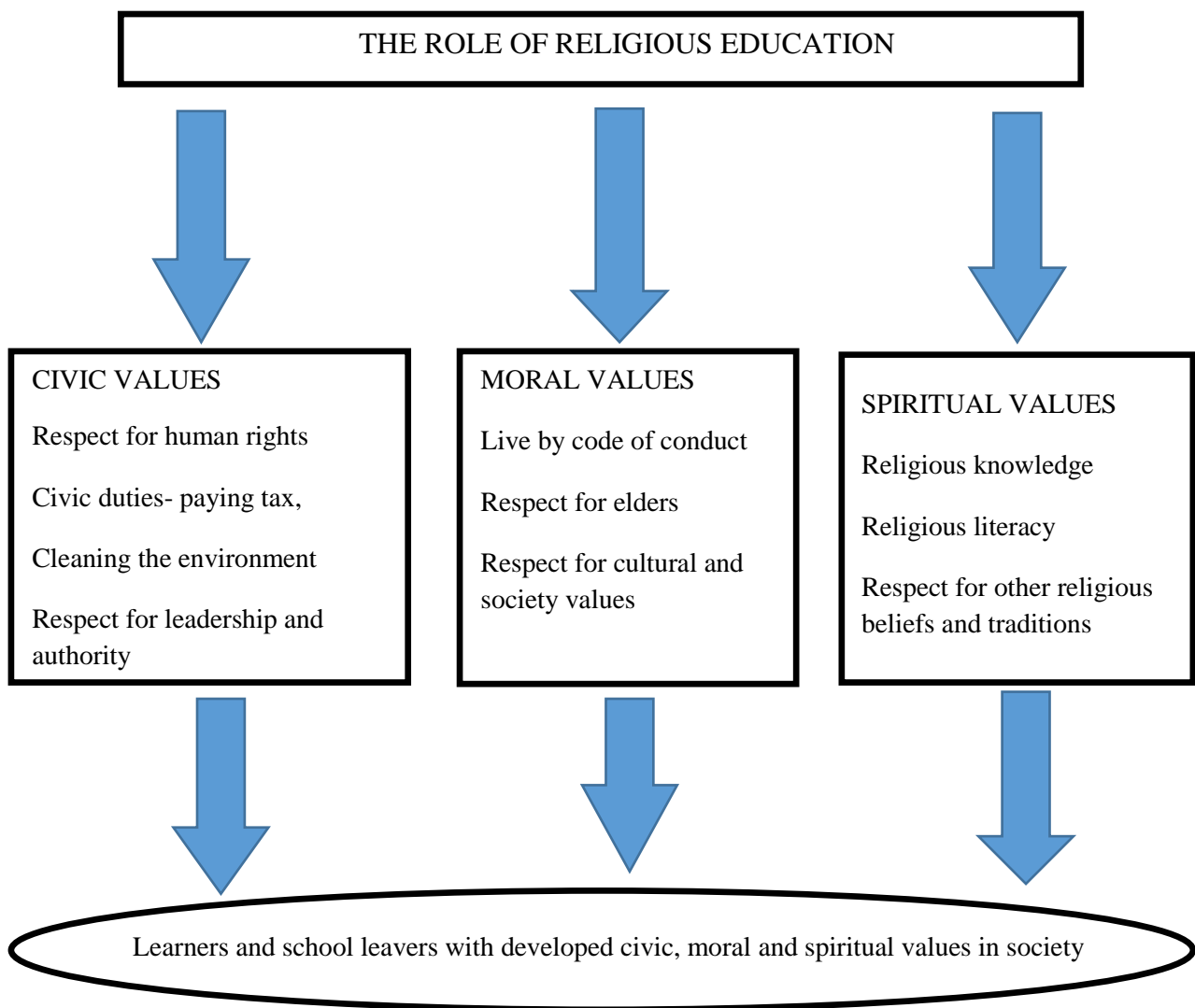
This section explains the conceptual framework for the study. It discusses variables underlying the study and their relationship. According to Chalmers (1982), a conceptual framework contributes to a research study because it identifies research variables, and clarifies relationships among the variables. It is also important in that it sets the stage for presentation of the research questions that drive the study. The conceptual framework for this study focuses on the role of RE in the promotion of civic, moral and spiritual values among learners in selected secondary schools in Lusaka city. The values have been divided into three categories; civic, moral and spiritual. Civic values include respect for human rights, civic duties and respect for leadership and authority. Moral values include: respect for elders, respect for societal values and code of conduct. As for spiritual values, they consist of religious knowledge, religious literacy, respect for others religious beliefs and traditions. These values are partly acquired through RE.

Due to variations in the emphasis placed on what is taught and how the value of essentials is explained during RE lessons, learners show different levels of civic, moral and spiritual understanding and behaviour towards others. Their understanding of civic, moral and spiritual values is consistent with their levels of development and the quality of education received during RE. Therefore, the independent variables considered here significantly determine the nature and occurrence of learners who are upright and acquire civic, moral and spiritual values for the betterment of society and school environment.

The conceptual framework is important to this study as it presents variables which are required in the research investigation; it aids the researcher to have an understanding of how the various variables in the study are related to each other. The conceptual

framework was also useful as a research tool to support research and therefore, to assist the researcher to make meaning of subsequent findings. Further, the conceptual framework structured the design of the research and helped the researcher to assess and refine the goals, develop realistic and relevant research questions, select appropriate methods, and identify potential threats to the conclusion. This was because the main things to be studied, being, the key factors, concepts or variables and the presumed relationship among them were explained.

**Figure 1: Graphical representation of the conceptual framework**



## **1.9 Limitations**

The research study used the descriptive study design and was restricted to selected secondary schools in Lusaka city. This factor might limit the generalisation of the research findings. Another limitation was lack of adequate literature for review. The area of civic, moral and spiritual values education was still a relatively new field of study and research in Zambia and even beyond. As such, very little research and writing on the subject area has been done. This factor may also subtract from the generalisability and validity of the study. However, the researcher did everything possible to ensure that the findings of the study would remain not only generalisable but also adequately valid.

## **1.10 Delimitations**

This study was confined to Lusaka inner city. The names of the selected schools have been withheld for ethical reasons and the schools are hereafter referred to as school A and School B.

## **1.11 Definitions of key terms**

### ***Civic values:***

Generally civic values refer to the standards and norms that every society or community holds. In this study, civic values will refer to respect for human rights, respect for leadership and authority.

### ***Moral values:***

These are a set of principles that guide an individual on how to evaluate issues of right and wrong. In this study, moral values refer to the principles of right and wrong behaviour that a learner encounters and may acquire during interaction with the school environment, particularly through RE.

### ***Spiritual values:***

These are the integrative values of a human soul consisting of altruistic, personal, divine, and affective values leading to spiritual growth of personality. In this study,

spiritual values will refer to religious knowledge, religious literacy and respect for other religious traditions and beliefs.

### **1.12 Structure of the whole Dissertation**

The dissertation is divided into six chapters. Chapter one provides and explains the background to the study, the statement of the problem, the research objectives, research questions, and purpose of the study. It also gives the significance of the study, the conceptual framework of the study, limitations, delimitation or scope of the study, the limitations encountered and the operational definitions used in the study. Chapter two discusses the literature relevant to the study. Both foreign and local studies which supported, refuted or bridged the gap in the study were reviewed.

Chapter three discusses the methodology of the study, particularly the research design, study population, study sample, sampling techniques, instruments used for data collection, procedure for data collection and data analysis. Chapter four presents the findings of the research study. Chapter five will discuss the findings of the study. Lastly, chapter six states the conclusion of the study and gives recommendations based on the findings of the study.

### **1.13 Conclusion**

Chapter one has presented and explained the general introduction to the study in terms of background to the study, statement of the problem, specific objectives, research questions and purpose of the study, significance of the study, the conceptual framework, limitations, delimitations, operational definitions and the structure of the whole dissertation. The next chapter discusses the literature reviewed for this study.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Overview**

This chapter aims at reviewing literature related to the role of RE in the promotion of civic, moral and spiritual values among learners in secondary schools. As explained by Kombo and Tromp (2006), literature review is an account of what has been published on a topic by other scholars and researchers. The study begins the review by highlighting the global and Zambian contexts of civic, moral and spiritual values in the school curricular, followed by the promotion of human rights and civic values among secondary school pupils. Finally, the study will look, at the promotion of morality among school pupils.

#### **2.2 Civic, Moral and Religious Values Education: The Global Perspective**

According to Kohlberg, cited in Dombeck and Wells-Moran (2008), infants have little or no moral sense, because they are not born with an understanding of the nature of human relationships. As children reach elementary school age, they enter into the first major stage of moral understanding known as the pre-conventional stage. Pre-conventional children are essentially selfish in orientation. They do not think about what behaviours would serve the greater good, but rather think in terms of what will most benefit them. They respond primarily and think of morality as a matter of following rules so as to avoid punishment.

Kohlberg's work is important to this study because it explains the moral development among learners in elementary school which is the foundation for later secondary school level which this study focused on.

MCphail (1982) contends that, the teaching of morals in school had become a serious concern in the world. This concern was due to the increasing evidence of socially and morally irresponsible behaviour on the part of individuals. An example of this irresponsible behaviour could be seen in the rise of indecent acts such as defilement, incest, gender-based violence and religious extremism. Gay (1975) observes that there

is a moral crisis in the world which makes it clear that schools should not avoid the responsibility of teaching of moral education.

MCphail's work is important to the current study as it supports the need to teach morals in the school as a way of preventing irresponsible behaviours. However, the difference between the works is that MCphail's did not indicate whether the teaching of morals should be included in all school subjects or it should be an independent subject. While, this study on the other hand, looks at the role RE plays in transmitting moral values among learners. As for Gay paper, it provides a brief but good background on which this study will build.

Tritter and Taylor (1992) observed that RE played an important part in ensuring the transmission of moral values into children in high schools in the USA. They argued that it was the acquisition of appropriate norms, attitudes and values which was perhaps more essential for success than the actual knowledge. The USA National Council for Social Studies (NCSS) asserted that knowledge about religion was not only a characteristic of an educated person, but was also necessary for understanding and living in a world of diversity. The teaching of religion in schools encouraged children to be responsible and spiritually sound adults. According to Eric (1994), one's education cannot be complete without the study of religion and its relationship to the advanced civilization. Thus RE is important in any education system.

The study by Tritter and Taylor reaffirms the point that RE is an important subject in the school curriculum and was greatly influential in the transmission of moral and spiritual values among learners. Similarly, the study by Eric (1994), established the relationship between religion and civilisation. These studies are important to the current study as they indicate that RE is a promoter of moral and spiritual values among learners and would therefore lay the foundation for the current study.

According to Armon (1984), moral values can be divided into five categories, the deontic, teleological, aretaic, intrinsic and extrinsic. The deontic values are concerned with the moral right issues of justice, fairness, rights and responsibilities. The teleological values relate to issues of moral good or concern over the welfare of others. Aretaic values involve judgment about the moral worth of individuals and institutions. They include motives and character qualities such as generosity, empathy and loyalty,



and are often characterised as motivators for moral action. Intrinsic values are those end values for their non-moral good; they include such quality as autonomy, consciousness, intelligence and knowledge. Extrinsic values are those means that have the potential to produce goods such as education, money, art and travel.

This categorisation of values by Armon was important to this study as it enable the researcher to ascertain what categories of values were more pronounced and taught in the school through RE.

A study by Bull (1969) asserted that a child was not born with built-in moral conscience but with natural, biologically purposive capacities that make him or her potentially a moral being. Moral concepts are taught to a child who learns what is right and wrong, and what is acceptable in society through various domains including home, school, church, other people's homes, clubs and societies.

The foregoing views by Bull are clear and significant to this study which aims to assess the role of RE in promoting civic, moral and spiritual values among learners in selected secondary schools in Lusaka city.

Wilson *et al* (1967) observed that a child needs to accept a certain code of behaviour, parental commands and traditional rules. On their part teachers and parents should confront the child with their own moral codes in a very clear and definite manner, so that whether he or she accepts or rejects the code, at least he or she will know what is acceptable or rejectable.

The research by Wilson *et al* has relevance to this study, as the behaviour of learners is conditioned by the moral teaching they receive. The response of the learners to the variables being used to test their appreciation of acquired values will reflect the type of moral code they have been subjected to at school and home.

Kombo (2005) observed that through RE, students acquired the desired beliefs, values and practices of their society which enabled them to live in harmony with other members. Similarly, according to Harding (2005), the aim of RE was to facilitate desirable changes in an individual since it encompasses theoretical, practical, moral, spiritual, human and divine aspects. These views by Kombo (2005) and Harding

(2005) affirmed the importance of RE to learners and were in line with what the current study is trying to establish, that RE is a promoter of morals among learners.

Wainaina (2007) posits that many nations of the world have realised the importance of religion and have included it as a subject of study in schools. In Europe for example, the main aim of teaching RE is building and maintaining a national identity. Grove (2009) noted that RE in England had been mandated by the 1944 Education Act as the subject consisted of different religious teachings and moral themes. However, the state requested that more of Christian content than that of other faiths was taught. Eric (1994) noted that many states in the United States of America (USA) viewed RE as an important subject. This was because it enhanced the moral and spiritual growth of the learner. Several state agencies and local school districts created mandates and guidelines regarding teaching about religion.

The relevance of Wainaina (2007) work to the current study was that it gave a brief background of RE in Europe and its importance in schools, which is similar to what this study explains about RE in Zambia. The current study goes further by examining the role RE plays in the promotion of civic, moral and spiritual values among learners in secondary schools. Similarly, Grove (2009) work raises important issues affecting RE in England, which are similar to Zambian RE. This current study would therefore use it as a background in explaining the values that our learners acquire from RE. This study would also try to go beyond Eric (1994) work about RE in the USA by discussing Zambia's RE syllabuses and how they enhance moral and spiritual values among the learners.

A study called 'Restoring Local Spiritual and Cultural Values in Science Education: The Case of Ethiopia,' by Faris (2012), examined the incorporation of local spiritual and cultural values to improve science education in the country. This ethnographic research used in-depth interviews, supplementary observations, focus group discussions and biography to identify the perception and practice of common and unique spiritual and cultural values. The study examined whether the spiritual and cultural values were included or excluded in the school curriculum and explored the possibilities for incorporating them in science education. The anticipated tensions resulting from the inclusion of the values indicated that belief in and fear of God

animated and sustained the Ethiopian way of life. Although spiritual teachings derived from sacred writings were the initial foundation for Ethiopian cultural norms, the two merged together later, creating a mosaic pervading every aspect of life in Ethiopia. Education was sustained on this merger of spiritual and cultural norms and values. It was also shown that the now century old system of formal education did not incorporate those local spiritual and cultural values. Current science education also had little relationship to Ethiopian spiritual and cultural norms and was, therefore, in need of restoration.

This study by Faris is important to this research study because it stresses the importance of spiritual values in the whole school curriculum whether in RE or science based subjects. However, the research study focused more on spiritual values in science while, this study focuses on civic, spiritual and moral values in the secondary school RE syllabus.

A study on holistic primary education done in Kenya by Kowino (2013), showed that holistic education helped to develop learners morally, spiritually, intellectually and physically, intellectually competent. Spiritual competence enabled learners interpret the meaning of RE in their present and future lives, developing in them a sense of purpose, wonder and mystery. It also enabled them to understand the importance of believing in God, with the conviction that there was a spiritual solution to their day today life challenges. Spiritual competence made learners more caring, tolerant and actively engaged in the spiritual quest. Holistic education cultivated the spiritual, moral and emotional areas of growing up children. This type of education was based on the premise that each person finds identity, meaning and purpose in life through connections to spiritual and moral values, the community and the natural world.

Although this study by Kowino was important to RE it did not provide evidence that learners' moral and spiritual competence was as result of acquisition and practice of spiritual and moral values learnt through teaching and learning. However, its results have shaped up this study, in that for one to be spiritually and morally upright one must have acquired some of these values through the learning process. The current study aims at evaluating the role of RE plays in the promotion of civic, moral and spiritual values among learners in selected secondary schools in Lusaka city.

The study by Klemenovic and Zukovic (2013) paper analysed the purpose of democratisation of education and of the introduction of Civic Education and RE classes in the education system of the Republic of Serbia. They observed the idea that education may serve as a generator of social change that school was an important support pillar in promoting and accepting the values of the community, as well as in the personal growth and development of every individual. The theoretical concepts in the paper are supported by a summary of results of empirical studies that focused on the analysis of the pedagogical aspects of the implementation and teaching of these subjects at the secondary level of education, from the perspectives of teachers, pupils and parents. Based on the insights from the paper, the authors recommend searching for a “common tangent” in Civic Education and RE via an open and tolerant dialogue of participants of both subjects, which would enable the exchange of experiences, attitudes and opinions. This would lead to permeating of spiritual and democratic values as a foundation for further democratisation of schools in general.

This study by Klemenovic and Zukovic provides an understanding of how both Civic Education and RE could be used to develop civic values in pupils. However, while the focus of their study was on searching for a common tangent for the two subjects, this study focused on using RE in promoting civic values among learners.

In a journal article entitled ‘Raising Submissive and Dependent Citizens: The Case of Egyptian schools’, Abdulhameed (2013) observed that Civic Education in the Egyptian public schools was integrated in social studies and taught from the Islamic point of view, while religion was used to explain the concepts of human rights, citizenship and democracy. In his article, the author emphasised the role of religion in the promotion of civic values in schools and treated it as a separate subject from social studies. This work by Abdulhameed is relevant in that it partly explains the role of religion (Islam) in Egyptian public schools. However, it differs from this study because of its emphasis on teaching of civic values found in a multi-faith RE syllabus for secondary schools.

Sulayman (2012) presented a paper entitled ‘Impact of Teaching Civic and Religious Values in the National Curriculum on Improving Social Responsibility in Tanzania: The Analytical View.’ The paper analysed the values rooted in religious curricula, Christianity and Islam, in the National Curriculum of Tanzania, and it also examined

their effectiveness in imparting the social responsibility spirit in civil servants which was essential in addressing moral challenges facing the nation. It was indicated that the curricula taught the youth principles, ideas and beliefs which were general guides to their behaviour and as points of reference in life that contributed to the wellbeing of Tanzanian society at large. Moreover, the curricula entailed values that were closely connected to personal integrity and identity of Tanzanians with the hope that these values would influence decisions they made as adults in future.

Sulayman further discussed the integration of moral values in the Tanzanian national curriculum as the country used two curricula because of the two main religions practiced in the country. It was suggested that moral values should not be taught as a subject in the traditional sense, but rather be integrated in all school subjects in what was called a ‘correlation design curriculum.’ Such a curriculum would make it possible to include a variety of activities embracing enrichment, personal development, community service, recreation and nurturing as learning within and from different angles of the existing curricula. In this way, moral values would be integrated in the whole school policy as well as academic disciplines. This would help to impart confidence in students and build their self-determination to resist immoral practices when encountered in life.

The foregoing study by Sulayman was largely a report on how moral and civic values should be integrated in all subjects of the school curriculum, however, it also shows how countries with more than one religious tradition can use two syllabuses and still attain their main goals for RE. However, while the study emphasised the need for civic and moral values to be integrated in all subjects, it fails to emphasise that RE is the promoter of these values. This is the gap this research hopes to fill by showing how RE promotes moral and civic values in schools so that society benefits from the well-rounded person shaped by the subject.

### **2.3 Civic, Moral and Religious/ Spiritual Values Education: The Zambian Perspective**

Kamanga (2013) conducted a study entitled ‘RE in Zambia: Towards Religious Literacy, Religious Pluralism and Liberalism.’ The study sought to ascertain whether the values promoted by the two Zambian senior secondary school RE syllabuses were

in conformity with the promotion of religious pluralism and liberalism, and whether they could promote the attainment of religious literacy, which was a tenet of modern RE. The objectives of the study were: to explore the teaching methods and approaches used in RE; to ascertain whether religious literacy is attainable through the current Zambian RE syllabuses; and to establish the values promoted by RE in the light of increasing religious pluralism and liberalism in the country. The findings of the study were that Zambian RE continued to be poorly handled, and teachers mostly employed teacher-centered methods. The findings also indicated that pupils were exposed to Christianity and to some aspects of Islam, Hinduism and Zambian Traditional Religions. Consequently, the current Zambian RE syllabuses were deficient in attaining religious literacy. The study further revealed that the Zambian RE syllabuses promoted values related to religious pluralism and liberalism, such as respect for others, love, awareness, and tolerance. Based on these findings, the study recommended that RE should be revised so that the subject could become more liberal, critical and educational. Therefore, RE teachers should go beyond teaching for examinations if the subject was to contribute to the promotion religious literacy.

Kamanga work was an important contribution to the study of RE in Zambia as it spells out the importance of religious literacy, religious pluralism and liberalism. However, this work is generally different from this study as it focuses on whether religious literacy, religious pluralism and liberalism could be attained through current Zambian syllabuses while this study focuses on the role RE plays in the promotion of civic, moral and spiritual values among learners.

A study by Chizelu (2006) focused on the teaching of RE in Zambian multi-religious secondary schools. According to Chizelu, the problem of RE in secondary schools was that the subject was being taught with a single religious approach by the RE teachers, instead of a multi-religious perspective as directed by the MoE. So the aim of his study was to find out why RE teachers tended to be reluctant to respond to the MoE directive of applying a multi-religious approach to the subject. The research study revealed that the RE teachers' reluctance was due to their different perceptions which were mostly influenced by their religious affiliations and the syllabuses they used. For example, the majority of the teachers of RE in secondary schools were Christians; they were therefore reluctant to teach syllabuses that also included non-Christian religions; they

felt that this would compromise their consciences and their own faiths. As a result, they preferred to teach the subject from a Christian standpoint. This approach differed from the MoE directive to teach RE from a multi-religious perspective. Finally, the study concluded that the teaching of RE should be firmly placed in an educational context by making no assumptions or preconditions from the personal religious commitment of RE teachers. The role of RE teachers was that of educators and not anything else.

The above study by Chizelu is different from the current study because it looked at approaches to the teaching of RE in Zambian multi-religious secondary schools while the latter looks at the content of RE and how it promotes the teaching and learning of civic, moral and spiritual values in secondary schools. However, the former is still important as it is a general background to this work.

Njobvu (2015) conducted a study in which she sought to test Ronald Goldman's theory of children's religious thinking in the Zambian context with particular attention to the methods of teaching, materials used and content for primary school RE. Goldman's theory can be summed up as "no Bible teaching" to children under the age of thirteen (13) because concrete operational stage children struggle to comprehend Biblical concepts. Therefore, the objectives of the study were, to test Ronald Goldman's theory on children's religious thinking in Zambia, to explore the methods used in the teaching and learning of primary school RE, to examine the relevance of content for primary school RE children, to assess the appropriateness of materials used to teach primary school RE. The study concluded that primary school children struggled to comprehend Biblical issues. The teacher-centered methods of teaching the subject were inappropriate and the content was advanced with abstract Biblical quotations. The study also revealed that the materials used to teach the subject were abstract and inappropriate for children.

The study by Njobvu provides a good background to the situation of primary RE in Zambia. Therefore, Njobvu's study is different from the current research study analyses the role RE plays in promoting civic, moral and spiritual values among secondary school learners without a theory.

Simuchimba (2005) conducted a study entitled, 'Religion and Education in Zambia 1890-2000 and Beyond,' in which he explained that the relationship between religion

and education through RE in Zambia had passed through different stages of development. After the educational reforms of the 1990s, progressive development of RE as a curriculum subject seems to have been negatively affected by the State's self-contradictory declaration of Zambia as a Christian Nation in 1991. Thus the subject continues to be partly confessional and partly phenomenological during the Third Republic and up to-date. While the State through the Ministry of Education see RE as a curriculum subject with educational aims like any other. Since the country is pluralistic and democratic, RE in Zambia should continue developing in line with the constitutional values of religious and cultural freedom, and the liberal national education policy provisions for spiritual and moral education. Thus the subject should go beyond its current unclear state of being largely confessional and partially phenomenological and become more educational; it should take the religious literacy and critical understanding of religion seriously. To ensure this, a special national policy which broadly outlines the nature and form of RE in schools needs to be put in place as a guide to all interest groups.

Thus Simuchimba is important in that it has provided the historical background to RE in Zambia which my study will refer to. However, his study is also different from this study which looks at the secondary school syllabus content and how it promotes civic, moral and spiritual values among learners of the subject.

Kanyimba (2016) conducted a study entitled, 'An Assessment of Learners' appreciation of Spiritual and Moral Values in Social and Development Studies in selected primary schools in Kafue District of Zambia.' Her study findings were that only a few spiritual and moral value items were mentioned without explanation in the teaching and learning materials; the few moral and spiritual values mentioned in the teaching and learning materials were not recognised as such by both the teachers and learners. In other words, the upper primary school Social and Development Studies syllabus content contained spiritual and moral education but teachers did not know that they were spiritual and moral education topics. The researcher recommended that the syllabus should clearly state that particular topics were under spiritual or moral education to enable teachers have a better understanding of the various composite RE topics they were teaching.



Kanyimba's research study is important as it shows how the integration of primary school RE into Social and Development Studies has negatively affected the attainment of the spiritual and moral values which RE promotes. However, the difference between Kanyimba's study and the current study is that her study focused on primary school RE. This work focuses on secondary school RE and how it promotes the same values at that level of education.

According to *Educating our Future* (MoE, 1996), the mission of the Ministry of Education was to guide the provision of education for all Zambians so that they could be able to acquire knowledge and skills, manifest excellence in performance and moral uprightness, defend democratic ideals, and accept and value other persons on the basis of their personal worth and dignity, irrespective of gender, religion, ethnic origin, or any other discriminatory characteristic. However, the broad aim of high school education was the integrated and comprehensive development of each pupil's potential. On completion of the programme, pupils should be well-educated persons who should adequately prepare for the furtherance of their education, through full-time or part-time study, or for becoming self-supporting workers. At the same time the pupils should also be responsible persons, capable of making a useful contribution to society and adequately qualify for the adoption of adult roles. In the light of what has been said, the Ministry of Education had set for itself the goals of producing a learner capable of being animated by a personally held set of civic, moral and spiritual values. In order to achieve this goal, an integrated teaching of RE, Civics, History and Geography would be required.

The significance of *Educating our Future*, the national education policy document, to this study is that it spells out the goals, aims and principles of secondary school education which secondary school RE should adhere to. These educational goals and aims are generally in line with what this study is likely to establish. It will try to show that RE is the promoter of these values among learners in the schools.

In his book entitled, *Readings for Religious Education Teachers* (Henze, 2000), discussed the attitudes and skills of learners promoted in RE. Pupils were encouraged to develop:

*“a sense of mystery and fascination about the world, willingness to acknowledge the needs, feelings and aspirations of others, respect for others, willingness to learn from their insights, respect for the freedom to practice or not to practice religion, willingness to recognise that beliefs and ideas may be expressed in a variety of ways, willingness to acknowledge the controversial and ambiguous nature of many issues about beliefs and values, confidence in their sense of identity and willingness to value diversity in religion and culture.”*

An analysis of these attitudes and skills acquired showed that they could be in groups of civic, moral and spiritual values.

Henze work is important to this study as it generally outlines the attitudes and skills promoted in the RE syllabuses and their importance in the life of the learners during and after school. However, the current study will go beyond Henze’s work by categorizing the values and skills into civic, moral and spiritual values.

Muleya (2015) explored the teaching of Civic Education in Zambia. The study examined pedagogical practices in relation to the teaching of Civic Education in schools. He argued that following right pedagogical practices in the teaching of the subject could lead to social change and transformation of society. As such, the purpose of his study was to ascertain the extent to which Civic Education was enhancing or impeding social change and transformation in Zambian society. To realise the objectives of the study, an exploratory research design was used. The study found that Civic Education in schools was not modelled on practices that could lead to social change and transformation of society; service learning approaches were rarely promoted in the lessons; teaching approaches in colleges and the university with respect to Civic Education were greatly lacking. Additionally, teaching and learning materials in Civic Education were not readily available in schools and teachers of Civic Education were not grounded in the key theoretical and pedagogical perspectives underpinning Civic Education. The study therefore concluded that with correct pedagogical practices and approaches, Civic Education could lead to social change and transformation of society.

The study by Muleya provided a good brief survey on the historical and current issues affecting the teaching of Civic Education in Zambia. The current research study is however different as it looks at aspects of Civic Education found in the secondary school RE syllabuses.

#### **2.4 Promotion of Spiritual and Moral Values among Secondary School Learners**

In study called ‘Exploring Spiritual Values among School Children Aligarh City in India,’ Nazam and Husain (2016) explained that spiritual values were integrated in the spiritual development of children. The objectives of the study were: to identify spiritual value among school children, to find out percentage of endorsement for a particular spiritual value by school children, and to find out the difference between the percentage of male and female school children endorsing spiritual values. Twenty-eight spiritual values were identified by children themselves with regard to their formation of personality. They include: courage, charity, creativity, cheerfulness, caring, discipline, equality, faithfulness, goodness, honesty, humility, happiness, helping, hard-work, humorous, kindness, mannerism, obedience, punctuality, peace, polite, social, sharing, sacrifice, sincerity, simplicity, truthfulness, and the value of being understanding. Significant differences were found between percentages of female and male school children on the following spiritual values: caring, discipline, sincerity, and punctuality. Significant differences were not found between the percentages of female and male school children on the remaining spiritual values. Thus, it could be concluded that the spiritual values were responsible for the personality and spiritual development of children. The aim of education should be towards the cultivation of spiritual values at the primary and secondary levels and to develop spiritual individuality.

This study by Nazam and Husain provides a good background to the study on spiritual values in the educational system. It is important and relevant, as it is in line with what would be established, built on and expanded. The difference with this study is that the latter analyses the role of RE in the promotion of civic, moral and spiritual values among learners in selected secondary schools in Lusaka, Zambia.

According to School Curriculum and Assessment Authority (1996), schools that were encouraging learners’ spiritual development were likely to be doing the following:

giving learners the opportunity to explore values and beliefs, including religious beliefs, and the way in which they affect people's lives; where learners already have religious beliefs, supporting and developing religious beliefs in ways which are personal and relevant to learners; encouraging learners to explore and develop what animates them and others; encouraging them to reflect and learn from reflection; giving learners the opportunity to understand human feelings and emotions, the way they affect people and how an understanding of them can be helpful; developing a climate or ethos within which all learners can grow and flourish, respect others and be respected; accommodating differences and respecting the integrity of individuals; and monitoring, in simple, pragmatic ways the success of what is provided.

According to SCAA, on a more personal level, RE teachers have a significant responsibility for moral education. They inevitably define for their pupils, standards of behaviour in the classroom and around the school. They engage pupils in thinking about their responsibilities when issues such as keeping promises, telling the truth, or dealing with unfairness and injustice arise. They provide for pupils, whether consciously or unconsciously, a moral framework of values which guide their relationships with others. Teachers face moral dilemmas and demonstrate to pupils how they can be addressed. Therefore, teachers' attitudes and interactions provide powerful role models to pupils.

The publication by SCAA provides a good background and foundation on what the current study is likely to establish. The RE syllabuses in Zambia adequately provide for moral and spiritual education of learners. Additionally, many Zambian teachers of RE are role models for pupils in the way they conduct themselves and prepare the learners for life after school.

The Qualification and Curriculum Authority (1999) explains that spirituality focuses around the aspects of life and it seeks to answer questions about the meaning and purpose of life. Therefore, learners' spiritual development is shown by their acquisition of:

- a) beliefs, religious or otherwise, which inform their perspective on life and their interest in and respect for different people's feelings and values;

- b) senses of enjoyment and fascination in learning about themselves, others and the world around them, including the intangible;
- c) use of imagination and creativity in their learning, and
- d) willingness to reflect on their experiences.

The publication by QCA, was important to this study as it tried to explain spiritual development in the lives of learners. The study is similar to this study as they both focus on spiritual development among learners in the school. However, the two studies differ slightly in nature because the current study looks at RE as the promoter of spiritual values in the secondary school system, while QCA looks at the development of spirituality in general.

Every society, primitive or modern, has established means of inculcating in the young ones, its acceptable values. Falade (2010) argues that the Yoruba, like other communities in Africa, adopted multi-dimensional approaches in inculcating morals and values that were cherished in their society. The teaching of spiritual and moral values in the school system has become an important area of focus in recent times in Nigeria and some other parts of the world, a living education as a lifelong process, and a tool for human moral development. In trying to curb the negative trend of immorality among children in society, the home and school Falad (ibid) posts that education had a strong influence on the learners. People were not born understanding their society's morals, instead, these understandings developed and matured over time.

The work by Falade is generally in line with what the current study would hope to establish. It further shows that society needs moral and spiritual values inculcated in the learners as a way of trying to curb the negative trends of immorality in Zambian society.

Al-Hooli (2010) conducted a study on teaching and learning of moral values through a kindergarten curriculum for children aged between five to ten years, which revealed that teachers played a vital and effective role in teaching and guiding children in moral values. Al-Hooli study focused on the following areas to assess the morality levels of children: truthfulness, honesty, gratitude, loyalty, reasonability, fairness, and patience. Done through observation, the study further suggested that teachers frequently did not

appear to have a broad collection of strategies at their disposal for addressing moral values.

The study by Al-Hooli is important to the current study because most of the core variables in his study are similar to what was examined in this study. However, the difference is that Al-Hooli's study focused on Kindergarten curriculum of moral education while the current study focuses on secondary school RE syllabuses. Additionally, the work by Al- Hooli did not reveal the effect of teaching the moral values found in the curriculum on learners while this study tried to reveal such effects.

## **2.5 Promotion of Civic Values among Secondary School Learners**

According to the United Nations Human Rights Commission (UNHRC) (2012), human rights are rights inherent to all human beings, whatever their nationality, place of residence, sex, national or ethnic origin, colour, religion, language, or any other status. Human rights are inherent in mankind's nature and without them people cannot live as human beings. They are the foundations of human existence and co-existence. Examples of human rights are, right to life, education, food, health and personal liberty. Human rights help people to fully develop and use their human qualities, intelligence, talents and conscience and to satisfy their spiritual and other needs (Mwiinga, 2009). Human rights are therefore, rights like protection of freedom of conscience, expression and protection from discrimination on grounds of race, age, sex, ethnicity or anything else. No other qualifications are required for one to be entitled to human rights.

The UNHRC and Mwiinga's works provide a brief but good background and definition of human rights which this research study has used and built on.

In a study entitled, 'Two Views of Education: Promoting Civic and Moral Values in Cambodian Schools,' Tan (2008) looked at the Cambodian government's attempt to promote civic and moral values in the schools through the subject "civics and morals". He encouraged the policy makers to promote the effective teaching and learning of civic and moral values with the support of the local community and religious institutions in Cambodia. While Tan (ibid) emphasized the need to promote moral and civic values through policy makers, local communities and religious institutions, the current research study has emphasised the need to promote these values through RE.

However, both studies recognise the need for civic and moral values to be imparted in the learners.

Falade (2015) examined civic education in Nigeria's one hundred years of existence. The paper pointed out that Civic Education equipped the citizens with democratic skills that strengthened the civil society. The paper further gave the historical account of Civic Education in Nigeria and emphasised training for civic responsibility as it was one of the major goals of traditional education in Nigeria. Before the introduction of Western education in Nigeria, the existing traditional education was concerned with training the children for social responsibility and political participation. The paper posited that Western education had not given enough attention to character and civic training in Nigeria. Some of the problems confronting Civic Education in Nigeria included, a disorganised and duplicated curriculum unstable programme, lack of adequate human resources for Civic Education, recitation and rote learning of civic value and skills, and none implementation of social studies at the senior secondary school level. The paper concluded that if Civic Education was well taught in Nigerian schools, it would help in engineering sustainable value-reorientation which could break the vicious circle of socio-political and economic problems in the country.

The study by Falade is important to this study as it stresses the importance of civic values in the development of a nation, a point which the current study also makes. However, the difference between the two studies is that Falade's study emphasised the need for civic education in Social Studies, the current study emphasises the role RE plays in the promotion of civic values among learners in the schools.

Musongole (2012) investigated the role of RE in the promotion of girls' educational rights in the peri-urban schools of Chingola District in Zambia. The study evaluated the RE curriculum at primary, secondary and college levels of education in terms of its relevance to the promotion of girls' education. Furthermore, contributions by some Non-Governmental Organisations (NGOs) and RE towards gender equity in education and the Zambian government policy on gender were highlighted. The findings of the study were in four categories, namely, cultural beliefs and practices that hinder girls' progress in education, other problems affecting girl-child education besides cultural norms, freedom to enable girls to make their own constructive decisions, and topics in

RE which had the potential to promote self-confidence and self-esteem among the girls. The study identified and explained the RE topics or units which had relevance towards the promotion of girls' educational rights despite the influence of cultural beliefs and practices in the community.

The study by Musongole clearly showed that RE was an important player in the promotion of human rights among learners in schools. However, the study focused on girls' rights only and left out the boy-child's rights. This study, on the other hand, is inclusive as it examines the role of RE in the promotion of human rights among learners of both sexes.

## **2.6 Conclusion**

In this chapter a review of mainly related literature on the promotion of civic, moral, spiritual values' and religious values through education in RE has been presented. From the global perspective some scholars acknowledge that moral and spiritual values are important for the holistic development of learners and the school systems. They also acknowledge that RE plays an important role in imparting civic, moral and spiritual values in secondary school learners. However, other scholars do not recognise RE as the promoter of civic, moral and spiritual values but only as a minor player in the acquisition of these values by the learners. This was where the researcher acknowledged the gap that the study sought to fill, hence the research tried to show that RE is not only an important player in the promotion of civic, moral and spiritual values but the major player or subject in the acquisition of these values by secondary school learners.

From the *Zambian* perspective scholars have largely focused on the historical development of RE as a school curriculum subject, and how the education policy and curriculum reforms have affected the subject. The studies done have barely touched on the aims of RE, including the promotion of civic, moral and spiritual values. This has therefore created a knowledge gap which this study sought to fill by focusing on evaluating the role of RE in the development and promotion of civic, moral and spiritual values among learners. The next chapter will discuss the methodology used in the study.



## **CHAPTER THREE METHODOLOGY**

### **3.1 Overview**

In this chapter, the research design and methods used in the study are described. Apart from the research design and data collection methods and instruments, the population and sample size, data analysis, and ethical considerations are also discussed.

### **3.2 Research Design**

Orodho in Kombo (2013) defined research design as the scheme, outline or plan that is used to generate answers to research problems. Similarly Bless and Achola (1988) defined it as a plan of any scientific research from the first to the last step. In this wide sense, it is a programme to guide the researcher to collect, analyse and interpret the participants views about the topic under investigation.

This study was qualitative in nature. Bryman (2001), states that qualitative research is a strategy that usually emphasises words rather than quantification in the collection and analysis of data. In the same vein, Creswell (2009) states that qualitative researchers endeavour to understand the context of the participants by making visits to the context and gathering information personally. The research design adopted for this study was a descriptive study. Awoniyi, Aderanti and Tayo (2011) explains that the descriptive design is concerned with practices that prevail, points of view, and collection of data for the purpose of describing and interpreting an existing condition. Thus the use of the descriptive design enabled the researcher to establish the role of RE in the promotion of civic, moral and spiritual values among learners in selected secondary schools in Lusaka city. It was used to get the RE Curriculum Specialist, section heads, teachers' and learners' views and opinions. The design enabled the researcher to describe and explain the respondents' views and opinions in detail for the purpose of full understanding.

### 3.3 Population

Population is a group of individuals, objects or items from which samples are taken for measurement. This could be an entire group of persons or elements that have at least one thing in common (Kasonde, 2013). Similarly, according to Churchill (1987), population is the totality of cases that conform to some designated specifications. Specification defines the elements that belong to the target group and those that are to be excluded. In this study, the population comprised of two secondary schools in Lusaka District, with two RE Section heads, seven teachers of RE, fifteen pupils of RE and one RE Curriculum Specialist at the Curriculum Development Centre (CDC).

### 3.4 Sample Size

A sample is a group of subjects selected from a larger population (White, 2008). So not all pupils and teachers of RE could be involved in the research. Therefore, the sample comprised two (2) secondary schools; school A, a Church run girls secondary school offering 2044 and school B, a government secondary school offering 2046. Thirty (30) learners, seven (7) teachers, two (2) heads of the RE Section, and the RE Curriculum Specialist at CDC. The distribution of these respondents is shown in Table 1.

**Table 1: Sample size**

SCHOOL	HoSs		TEACHERS		LEARNERS		RE CURRICULUM SPECIALIST
	Male	Female	Male	Female	Boys	Girls	
A	0	1	3	1	0	15	1
B	0	1	0	3	15	0	
Sub-total	0	2	3	4	15	15	1
Grand total							40

### 3.5 Sampling Technique

Sampling is a process by which a researcher gathers people, artifacts or places for study (McMillan and Schumacher, 2006). In this study purposive sampling was used in the

selection of participants. Therefore, two secondary schools and the RE Curriculum Specialist at CDC in Lusaka District were purposively selected because of their disposition to RE. According to Kombo and Tromp (2006), purposive sampling is where the researcher purposely targets a group of people believed to be reliable for the study. Similarly, Punch (2011) explained that purposive sampling means sampling in a deliberate way, with some purpose or focus in mind. Purposive sampling involves choosing participants considered to be knowledgeable and well informed or because of their rich background knowledge on the topic under study. Therefore, targeted were the RE Curriculum Specialist, section heads and teachers of RE. The learners were randomly picked by the HOS's in the two schools from classes that took RE.

The participants also fitted well with each other as they had an internal consistence and coherence since they all belonged to the same department and they dealt with the same subject, RE. This ensured that only rich and relevant information was gathered for the study, which would not be possible if the number of participants was large and diverse.

### **3.6 Data Collection Procedures**

Primary data was collected from the RE Curriculum Specialist and heads of RE sections through interviews, and from teachers of RE and learners through focus group discussion. Secondary data was collected through document analysis. Hence, permission from the school administrations was sought before any steps were taken towards data collection in the two selected secondary schools. At school A and B, interviews of HOS's were conducted first followed by teachers interviews and focus group discussions with the learners. At CDC an interview was conducted with RE curriculum specialist.

### **3.7 Data Analysis**

Kerlinger (1973) defined data analysis as categorisation, ordering, manipulation and summarising of data to obtain answers to research questions. Similarly, according to Kombe and Tromp (2013), data analysis is the critical examination of coded data and making inferences. The data in this study were analysed through content analysis which involved the three secondary curriculums. There are many analysis methods that can

be used. Currently, research studies generally use either narrative or statistical strategies or both. However, the type of analysis method used is heavily dependent on the research design and the method by which the data were collected or measured (Moore and McCabe, 1989).

In our study, data was collected through interview guides, focus group discussions and secondary data. Following Brymans (2008) approach to qualitative data analysis, the text produced from the material was subjected to data coding which involved a systematic examination of the text in order to identify certain ideas, phrases, sentences and passages that represents certain phenomena and shows what has been happening in the data (Kitchen and Tate, 2002; Langdridge, 2004).

### **3.8 Ethnical Considerations**

Before going in the field for data collection, consent was sought from relevant authorities. Permission was requested from The University of Zambia's Ethics Committee and an introductory letter from the Assistant Dean (Post Graduate) in the School of Education was obtained. Also permission was sought from the authorities of the selected schools and the purpose of the study made known to all the participants beforehand. In addition, the names of the respondents were not revealed in the data. The respondents were informed well in advance of their right to withdraw from the study at any time. They were further requested to sign informed consent forms (Appendix I). No coercion was exerted on the respondents and if they didn't want to answer any questions they were free to remain quite. In this way, their rights to privacy, dignity and informed consent were guaranteed and respected.

### **3.9 Conclusion**

In this chapter the researcher discussed the research methodology of the study which comprised the following elements: research design, population, sample size and sampling techniques, and data collection methods and instruments as well as data analysis, data collection instruments, reliability and validity of data, and ethical considerations. The next chapter presents the findings of this study

## **CHAPTER FOUR**

### **PRESENTATION OF FINDINGS**

#### **4.1 Overview**

In this chapter, the findings of the research study on the role of RE in promoting civic, moral and spiritual values in secondary schools are presented. The findings will be presented under the following themes: civic values taught in secondary school RE, moral values taught in secondary school RE, spiritual or religious values found in secondary school RE, and promotion of civic values in secondary school RE, promotion of moral values in secondary RE and promotion of spiritual values in secondary school RE.

The research objectives were as follows: to establish the civic and moral values taught in secondary school RE. To examine the religious or spiritual values found in the secondary RE syllabus, and to evaluate the role of RE in the promotion of civic, moral and spiritual values among learners.

#### **4.2 Civic Values taught in Secondary School RE**

In order to establish, if any civic values were taught in secondary school RE, the RE Curriculum Specialist, RE heads of section, teachers of RE and learners were interviewed and consulted through focus group discussions, respectively. The findings are as presented below.

The participants were asked whether civic values were taught in secondary school RE. The participants responded that civic values were taught in the subject and gave examples of the civic values taught as follows: commitment to responsibilities, positive attitude to work, respect for workers, respect for life, respect for leadership and authority, appreciating justice and liberty, freedom, patriotism, honour, co-operation, tolerance, loyalty, and respect for human rights. Learners were taught to respect human rights because they reflected the Ten Commandments from the Bible. RE encouraged learners to exercise their political rights, and obey authority.

The RE Curriculum Specialist further explained that these civic values in the schools were taught in line with the main aim of the subject which was to “enable pupils to appreciate spiritual, moral and religious values and behaviour based on them as drawn from four main religious traditions in Zambia (namely: Christianity, Hinduism, Indigenous Zambian Beliefs and Islam), and from the religious elements of the Zambian philosophy of Humanism.”

On the question, ‘What topics teach civic values in RE,’ It was established that the content of the junior secondary school 2044 and 2046 syllabuses promoted civic values in the learners from grade eight to twelve. The Curriculum Specialist said:

*Competition, Cooperation and Trust in grade eight prepared the learners to accept competition, cooperation and trust in society as the key elements of development in every country. In 2044, work in a changing society, justice in society and service in society while 2046 topics like ministry and death of John the Baptist, judgment and Jesus attitudes to people.*

One teacher recognised the role of RE in imparting of civic values in learners, while other teachers said that they were able to notice the values in the content during lessons. For example, civic values like respect for leadership and authority helped learners to appreciate leadership in society, respect others, obey school rules and have respect for human life. One teacher said:

*It is through the teaching of RE that pupils are taught to be good citizens. The subject empowers the pupils to have a wider view of society and not to see it as beneficial to themselves and their family alone. Pupils become utilitarian, a belief which advocates for the value of a wider society.*

During the interviews with the heads of sections and teachers, it was revealed that there were a number of topics in the senior secondary syllabuses 2044 and 2046 that enhanced learner development and growth. Thus, one head of section said: ‘through working in a changing society,’ ‘service in society,’ ‘justice in society,’ and ‘order and freedom in society life,’ the learners are equipped with skills needed for a good leader,

and they are helped to be aware of good leadership styles and the application of leadership styles.’ She added that the subject helped the learners to analyse the use of authority by leaders.

The teachers of RE syllabus 2046 agreed that civic values were found in topics like:

- a. Jesus attitudes to people
- b. Opposition to Jesus: reactions to criticism in Zambia, Jesus teaching about opposition.
- c. The Early Church: relationships between different people, overcoming language barriers racial and cultural barriers.
- d. Christian Witness: witnessing in the face of opposition.

The teachers were also asked how RE promoted civic values among learners. The teachers from school A which offered 2044 syllabus responded that, RE imparted civic values on the learners and that RE promoted civic values among secondary school learners through the practical nature of the subject in that what was seen in society was what learners learnt in class. Teachers of 2044 syllabus held the view that the following were some of the values promoted by RE:

*Equality, respect for authority, liberty, freedom, patriotism and responsibility, co-operation, tolerance and loyalty. While the moral values are: humility, mutual respect, truthful, honest and gratitude, consideration, self- control.*

Responding to the same question on how RE promoted civic values among learners, teachers from school B which offered 2046 syllabus responded that RE: syllabus was of huge importance to the learning system in the acquisition of civic values which were promoted by RE.

One learner said: “The lessons on authority and leadership helped the prefects treat their fellow learners with respect.” One learner acknowledged that RE gave the learners an opportunity to be aware of the civic values like respect for human life, order and freedom. Some learners said that RE taught them to think before they acted. The

learners explained that RE gave them understanding of what society expected of them after school and how to treat people with different opinions from theirs.

Explaining further on examples of civic values learned from RE, the learners from school B which offered syllabus 2046 said that: RE had made them tolerant of other learners and other people's opinions. They further said that the subject taught them to respect other learners and all other people in general and their human rights. They also stated that RE had encouraged them to associate with other people of different races, tribes, beliefs and customs.

Responding to the question on whether RE gave the learners enough knowledge to understand different problems related to civic values, some learners held this view that: "civic values allowed the learners to explore other cultural beliefs, appreciate honesty, faithfulness and the dos and don'ts of society. The learners added that RE helped them to appreciate leadership and its importance in the school, home and community. They also said that through the application of civic values in everyday life they were able to analysis situations at school and at home.

The foregoing findings are summarised in Table 2.

**Table 2: Civic Values**

<b>RESPONDENTS</b>	<b>DATA (CIVIC VALUES)</b>
RE Curriculum Specialist	Commitment to responsibilities, positive attitude to work, respect for workers, respect for life, respect for leadership and authority, appreciating justice and liberty, freedom, patriotism, honour, co-operation, tolerance, loyalty, respect for human rights.
HOSs	Respect for leadership and authority, appreciation of leadership in society, respect for others, obedience of school rules and respect for human life.
Teachers of RE	Equality, respect for authority, liberty, freedom, patriotism and responsibility, co-operation, tolerance and loyalty.



Learners	Respect for life, respect for leadership and authority, appreciation of work and co-operation, respect for democracy, tolerance of others, loyalty and honesty, respect for human rights, patriotism.
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### 4.3 Moral Values taught in Secondary School RE

In order to establish what, if any, moral values were taught in secondary school RE, the RE Curriculum Specialist, RE heads of section, teachers of RE and learners were consulted through interviews and focus group discussions, respectively. The findings were as presented below.

Responding to the question on what moral values were taught in secondary school RE, the participants seemed to agree that moral values were present in the RE syllabuses and illustrated the moral values as follows: respect for elders in the society, homes and school. Other moral values include: honest, integrity and respect for others, how to contribute to the well-being of society, what is right or wrong, tolerance towards each other's different beliefs and values, love, trust, social justice and respect for sacred elements in community, humility and obedience.

The RE Curriculum Specialist observed that the first topics in the syllabuses looked at morality and values. The respondent said that the RE syllabuses looked at how the learners were expected to behave towards their duties and contribution to the development of their nation. He added:

*RE is anchored on moral values, like how learners are taught to behave towards elders in society, homes and school. The subject also teaches honesty and integrity. Respect is a very important aspect of moral values which are taught in school in RE.*

The Curriculum Specialist was also asked if there was any religious tradition that was more pronounced in the teaching of moral values to learners. His response was that the morals taught in the Zambian RE syllabuses could not be specified or classified as Christian, Muslim or Hindu but just religious and based on Zambian society. The

researcher further probed the Curriculum Specialist as to which topics enforced moral values among learners in secondary school RE. He responded that there were numerous RE topics in syllabuses 2044 and 2046 that enhanced moral values. For example, in syllabus 2046, covered were; Christian attitudes to work, sex before marriage, Christian attitudes to money and possessions, Judgment and Pray. The Curriculum Specialist pointed out that 2046 listed topics above were out of 24 Units. He further said the syllabus 2044 offered topics like: Living in a changing society, order and freedom in society life. Man and woman man's response to God through faith.

The researcher asked both the heads of section and the subject teachers what moral values were taught in secondary school RE. In response both the heads of section and the teachers from the two secondary schools reported that some topics in the syllabuses from grade eight to twelve taught about moral values. The respondents further acknowledged the presence of moral values in the Zambian RE subject content. The two heads of section from the two schools were asked how RE promoted moral values among learners. In response the HOS from school A said that: 2044 syllabus promoted good moral behaviour values like, respect for elders, respect for people of different races, cultural beliefs and show kindness to strangers. Still responding to the question above the heads of section from school B said that: 2046 syllabus promoted moral values like respect for old people, caring for the sick; learners are encouraged to be polite and respectful towards anyone in life.

The heads of section were asked which topics promoted moral values among learners in RE syllabuses. The heads of section at school B said moral values were found in the following topics: Jesus Attitudes to People, Opposition to Jesus: Reactions to criticism in Zambia, Jesus teaching about opposition. The Early Church: Relationships between different people, overcoming language barriers, racial and cultural barriers. Christian Witness: witnessing in the face of opposition. Life in the early Church: causes of conflict among people, resolving disagreement among Christians in Zambia today, are solving problems in Traditional Zambia. Christian attitudes to work: goals, dreams and values, reasons why people work, conflicts over work values. Christian attitudes to money and possession: Christian attitudes to leadership, Christian attitudes rules. Husband and wife relationship: relationship between parents and children, attitudes to

family life in Zambia, the Christian Home, duties of children to their parents, loyalty to God comes first in the family.

Responding to the question above, the heads of section at school A said that moral values were promoted through topics like morality and values, growing up and friendship, love and marriage in the junior RE syllabus while syllabus 2044 had topics like leisure in a changing society, happiness, unending life, courtship and marriage and family life.

Teachers were asked how RE promoted moral values among learners. The research established that the teaching of RE in schools enhanced moral values among learners. Some teachers at school B which offered 2046 responded as follows:

*RE 2046 teaches respect for elders in the family, community and the school environment. It also teaches the learners on how to respect the sacred elements in community. The RE subject also imparts learners with good moral values, humility.*

Responding to the above question, one teacher said: ‘Some learners come from homes where respect for elders is not taught and come with the same attitude to school, disrespecting teachers and fellow learners but once the values on morality are taught you see change in the learners.’ Similarly, other teachers from school said that:

*Syllabus 2044 and junior syllabus are sufficient in imparting civic and moral values in learners. For example, these civic and moral values complement each other as they both support and promote the same values in the syllabuses.*

The researcher then asked the learners if they applied any of the moral values learnt in RE in their personal lives. In response, some learners acknowledged that the moral aspect of the subject had helped them to respect society values like traditional values, obedience to authority, tolerance of others, respect of elders, their teachers and fellow learners. Learners from school A reported that, RE gave them understanding of what society expected of them after school and how to treat people with different moral values from theirs. Similarly, learners from school B indicated that:

*Moral values in the RE syllabuses make us to understand other learners and people's cultures. The subject also teaches us to treat people with respect and fairness. It also teaches us to become tolerant of other traditions in society.*

Learners acknowledged that moral values helped them improve their moral behaviour. For instance, one learner from school B reported that before taking RE, 'he had no respect for fellow learners but because of RE he was able to respect others.' Similarly, a few learners from school A acknowledged that RE made them respect the societal values like traditional values where they were coming from. However, one learner from school A of Indian origin specifically said, 'RE has helped me to associate with people of different races, tribes, beliefs and customs.'

In responding to the question whether moral values were helpful, the learners from the two sampled schools agreed that RE had helped them appreciate moral values. The learners further explained that:

*The moral aspect of the subject has helped us to respect elders, respect our teachers and fellow learners. It gives us an understanding of what society expects of us after school and how to treat people of different moral values and beliefs.*

The foregoing findings can be summarised in Table 3.

**Table 3: Moral Values**

<b>RESPONDENTS</b>	<b>DATA (MORAL VALUES)</b>
RE Curriculum Specialist	RE is anchored on moral values. For example, respect for elders in the society, homes and school. Other moral values include: honest, integrity and respect for others.
HoSs	Learners learnt respect for elders, how to contribute to the well-being of society, what is right or wrong, tolerance towards each other's different beliefs and values, love, honesty, social justice and integrity.

Teachers of RE	RE teaches learners respect for elders in the family, community and the school environment. It also teaches them to have respect for the sacred elements in community and humility. They are further taught to be obedient and humble.
Learners	Respect for elders, respect for societal values like tolerance of others, obedience to authority, honesty and trust.

#### 4.4 Spiritual/ Religious Values in Secondary School RE

In order to establish what, if any spiritual values were taught in secondary school RE, the RE Curriculum Specialist, RE Hods, teachers of RE and learners were interviewed and consulted through focus group discussions, respectively.

The findings are as illustrates as follows: faith commitment, patience, hope, love, truth and forgiveness, mercy, prudence and peace, reverence, unconditionally love, obedience and submission to God’s word, accountability, sincerity and honesty. Prayer, exercising patience, humility and perseverance in prayer, importance of prayer, faith and religious tolerance, respect for God, being prayerful, obedient to God, faithfulness to God and respect for other religious beliefs. Tolerance to other prayer life, other religions and appreciation of the teachings of the Bible.

Responding to the question on what ideas should RE promote, the Curriculum Specialist responded that:

*Zambian RE syllabuses, aimed at developing a holistic view and knowledge of spiritual and religious values which are relevant to the learner’s awareness of life. The learner should demonstrate synthesis and assimilation of spiritual and religious values and behaviour based upon them.*

The Curriculum Specialist was asked what topics in the RE syllabuses 2046 and 2044 enforced spiritual values among learners. In response, he said that Spiritual values were contained in topics like, ‘the relationship between God and Man,’ and ‘The relationship between God, man and Christianity’ in 2046 syllabus. He further said in 2044, the syllabus had topics like ‘Man’s evasion from God and ‘the search for God.’ According

to the Curriculum Specialist, the topic ‘Temptations in Christianity and Other Religions,’ 2046 equipped the learners with spiritual values. He further explained:

*The RE syllabus brings out many aspects such as firm resistance, repentance and confession of sin in Christianity as well as Islam. The syllabus also makes the learners think of the Day of Judgment. On the Zambia Tradition part, syllabus 2044 brings out knowledge on the fear of offending the ancestral spirits.*

The RE Curriculum Specialist acknowledged this role for RE and noted that it could enable the child develop spiritual and religious values and to come to a knowledge of God.

Responding to the same question (on what the spiritual values found in the Zambian RE syllabus were), the head of the RE section at school B said, ‘Obedience and submission to God’s words, accountability, sincerity and honesty, appreciating the importance of prayer, exercising patience, humility and perseverance in prayer.’

Both heads of the RE sections were of the view that Zambian RE syllabuses had spiritual content that helped develop religious knowledge, religious literacy and respect for other religious beliefs found in Zambia and the world at large. According to the head of RE section at school A: ‘RE has helped learners develop an understanding of the beliefs in Christianity, African Traditional Religion, Islam, Hinduism and Buddhism.’

In response to the question on what topics enforced spiritual values among learners, the heads of section from school A said the following:

*RE syllabuses from grade eight to grade twelve were meant to help learners develop understanding and appreciation of spiritual values. In other words, all the topics in the RE syllabuses were aimed at developing and creating understanding of spiritual values among learners. Through the topics taught in the RE syllabus, learners should be able to*

*demonstrate understanding of spiritual issues in their lives and demonstrate tolerance and appreciation of other religious beliefs in the country.*

Similarly, the heads of section from school B said, ‘All these topics help and prepare the learners to self-discover and develop a deeper understanding of God and the beliefs about God; the scriptural content of the syllabuses helps the learners develop a better understanding of Christianity.’

During the interviews teachers from the two secondary schools were asked what spiritual values found in the secondary school RE syllabuses were. One teacher from school A answered that:

*The junior RE syllabus is sufficient in the preparation of the learners on spiritual values. In the grade eight (8) syllabuses there are topics like the Bible, Division, Sin and Forgiveness. The grade nine syllabus also has Suffering and Death, Prayer and sub-topic Hope. All these topics help learners develop a deeper understanding of God and the world. From the understanding of God in the lessons learners may begin to grow spiritually and practice the spiritual values they learn in RE.*

In responding to the question on the spiritual values found in the RE syllabuses, the teachers from school A agreed that, the topics in syllabus 2044 and the junior syllabuses taught learners the importance of prayer, faith and religious tolerance, how a learner searched for God and prepared for life out of school. Syllabus 2044 also prepared learners on the importance of spiritual life. The composition of the contents in 2044 encouraged learners to have a balanced life between prayer life and society.

Another teacher from school B explained:

*RE prepares the learners for religious life from the Christian point of view and other religions in Zambia. Learners are*

*taught about judgment day and how God expects them to live.  
All these teachings give hope to learners.*

A second teacher from school A said that the spiritual values found in the RE syllabuses were as follows:

*Respect for God, love for God, being prayerful and obedient to God, faithfulness to God and respect for other religious beliefs found among learners.*

Commenting on the spiritual values found in the RE syllabuses, a third teacher from school A said that spiritual values in the syllabus gave meaning and religious identity. The teacher believed that when learners developed spiritually, it became easy for them to identify themselves; learners learnt how to deal with other religious affiliations in society and also this helped the learners not to condemn or misjudge other learners based on the different religious beliefs.

Similarly, teachers from school B were of the view that RE imparted religious tolerance in the learners. The teachers said that syllabus 2046 helped learners to understand what 'repentance' was and its importance. Below is the response from one of the teachers from school B:

*Syllabus 2046 learners are taught to tolerate different religious beliefs, respect the traditions of that particular religion. The learners are encouraged to understand the importance of repentance and helped to change their behaviour. Topics like Temptation, Testing and Sin and the Kingdom of God, prepare learners on the trials one needs to go through to have eternal life. The values learnt are: Understanding, Obedience, Faithfulness Appreciating the existence of God's kingdom in life.*

In separate focus groups, the thirty learners drawn from the two secondary schools were asked what the religious or spiritual values taught in RE were. Five learners from school A (syllabus 2044) said that:



*Some of us come from homes with backgrounds which do not offer us much on religious life and teaching on what society expects of us. RE helps us to develop a relationship with God and understand other religious traditions found in Zambia.*

One of the learners further explained:

*Through RE we have developed spiritually. The reading of Bible passages in and out of class has helped most of us to develop a relationship with God.*

Learners from school B (syllabus 2046) were also asked what spiritual values were taught during RE. In response they said:

*From grade eight to grade twelve RE has helped us to have a close relationship with God, through topics like prayer, faith, sin and death, and many more. These topics have helped us understand the nature of God, His importance in our lives. RE has also helped us improve on scripture reading in the class.*

One Boy said RE helped him understand the role of the Bible in his life as a Christian. The Bible passages in the syllabus helped him grow in faith. Similarly, some boys further explained that topics like life, suffering and death prepared them for life after death.

The learners from school B were also asked about their views on the RE syllabus and the spiritual values it contained. One learner said that he grew spiritually as a result of being exposed to RE. Another learner gave the following response:

*'As a pupil, I appreciate the spiritual growth I have acquired as a result of RE. It has helped me to cope with the death of this mother through such topics like suffering and death.'*

The researcher asked the learners whether they found the spiritual values helpful and some of them expressed gratitude for learning how to respect other religions like Islam.

Some learners responded that, the religious or spiritual values in the syllabuses helped them respect Islam; treat Muslims with respect despite the different religious beliefs.

Three learners explained that:

*RE helped us appreciate the role of ATR in our lives which removed the misconception we had about ATR. RE also taught us how to respect the role of spirits in the spiritual realm.*

Another learner said: RE encouraged him to love God, do what is right in the eyes of God, and obey His commandments as well as to love one another.

Some learners explained that RE taught them about forgiveness, care, service in the community, hope, acceptance and faith.

The religious or spiritual values found in the RE syllabuses were summarised in Table 4.

**Table 4: Spiritual Values**

<b>RESPONDENTS</b>	<b>DATA (RELIGIOUS/ SPIRITUAL VALUES)</b>
RE Curriculum Specialist	Faith, commitment, patience, hopes, love, truth and forgiveness, mercy, prudence and peace, unconditionally love.
HOSs	Commitment, faith, trust, forgiveness, peace and reverence. Obedience and submission to God`s word, accountability, sincerity and honesty. Prayer, exercising patience, humility and perseverance in prayer.
Teachers of RE	Importance of prayer, faith and religious tolerance, respect for God, love for God, being prayerful and obedient to God, faithfulness to God and respect for other religious beliefs.
Learners	Faith, spiritual growth, obedience sincerity. and submission to God`s word.

#### 4.5 Civic Values Promoted in Secondary School RE

In order to establish how RE promoted civic values among secondary school RE, the RE Curriculum Specialist, RE heads of section, teachers of RE and learners were consulted through interview and focus group discussions, respectively. The findings were as presented below.

The RE Curriculum Specialist was asked how RE promoted civic values among secondary school learners in Zambia and his response was as follows:

*The senior secondary RE syllabuses 2044 and 2046 promote civic values among learners. The two syllabuses prepare learners on the various challenges they would face in life. On the principles of democracy taught in the schools, their origins are the Ten Commandments from the Bible. The syllabuses promote well-rounded development of learners. The RE subject ensures that a learner is able to handle civic related problems in society and in the school. The learners should be able to discuss issues of governance such as leadership, corruption, civic duties of citizens and human rights. The content in the junior secondary school syllabus also promotes similar civic values among learners.*

When asked to give examples of the civic values promoted in the three syllabuses, the RE Curriculum Specialist response is shown in Table 5.

**Table 5: Topics and Values in junior, 2044 and 2046 RE Syllabuses**

<b>SYLLABUSES</b>	<b>TOPICS</b>	<b>VALUES</b>
Junior	Competition, co-operation and trust	Team-work
	Authority and Leadership	Respect for authority Appreciation of good leadership styles

	Competition, co-operation and trust	Team-work
2044	Work in a changing in society	Positive attitude to work Respect for workers
	Justice in society	Respect for justice Appreciation of justice and injustice in society
	Service in society	Commitment to service
	Courtship and marriage	Respect for customs and traditions Rights of man and woman in marriage
2046	Parent and Child conflict	Conflict resolution
	Opposition to Jesus	Exercising self-control, humility and perseverance
	The Early Church	Harmony
	Christian witness	Courage
	Life in the Early Church	Tolerance
	Christian attitudes to work	Respect for workers and fairness
	Christian attitudes to leadership	Patriotism, selflessness in leadership Positive attitude to rulers

The RE Curriculum Specialist further explained the role the Zambian RE syllabuses play in inculcating civic values in the learners. According to him, other than the syllabuses containing the civic values, the teachers also helped to inculcate some values in the learners in the process of teaching.

The RE Curriculum Specialist said:

*RE promotes civic values among secondary school learners through the topics taught. These topics are never expected to*

*convert learners but equip them with critical thinking skills. RE promotes civic values through some of teaching approaches used in the class, for example, child centeredness and teaching from known to the unknown. This helps the learners develop personal identity as teachers are never to impose their identities on learners but should allow them to develop their own.*

When asked, how RE promoted civic values among learners in secondary school, the head of the RE section at school B which offers syllabus 2046, said the topics contained in the RE syllabus promoted good governance, which was key to the development of good political behaviour. She added that the RE syllabus 2046 promoted civic values among school learners as it was full of living content which reflected the lives of the learners in the school and community. Referring to the Ten Commandments as an example, the head of section at school B said: ‘The ten Commandments in the Bible reflects some of the topics on civic values and are responsible for the self-actualisation of civic values among learners.’

The two heads of the RE section from the two schools A and B, were of the view that the RE syllabuses had the potential to promote and inculcate civic values such as respect for leaders and authority generally among learners. They added that RE had the potential to encourage the learners to participate in political activities. The two heads of section further explained as follows:

*Civic values promoted by RE are respect for leadership as the subject teaches that all leaders are from God. Learners are taught to respect human rights because they reflect the meaning of the Ten Commandments in the Bible. RE also encourages learners to exercise their political rights and obey authority.*

The two heads of RE section concluded that as a subject RE had a lot to contribute towards the promotion of civic values among learners.

Some teachers at school A said that the RE syllabuses were both inclusive and promoted civic values among learners. However, one teacher said:

*Learners learn civic values as a way to encourage them to actively participate in civic affairs of the nation. The 2044 syllabus has real life situations to educate the learners and this helped in the promotion of civic values.*

One teacher from school A explained that:

*The grade nine topics like Freedom and Community equipped the learners with skills in decision making positions, the ability to make right decisions for oneself or the school. These topics laid the foundation for good governance and leadership roles in the learners, Authority and Leadership, explained the roles of leaders, and helped the learners appreciate authority. Learners were able to identify leadership qualities in their fellow learners and applied them in society during elections. RE also created awareness about laws and the rules found in different communities.*

Teachers at school A explained that the senior secondary syllabus 2044 promoted civic values through topics like ‘Working in a changing society,’ which helped learners develop a positive attitude to work at school and in the society, and to appreciate the value of work. They further said that the syllabus also taught learners to respect the rights of workers by employers. It emphasised the commitment to service, paying of taxes to government as it was a duty of every working citizen to do so. According to the teachers, the topic ‘Justice in Society’ educated the learners on the various forms of injustices in the community. These topics were taught together with ‘Service in Society’, where learners are equipped with skills needed for a good leader, and it also helped the learners to be aware of good leadership styles and the application of leadership skills. The topic clearly helped the learners to analyse the use of authority by leaders. The topic ‘Courtship and Marriage’, educated the learners on the rights of a husband and wife in the home.

Responding to the question how RE promoted civic values among learners, some teachers of RE from school B held the view that, the content of the RE syllabuses, the junior 2044 and 2046 promoted civic values among learners from grade eight to twelve. Some of the topics like Competition, to Co-operation and Trust in grade eight prepared the learners to accept competition, co-operate with others, and to trust in others society as key elements of development. According to the learners, trust is a vital element for good governance, the citizens trusting the government, it is this trust that learners had in their leaders, teachers and classmates.

In separate focus groups, thirty learners drawn from the two secondary schools were asked how RE promoted civic values in school. In response the learners mentioned that RE brought out the value of respecting the political leaders as learners were taught to respect and accept leadership since it comes from God.

Some learners from school A said they were able to tolerate different religious beliefs in society and at school, and this enhanced respect for different religions and others' faiths. Similarly, learners from school B explained that, the civic values they learnt from RE were respect for other people's religious beliefs, respect for others, fairness, justice and respect for authority and leadership.

Learners acknowledged that RE helped them to become better citizens through their appreciation of human rights learnt at school. The learners also learnt how to behave towards others, and how to respect the different cultures in society. This helped learners to develop into good citizens. They further said RE imparted the learners with real life civic values to make society better.

#### **4.6 Moral Values Promoted in Secondary School RE**

In order for the researcher to establish how RE promoted moral values among secondary school learners, the RE Curriculum Specialist, RE heads of section, teachers of RE and learners were consulted through interviews and focus group discussions, respectively. The findings are presented below.

The RE Curriculum Specialist said as a result of being exposed to Zambian RE, a learner would not only be informed but also be religiously tolerant. The RE Curriculum Specialist further responded as follows:

*In both syllabuses 2044 and 2046 learners are helped to develop respect for elders in society, at school and in the home and learners are taught the moral values of society.*

The researcher further probed the RE Curriculum Specialist to mention the topics that enforced moral values among the learners in school.

In response the RE Curriculum Specialist mentioned the following topics presented in Table 6.

**Table 6: Topics Values in Junior, 2044 and 2046 RE Syllabuses**

<b>Junior Secondary</b>	<b>2044</b>	<b>2046</b>
Morality and values Competition, co-operation and trust Learning about the truth Growing Up	Leisure in changing society Services in society Happiness Courtship and marriage Family life	Ministry and death of John the Baptist Temptation Jesus power over disease and nature The Early Church

The researcher asked the heads of RE section how RE promoted moral values in secondary schools. The heads of section held the view that RE promoted moral values among secondary school learners through the practical nature of the subject. The head of section at school B further explained as follows:

*RE promotes moral values among secondary school learners through the practical nature of the subject in that what was seen in society was what learners learnt in class.*

The head of section at school A explained that some topics in grade eight had content on values, which taught the learners the appreciation of customs, and the teachers encouraged the learners to practice what they learnt in class.

The heads of section from both schools further explained that moral values in the syllabuses helped the learners change their behaviour because in some cases learners



reported for school with a bad behaviour but were reformed because of the moral values RE imparted in them.

Further responding to the question on how RE promotes moral values among learners in secondary school, the heads of RE section from both schools agreed that RE syllabuses were all encompassing and aimed at creating an all-whole rounded learner, who could actively participate in community activities which fostered moral growth and emphasised the moral values learnt from school.

After the heads of section, teachers were also asked how RE promoted moral values among learners. Responding to the question, one teacher from school B said:

*From the way the syllabuses are designed, the first topic looks at morality and values, it clearly explains what morality is, the purpose of moral education, sources of morality and moral dilemmas learners go through every day.*

Similarly a teacher from school A said:

*The topic Growing Up, deals with growth of the learners, the different ways people develop, self-concept and self-esteem. Learning about Religion and the Bible, Division, Sin and Forgiveness, Learning and truth, suffering and death and Prayer. These topics promote moral values in the school through RE from grade 8-12. They prepared learners for life in the community and life after death.*

The teacher from school A further explained:

*Syllabus 2044 is outlined in a manner that it lays a foundation for the learners after school and how to live in society. Topics like Happiness, Unending life, Family life enshrined moral values in learners.*

The researcher further probed the teachers from both schools on how RE promoted moral values in secondary school. The teachers stated that almost of all the topics in RE syllabuses made RE a living subject as it related to everyday life situations in the lives

of learners. They further stated that the subject had potential to produce a learner who was tolerant of other religious beliefs, respectful of other races, traditions and above all a learner who was vested in moral issues.

A teacher at school B further explained:

*RE provides a code of conduct and expectation of how learners are to behave at school and in society. Moral values remind the learners of their duties to society, school and family and encourage positive change among learners.*

The teachers were asked which topics promoted moral values among learners in school. In response the teachers from both schools mentioned the following topics presented in Table 7.

**Table 7: Topics in Junior, 2044 and 2046 RE Syllabuses**

<b>Junior Secondary</b>	<b>2044</b>	<b>2046</b>
Morality and values Competition, co-operation and trust. Learning about the truth Growing Up Suffering and death Division, Sin and forgiveness Ambitions and hope	Leisure in changing society Services in society Happiness Courtship and marriage Family life Unending life	Ministry and death of John the Baptist Right behavior in Zambia today Other people who suffered for their beliefs Temptation Ways of temptation and examples of people who were tempted in the Bible Temptations met by Christians in Zambia and how to they can overcome them Temptations in Christianity and other religions Jesus power over disease and nature The early Church

The learners from both schools responded that RE promoted moral values through the topics that were taught. The learners learnt the importance of respecting elders in their communities as well as the need to appreciate the different moral codes found in society. Some learners explained that it was through RE that learners learnt how to handle emotions which are relevant to the learner's awareness of life.

One learner from school B said:

*As learners, we are able to demonstrate understanding and appreciation of moral values and behaviour based on the topics learnt in RE.*

During their focus group discussion learners from school A school B taking RE 2046 were asked how RE promoted moral values in secondary school. One learner said:

*Opposition is something I have faced every day in this life. What I have learnt in RE helps me deal with it by understanding the different backgrounds other learners come from.*

Responding to the same question, a learner from school A taking 2044 said the following:

*Topics like Judgment help us, the learners to apply the three rules which are think, act and judge. In life we are presented with many challenges, so before one can act he or she should think about his or her actions and how they affect the next person.*

All the learners interviewed from the two secondary schools acknowledged that RE promoted moral values in the school.

The researcher asked the learners how they applied the moral values learnt from RE in their lives, they responded by giving examples of how the Early Church members related with one another. The learners strongly condemned the tribalism of the days of Christ on earth as it has contributed to the problems of tribalism in Zambia.

One learner from school B explained that:

*'The topic Temptation has helped me develop self-control and discipline in this life.'*

Similarly, another learner from school A said:

*'Family life has taught me to appreciate the changes in family situations and extended family system.'*

From the foregoing data, it is clear that it can be established that the Zambian RE promotes the moral values in the secondary schools through the content itself, because the syllabuses had topics that directly refer to moral values. The RE Curriculum Specialist, heads of RE section, teachers of RE and learners agreed that there were topics that directly related to moral values which dealt with morality issues. It has also been established that RE prepared learners for life in the community while developing in them the value of respecting other tribes and their traditions, respect for elders, caring for the sick and the old people.

#### **4.7 Spiritual Values Promoted In Secondary School RE**

All the participants acknowledged that RE promotes spiritual values among learners. In response to how RE promoted spiritual values among secondary school RE, the RE Curriculum Specialist said that spiritual values like respect, other types of prayer lives, tolerance of different modes of prayers or beliefs were taught in the RE syllabuses. The researcher probed the RE Curriculum Specialist on which topics imparted spiritual values in learners; in response he mentioned the following topics from both syllabuses as summarised in Table 8.

**Table 8: Topics in Junior 2044 and 2046 RE Syllabuses**

<b>Junior</b>	<b>2044</b>	<b>2046</b>
Prayer The Bible Learning about religion	Unending life Man's evasion from God The search for God	Temptation Jesus attitudes to and rules about lepers Jesus calms the storm and feeds five thousand people

He further explained that RE syllabuses also taught learners how best to avoid temptations, how persistence in prayer sustains the soul and how scriptures helped learners to relate to the current and past problems in society, as well as how to overcome them.

The researcher asked the heads of RE section how RE promoted spiritual values in secondary schools. The head of section at school B highlighted how the scriptural part of the RE syllabus encouraged spiritual growth in the learners. Below is what the head of section from school B actually said:

*RE provides learners with an overview of understanding of scriptures. Learners are taught how to live a spiritual life and it encourages learners to read the scriptures as a way of enhancing their understanding of life challenges.*

Similarly, the head of RE section from school A said:

*The scriptural content of RE promotes spiritual growth among learners. For instance, learners who never used to go to Church start going after learning about of Man's search for God, Happiness and Prayer, in the senior secondary school RE syllabuses.*

According to her, understanding RE by the learners developed in them a positive change. She said the subject brought out a deeper understanding of God on the part of the learners.

The teachers were asked how RE promoted spiritual values among secondary school and according to the two teachers at school B, the RE topics laid the foundation for spiritual development of the learners. The teachers further said:

*Analysing the content of RE, one can say that the topics are interdependent and that the moral and spiritual values in the syllabuses help lay the foundation for practice of spiritual values in society. The scriptural content of RE promotes spiritual growth among learners. For instance, learners who never used to go to Church begin going after learning the*

*importance of (Man's search for God), (Happiness and Prayer).*

One of the teachers added:

*The spiritual values are promoted through practice at school. The learners are taught how to treat people of different religious beliefs, tolerate others, love one another fear and respect God.*

Teachers from school A explained that:

*The grade eight and nine syllabi promote spiritual values through topics like Learning about God, Prayer and Suffering and Death, which all highlight the importance of a spiritual life and enhance the development of such a life in learners.*

In responding to the question on how RE promoted spiritual values among learners, both teachers at school A and B explained that the topics taught and the values learners acquired at the end of the learning period helped learners develop into better citizens. They further said that learners acquired and developed a holistic view and knowledge of spiritual or religious values which were relevant to their full awareness of life. They also added that learners also practiced what they learnt at school and at home.

Thirty learners drawn from the two secondary schools were asked how RE promoted spiritual values in secondary schools and in response the learners from school B responded that: some topics like prayer, faith and baptism had helped them to deal with spiritual values in their lives. Learners also explained that after learning about the spiritual values, most of them had improved their prayer life. Similarly, learners from school A responded said that: RE taught them how to pray, respect different prayer lives in society.

The researcher asked the learners to give examples of situations where they applied what they learnt in RE. Some learners from school A explained that, the Bible readings during RE class helped them get through the day and relate to the situations of life.

One learner from school A said the following:

*Prayer offers spiritual protection, it creates peace in this life, and the content of RE gives me guidelines on how to pray and the action of spiritual growth is prayer.*

Two learners from school B said:

*As learners, we are able to demonstrate understanding and appreciation of moral values and behaviour based on the topics taught in RE.*

In addition, learners acknowledged that some topics like Prayer, Faith and Baptism helped them deal with spiritual issues in their lives. The learners also admitted that after learning about the spiritual values, most of them improved their prayer life. They also said that prayers which were learnt in RE helped them get through each day.

From the foregoing data, it is clear it can be established that spiritual values of respect towards other types of prayer lives, tolerance of different modes of prayers or beliefs were taught in the RE syllabuses. RE syllabuses also taught learners how best to avoid temptations, how persistence in prayer sustains the soul and how scriptures helped learners to relate to the current and past problems in society and how to overcome them. The research established that the Zambian RE promoted the spiritual values in the secondary school through the content itself, because the syllabuses had topics that directly referred to spiritual values.

#### **4.8 Conclusions**

In this chapter the findings of the study have been presented. The main findings were that through different appropriate topics, the current secondary school RE syllabuses teach some important civic, moral and spiritual values, respectively. Additionally, through the teaching and learning of various topics of the RE syllabuses which are mainly religious in nature and content, moral and spiritual values are naturally promoted among the learners in schools.

The next chapter discusses the findings of the study.

## **CHAPTER FIVE**

### **DISCUSSION OF RESEARCH FINDINGS**

#### **5.1 Overview**

This chapter discusses the findings of the study. The main purpose of the study was to evaluate whether the current secondary school RE syllabuses promote civic, moral and spiritual values among learners. The discussion will be done under themes drawn from the objectives, the research questions, and are informed by the conceptual framework. The headings reflect the themes of the study and these are: civic values taught in secondary school RE; moral values taught in secondary school RE and spiritual/religious values in secondary school RE; civic values promoted in secondary school RE; moral values promoted in secondary school RE; and spiritual values promoted in secondary school RE.

#### **5.2 Civic Values taught in Secondary School RE**

The results of the study show that RE taught civic values in the secondary school. It was established that RE was one of the functional subjects that enabled pupils to appreciate civic values. This was done through the subject content and interactions among learners during RE lessons. The findings gathered from the RE curriculum specialists, heads of RE section and teachers, and learners show that RE played a significant role in imparting civic values in the learners.

On the other hand, data collected from the participants indicate that civic values in the syllabuses were itemised by the learners as follows; respect for life, respect for leadership and authority, equality, liberty, patriotism, tolerance, honesty, civic duties and respect for human rights, co-operation and honour. It was further revealed that civic values were enriched through the teaching of RE and it was established that RE enhanced the respect of leadership as it was said that leadership was God-given. Learners were taught to respect human rights because they reflected the Ten Commandments from the Bible. The civic values encouraged learners to exercise their political rights, and obey authority.



It has also been revealed that RE promoted the development of an informed, effective, and responsible citizenry. Democratic values are sustained by citizens who have the requisite knowledge, skills, and civic values. It could be argued that a society which lacks the principles of democracy, patriotism, respect for leadership and authority cannot succeed in sustaining the fundamental values of democracy. It has been established that the teaching of RE enabled pupils to be good citizens. The curriculum when narrowed to syllabus empowered the learners to have a wider view of society and not only to see society as benefiting themselves and their families alone. Learners became utilitarian, a belief which advocates for the value of a wider society.

The above arguments are similar to the findings of Falade (2015) in his study which examined civic education in Nigeria's one hundred years of existence. He defended the importance of civic education in the school curriculum as it equipped the citizens with democratic skills that strengthened the civil society. This shows that RE was important in the imparting learners with civic values.

Based on the findings of the study, it is argued that civic values in RE are found in different topics from grade 8 to 12, the norms of the subject itself set the first civic values, the different religions incorporated in the syllabus taught the learners the importance of community life which prepared them on how to live in communities, behave and carry out their duties as responsible members of the community. This is also consistent with Eric (1994) who explained that one's education could not be complete without the study of religion and its relationship to the advanced civilisation. RE was, therefore, important in any education system. It was discovered that, the learners learnt the importance of authority and leadership, tolerance of others' opinions, respect for other human rights, race and customs.

The study indicates that both RE syllabuses (2044 and 2046) enhanced the learner's development and growth. Topics such as *Working in a Changing Society*, *Service in Society*, *Justice in Society*, and *Order and Freedom in Society*, *Life and Service in Society* were mentioned as the key topics which imparted civic values in the learners. The learners were equipped with skills necessary for a good leader, and it also made them be aware of good leadership styles and the application of leadership. In addition, the topics *Working in a Changing Society*, helped learners to develop a positive attitude

to work at school and in society; the appreciation of work, and the rights of workers are taught and that employers should respect the rights of the employees, whereas topics like *Order and Freedom in Society Life* and *Order in the Society*, ensure that the tenets of democracy are upheld. This means that the rule of law and freedom of man to participate in free and fair elections are respected. For instant, the civic values that man shall not kill his fellow man were enhanced through the above topic of *Order and Freedom in Society*. Through interviews and focus group discussions it was discovered, that RE played a vital role in shaping the behaviour of learners. The findings above are supported by Abdulhameed (2013), who emphasised that, civic education in the Egyptian public schools was integrated in social studies and taught from the Islamic point of view, and through religion to explain and teach the concepts of human rights, citizenship and democracy.

### **5.3 Moral Values taught in Secondary School RE**

The study indicates that there are numerous topics that teach moral values in secondary school RE. Thus, these are topics mentioned by heads of RE section and teachers: *Christian Attitudes to Work, Sex before Marriage, Christian Attitudes to Sex and Marriage, Christian Attitudes to Money and Possessions, and Judgment*. Through these topics, it has been revealed that, love, affection, loyalty, honesty and perseverance were all achieved in the learners. It was contended that once these listed characteristics were manifested in the learners it was one of the greatest achievements a teacher in the RE class would hope for. Thus these moral values play a vital role in everyone's life in general. Wainaina (2007) supports the above findings as he states that many nations of the world have realised the importance of religion and have included it as a study in schools. Some of the moral values discussed by teachers promoted moral behaviour among learners, and also encouraged them to respect elders, respect people of different races, and show kindness to strangers, old people, and care for the sick. Learners were encouraged to be polite and respectful towards anyone in life, show humility, love, mutual respect, be truthful in their dealings, honest and show gratitude, be considerate, and exhibit self- control. They were encouraged to acquire the above virtues.

The above arguments are similar to the findings of SCAA (1996) which emphasised the role of RE among learners. The publication defended RE teachers as being significant

as they were responsible for the moral education. As they defined for their learners, standards of behaviour in the classroom and around the school, the teachers engaged learners in thinking about their responsibilities when issues such as keeping promises, telling the truth, or dealing with unfairness and injustice arose. Teachers of RE provided for learners, whether consciously or unconsciously, a moral framework of values which guided their relationships with others. This shows that RE is an important player in the transmitting of moral values among learners.

#### **5.4 Spiritual/ Religious Values in Secondary School RE**

The study reveals that the secondary school RE syllabuses were equipped with topics that were meant to bring about spiritual/religious values in the learners. It has been established that the content of the syllabuses was one that was anchored on the promotion of values among human relationships; sharing of hope, interest and fear, unity and charity in the early church. The study has established that tolerance of other religious beliefs, respect of different religious opinions were enhanced through the teaching of RE. This is in line with what scholars like Harding (2005) have already argued that, the aim of RE is to facilitate desirable changes in an individual since it encompasses theoretical, practical, moral, spiritual, human and divine aspects.

The study recognises that spiritual values are values that try to shape the behaviour of a learner to be more like Christ like. Thus, it can be stated that spiritual values are of huge importance for the development of every nation or generation. The spiritual values are said to be associated with the process of growth and development of a learner as an individual. According to the study, the spiritual values have been of particular significance for religious education, a process which seeks to enable the child to grow in faith, in knowledge of God and in love of God's word. The above findings are consistent with Nazam and Husain's study (2016), that explained that spiritual values were imparted in school-going children as a way to enhance spiritual development of children.

The study further reveals that the term value was used to suggest judgments of right and wrong, lofty and base, just and unjust, and more personal preferences, for things that are useful to individuals as they happen to value them. It has been revealed that, there are numerous topics that taught spiritual values in the learners, and the study establishes

that topics such as Faith and Prayer and Jesus Attitude to people, Judgment, Morality, Courtship and Marriage enhance spiritual values in the learners, in that learners begin to respect each other, live well with the neighbour in their communities, and also fear and worship God.

According to Kowino (2013), holistic education helps to develop learners morally, spiritually, intellectually and physically. Hence, holistic education produces learners who are spiritually, morally, emotionally and intellectually competent. Spiritual competence enables learners interpret the meaning of RE in their present and future lives, developing in them a sense of purpose, wonder and mystery. It enables them to understand the importance of believing in God with the conviction that there is a spiritual solution to their day to day life challenges. Spiritual competence makes learners more caring, tolerant and be actively engaged in the spiritual quest. In order to achieve spiritual competence among our learners in Zambia, RE needs to be made compulsory at senior level

### **5.5 Civic Values promoted in Secondary School RE**

On the question whether RE promoted civic values in secondary school RE, the findings of the study reveal that RE is one subject that is at the pinnacle of promotion of civic values among secondary school learners. Through the topics presented in the Bible, historical, religious and cultural situations, learners are able to pick out civic values. Through civic values, learners are said to become better citizens who become morally upright and better future leaders. The content of Junior and 2044 syllabuses show intent to promote civic values in the learners from grade eight to twelve. Topics like *Competition, Cooperation and Trust* in grade eight prepared the learner to accept competition, cooperation and trust in society as the key elements of development in every country. Respect of other people's opinions, respect of others, fairness, justice and respect for authority and leadership, were the civic values promoted by RE among learners. The grade nine topic *Freedom and Community* equipped learners with skills in decision-making positions, the ability to make right decisions for oneself or the school. This topic laid the foundation for good governance and leadership in the learners. Authority and leadership taught the roles of leaders, it helped the learners appreciate authority; learners were able to identify leadership qualities in fellow learners and

apply it in society during elections. It also created awareness about laws and the rules found in different communities.

Findings above are supported by Klemenovic and Zukovic (2013) who observes the idea that education may serve as a generator of social change, that school is an important support pillar in promoting and accepting the values of the community, as well as in the personal growth and development of every individual.

The senior secondary syllabuses 2044 and 2046 promote civic values through a topic *Working in a Changing Society*. The topic help learners develop positive attitudes to work at school and in society, the appreciation of work; and respect the rights of the employees. The findings of the study emphasizes the commitment to service which is either in army or teaching, paying of taxes to government as that is a duty of every working citizen. Similarly, topics like *Justice in Society* and *Service in Society*, educate the learners on the various forms of injustices in the community, how to be just in life situations; and learners are equipped with the love for one another which characterises the requirements of a good leader. The study has established that it helped the learners to be aware of good leadership styles and the ability of exercising leadership. The findings reveal that civic values helped the learners to analyse the use of authority by leaders.

Courtship and marriage educated the learners on the rights of husbands and wives in the home. In supporting the findings above, Simuchimba (2005), states that the adequacy of RE syllabuses in Zambia should be defined in terms of conformity to provisions and values of the country's constitution and principles of its national education policy in general and national policy on RE in particular. This can be seen in Article 19 of the Zambian Constitution; the constitutional values which come out clearly are freedom, liberty, equality, fairness and pluralism. Simuchimba (ibid) further says, these are values RE was supposed to reflect in the Ministry of Education Policy Document called *Educating Our Future* (1996), 'Zambia is a liberal democratic society...(where) the values of liberal democracy...must guide the formation of educational policies and their implementation.' Simuchimba (ibid) meant that Zambian RE syllabuses were to be educationally adequate, democratic, pluralistic, multi-faith,

and broadly-based. As such, from the findings the views of the respondents in the current study were that RE syllabuses in Zambia were adequate in nature.

### **5.6 Moral Values promoted in Secondary School RE**

On the question whether RE promoted moral values among learners in secondary schools. The study established that in the RE syllabus for grade eight the first topic focused on morality and values, it clearly explained what morality was, the purpose of moral education, sources of morality and moral dilemmas learners go through every day. There are topics in the RE syllabuses (the junior syllabus) such as growing up that deals with the growth of the learners, the different ways people develop, self-concept and self-esteem. The findings reveal that RE, whether it is 2044 or 2046 or the junior syllabuses, does promote moral values among learners. Therefore, RE plays a big role in shaping the learners' lives and making them suitable members of society.

The findings also reveal that the role RE played in the lives of learners from grade eight to twelve was visible in their actions. RE also gave learners a voice on issues that affected them as they grew up, such as family problems, justice in society, religious issues, and these helped them how to behave well in the various communities they lived. This argument is in line with Kombe (2005), who argued that through RE, students acquired the desired beliefs, values and practices of their society which enabled them to live in harmony with other members.

The findings reveal that RE syllabuses were appreciated for being direct on sensitive topics which learners felt ashamed to discuss with their parents in their homes. The school system had also generally shown the learners how to treat each other with respect regardless of the different backgrounds they come from. The RE syllabus taught in schools provided learners with self-awareness, critical thinking and decision-making skills in life situations. The above findings are supported by SCAA (1996), which states that RE teachers played a vital role in ensuring that learners developed the necessary significant moral education. The teachers inevitably define, for their pupils, standards of behaviour in the classroom and around the school using the RE syllabuses by engaging pupils and stimulating their thinking on some responsibilities, such as

keeping promises, telling the truth, dealing with unfairness as injustices arose. The other significant factor highlighted by SCAA (ibid) includes the role the teachers play in the provision of a moral framework of values which guide the pupils' relationships with others. In their teaching, the teachers present moral dilemmas whilst at the same time demonstrating to pupils how the dilemmas could be addressed.

The findings reveal that teachers' attitudes and interactions with the learners provide powerful role models. Some of the moral values promoted in RE are; respect for elders, appreciation of different moral codes found in society and the different types of moral values found in other religious beliefs. Learners learnt how to handle emotions and develop a holistic view of knowledge, spiritual, moral and religious values which are relevant to the learner's awareness of life. It has been revealed that moral values taught in RE syllabuses enhanced critical thinking in the learners. Also it is worth stating, that through the topics taught in the RE syllabuses, the learners developed personal identity; teachers were not supposed to impose their identities on learners but could allow them to develop their own identities. Therefore, RE serves to be an important subject which the government should look into making it a compulsory subject because of the benefits accrued to it. The above findings are supported by the educational policy *Educating our Future* (MoE 1996), which states that the aim of RE is to produce a learner capable of being animated by a personally held set of civic, moral and spiritual values.

### **5.7 Spiritual Values promoted in Secondary School RE**

Relating the findings to the study objectives, the nature of the current RE is adequate enough in the attainment of the specific goal of the MoE, that is, to shape the development of learner's personally-held set of spiritual values. The classroom teaching provided learners with learning experiences which related, as far as possible, to the challenges of their everyday lives (Milner and Pedro, 2006). Classroom teaching brought about personal change in learners, which could deepen learners' spirituality and inculcate moral values in them.

The spiritual values were promoted through practice at school, inculcating in the learners how to treat people of different religious beliefs, tolerate others, love for one

another, and generally promote the spiritual values. Fear and respect for God also contributed to the promotion of spiritual values. In addition, junior syllabi promote spiritual values through topics like Learning about God, Prayer, Suffering and Death, which all highlight the importance of a spiritual life and enhance the development of learners. While topics that deal with spiritual values are Prayer, Faith and Baptism. Learners acknowledged that after learning about the spiritual values, most of them had improved prayer life and prayer helped them get through their day to day lives. Prayer offers spiritual counseling, which creates peace in one's life; thus the content of RE gives learners' guidelines on how to understand different types of prayer and how one would grow spiritually. The spiritual values discussed by the participants during the interviews and focus groups discussions were respect towards other types of prayer lives, tolerance to different modes of prayers or beliefs and religious literacy and knowledge.

RE promoted spiritual values among learners through the topics taught and the values learners acquired at the end of the learning period. Learners acquired and developed a holistic view and knowledge of spiritual and religious values which are relevant to the learner's awareness of life. The interpretation of the findings above show that, Zambia has different religious traditions which are taught at school and enable learners to tolerant different religious beliefs in society. This enhances respect for different religions and one's faith. RE promotes these values in the learners to create a better tomorrow and demonstrate a synthesis and assimilation of spiritual values. Findings on how RE promoted spiritual values among learners reveal that learners appreciate and practice the values they learnt at school.

However, the above findings are supported by Pekauskys (1998) who revealed that school had been identified as a vehicle of direct instruction. The school played a major role in inculcating and deepening spiritual values in the learners. The study revealed that specific values like religious knowledge in the curriculum were itemised by teachers and learners. However, content analysis reveals that the spiritual values were only mentioned in the specific topics that dealt with spiritual values. This entails that RE in its current form, effectively promotes spiritual values among learners. Further, in theory the government's aim states that RE at secondary school level of education is to shape the development of personally-held set of civic, moral and spiritual values.



This aim has been attained by the schools and impacted comprehensive knowledge into learners about spiritual values explained in the learning content.

With regard to how RE promoted spiritual values among learners, the study reveals that learners from grade 8 to grade 12, acknowledged that RE had helped them have a close relationship with God. Through topics like Prayer, Faith, Sin and Death, and many more topics, learners understood the nature of God, and His importance in the lives of people, additionally, scripture reading in the class helped them understand the role of the Bible in the lives of a Christian and the Bible passages in the content helped them grow in faith. Topics such as Life, Suffering and Death prepare them for life after death. The content of learning material was delivered to learners by teachers whom by nature and in terms of relationship are more influential in the lives of children. Learners took more seriously what teachers said to them. In this context, the spiritual values items embedded in the contents would be well understood and appreciated by learners, who often idolise their teachers (Oladipo, 2009). Consistent with these findings, the inclusion of spiritual values in the curriculum and ensuring its full implementation contributed to the spiritual development of learners because teachers are often idolised by learners, and who act as their models and are directly involved in conveying value education.

Spiritual value tolerance of others' religious beliefs, respect of different religious opinions, and relevance of scriptures provided learners with an overview understanding of scriptures. Learners were taught how to pray, live a spiritual life and encouraged to read the scriptures as a way to enhance their understanding of life challenges. The study established that RE was sufficient enough in the promotion of spiritual values among learners.

Despite the pre-dominance of Christianity in the country, Zambian RE should not indirectly promote and impose the Christian belief and moral system on learners at the expense of other beliefs and moral systems, as the case is at present. The values of rational and moral autonomy, and liberty, imply that RE teaching and learning in Zambia should not deny the learner the right to be exposed to different beliefs and moral values to live by (Simuchimba, 2005). He goes on to suggest that for RE to be educationally adequate, the aims of RE in Zambia should be stated in such a way that

they are consistent with the legal provisions for the subject. The aims should reflect the fact that all religions found in Zambian society are equal before the law and thus deserve equal treatment in RE. Additionally, Simuchimba (2012), explains that learning RE is supposed to lead to acquisition of knowledge and understanding of spiritual, religious and moral values and appreciation of traditions within which learners are growing up.

## **5.8 Conclusion**

The chapter discussed all the three aspects of focus in this study according to the objectives of this study. The main areas of concern were on the civic, moral and spiritual/religious values taught in secondary school RE and how RE promoted civic, moral and spiritual values in the secondary school RE. The study established that RE was highly an influential subject in secondary schools, which helped learners to be morally upright. It further helped them to understand ideas about governance and human rights, and how to tolerate other religions in Zambia. The study also established that civic, moral and spiritual values were itemised in the syllabuses with explanations in teaching and learning materials. The values discussed in class-work and learning materials are recognised as civic, moral and spiritual items by both learners and teachers. The findings also show that learners were exposed to more of Christianity than other religions.

The next chapter discusses the conclusions and recommendations

## **CHAPTER SIX**

### **CONCLUSION AND RECOMMENDATIONS**

#### **6.1 Overview**

The preceding chapter discussed the findings of the study while this chapter will present the conclusions and the recommendations of the study on the role of RE in the promotion of civic, moral and spiritual values among learners in selected secondary schools in Lusaka city.

#### **6.2 Conclusions**

The study has shown the role of RE in the promotion of civic, moral and spiritual values among learners in selected secondary schools in Lusaka city. However, considering the participants' responses, the researcher established that civic values were visible and practical among learners and teachers as evidenced by the syllabus itself. They further helped them to understand ideas about governance and human rights, and how to tolerate opinions from other people.

The study has established that RE was a highly influential subject in secondary schools, which helped learners to be morally upright. The study has also established that moral values were itemised in the syllabuses with explanations in teaching and learning materials. The moral values discussed in class-work and learning materials were recognised as moral items by both learners and teachers.

However, on the establishment of the spiritual values found in the secondary RE syllabuses, we could conclude that the syllabuses were sufficient enough in teaching the spiritual values to the learners. The findings also showed that learners were exposed to more of Christianity than any other religions in Zambia; the syllabuses were biased towards Christianity didn't give enough room to other religious traditions to be mentioned.

With regards to the evaluation of the role of RE in the promotion of civic, moral and spiritual values among learners, it is concluded that RE played a vital role in the lives of learners and how teachers conduct themselves before learners had a great impact on the

learners. The syllabuses are well outlined and give room to the learner's development of sets of civic, moral and spiritual values.

### **6.3 Recommendations**

In view of the results of the study and the conclusions drawn, the following recommendations are made:

1. RE should be revised as to make the subject more modern in content and materials especially in topics like Leisure and Success.
2. A topic on Emotions should be introduced in the syllabus and religious passages should be explained in details.
3. RE should be made a compulsory subject regardless of career pathways.

### **6.4 Suggestions for further research**

There is need for further research to assess the impact of spiritual and moral values on learners after school.

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## **APPENDICES**

### **Appendix I: CONSENT FORM**

I Christine Kamai, Chilumbu Milingo, a postgraduate student of Religious Studies at the University of Zambia, doing research on RE in schools. Is requesting for your voluntary participation in this study. Please read the information below and ask questions about anything you do not understand, before deciding whether to participate or not.

1. There are no risks in taking part in this study. Actually, taking part in the study will make you a contributor to the possible improvement of RE as a school subject.
2. Please consult your parents, if you are less than 18 years of age, before you decide on whether to participate or not.
3. If you do not want to be in this study, you do not have to participate. Remember, participation in this study is voluntary and you have the right to discontinue if you decide otherwise.
4. All the responses will be highly appreciated, treated confidentially and used for academic purposes only.

## Appendix II: Focus Group Discussion Guide for Pupils

**School:**.....

**Date:**.....**Time:**.....

I am a postgraduate student of Religious Studies at the University of Zambia doing research on RE in schools. I am very glad that you have accepted to be part of this study. May I further assure you that all the responses will be appreciated and treated confidentially.

1. Why did you take the subject?
2. What civic values are taught in RE?
3. What moral values are taught in RE?
4. What spiritual values are taught in RE?
5. Mention the topics which mostly cover moral, civic and spiritual values in your RE lessons.
6. How have you applied any of the civic and moral values learnt from RE in your life?
7. How have you applied any of the spiritual values learnt from RE in your life?
8. Explain what you find to be knowledge about these concepts.
9. Do you think RE gives you enough knowledge to understand different problems concerning civic, moral and spiritual values?
10. What other important ideas do you learn from RE?
11. Give examples of situations where you have applied what you learn in RE?

### **Appendix III: Interview Guide for Religious Education Teachers and Head of Section**

**School:** .....

**Date:** ..... **Time:** .....

I am a postgraduate student of Religious Studies at the University of Zambia doing research on Zambian RE. I am very glad that you have accepted to be part of this study. May I further assure you that all the responses will be appreciated and treated confidentially.

1. What are your qualifications?
2. Where did you train from?
3. Kindly highlight what are some of the moral, civic and spiritual values found in the syllabus.
4. How does RE promote civic, moral and spiritual values among learners?
5. How do you identify the content of moral, civic and spiritual values in the syllabus?
6. What themes are covered in 2044/2046 which have civic, moral and spiritual values?
7. What guides your choice of themes and topics to teach?
8. How do your pupils respond to the topics and the materials you teach?
9. What teaching and learning methods do you mostly use in teaching the contents?
10. What are some of the topics in RE that could be of great help in solving problems of civic, moral and spiritual values in the school?
11. Do the values promoted by RE conform to the promotion of co-existence among people of different religious traditions and ethnic groups?

## **Appendix IV: Interview Guide for RE Curriculum Specialist**

**Date..... Time.....**

I am a postgraduate student of Religious Studies at the University of Zambia doing research on Zambian RE. I am very glad that you have accepted to be part of this study. May I further assure you that all the responses will be appreciated and treated confidentially.

1. For how long have you worked as a RE subject specialist?
2. Have you ever taught RE before?
3. How long did you teach RE before taking up this office?
4. What is your academic qualification?
5. What are the civic, moral and spiritual values taught in the syllabuses?
6. What can you say about Zambian RE? Does it promote civic, moral and spiritual values among learners?
7. Do you think the syllabuses are ideal for Zambia and how do you identify the content of civic, moral and spiritual values in the syllabuses?
8. Which religious traditions are pre-announced in RE syllabuses on civic, moral and spiritual values?
9. What topics enforced civic, moral and spiritual values among learners in schools?

**THANK YOU FOR YOUR COOPERATION**