

**PERCEPTIONS OF NON-CHRISTIAN STAKEHOLDERS ON MULTI -
FAITH RELIGIOUS EDUCATION IN ZAMBIA: A CASE OF
SELECTED SECONDARY SCHOOLS IN NDOLA DISTRICT**

By

FRIDAH MULENGA CHILUFYA

**A dissertation submitted to the University of Zambia in fulfillment of the requirements for
the award of the degree of *Master of Education in Religious Studies***

The University of Zambia

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DEDICATION

This work is dedicated to my father, Mr. Chilufya S. Mulenga, who has been a source of inspiration in my life. His words of encouragement and wisdom have seen helped to succeed in my academic life to-date. I forever remain indebted to him.

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DECLARATION

I, Chilufya Mulenga Fridah, do declare that to the best of my knowledge, this dissertation is the result of my own work, in its original form and that it has not been previously submitted for a degree at any level at this or any other university.

Signed.....

Date.....

APPROVAL

This dissertation has approved as partial fulfillment of the requirements for the award of the degree of Master of Education in Religious Studies at the University of Zambia.

Examiner 1

Name: Dr. Tomaida .L. Milingo-Kaulule

Signature.....**Date**.....

Examiner 2

Name: Dr. Judith.I. Ziwa

Signature.....**Date**.....

Examiner 3

Name: Dr. Phillip K. Mwansa

Signature.....**Date**.....

Chairperson, Board of Examiners

Name: Dr. Moses Changala

Signature.....**Date**.....

Supervisor

Name: Dr. Melvin Simuchimba

Signature:.....**Date**.....

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LIST OF ABBREVIATIONS

CDC	Curriculum Development Centre
DEBS	District Education Board Secretary
MoGE	Ministry of General Education
PEO	Provincial Education Officer
PRE	Protestant Religious Education
RE	Religious Education
EU	European Union

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

Chairperson, Board of Examiners

Name: Dr. M. Changala

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

Supervisor

Name: Dr. M. Simuchimba

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

ABSTRACT

The study mainly investigated the perceptions of non-Christian stakeholders on multi-faith Religious Education (RE) in Zambia focusing on selected secondary schools in Ndola district of Zambia. The study aimed at first establishing the nature of RE in Zambian secondary schools before finding out the perceptions of non-Christian pupils, teachers, parents and non-Christian religious leaders on the subject.

The research design employed in this study was the survey because it sought to get views of non-Christian pupils and parents on multi-faith RE in Zambia. It also sought to get the views of non-Christian religious leaders on senior secondary school RE. Teachers of RE were naturally among the respondents. The study thus, employed qualitative approaches, which are appropriate for investigation and studying people's experiences as they occur in their natural setting including the meaning that they attach to the experiences, and the multiple contexts within which these experiences occur. This qualitative approach involved the use of the following research methods: interviews, focus group discussions and document analysis. The sample size was 61 participants. The following respondents were purposively sampled: 15 RE teachers, the RE Curriculum Specialist, 2 Muslim leaders, 2 Hindu leaders and 2 African Traditional Religious leaders. Similarly, 30 non-Christian pupils and 9 non-Christian parents purposively sampled for focus group discussions.

The findings of this study showed that in terms of the nature and content of RE in Zambian secondary schools, it is more Christian than multi-faith and heavily biased towards Christianity and there were no teaching and learning materials for the non-Christian religions. The perceptions of non-Christian pupils, parents and non-Christian religious leaders on the senior secondary school RE syllabuses 2044 and 2046 were that the two syllabuses were more of Christian Education than multi-faith RE; most of the topics in the syllabuses were about Christianity while their religious traditions were not adequately and correctly represented.

The study recommended that the Zambian RE syllabus should be revisited so that it becomes more inclusive in nature and content, thereby representing all major stakeholders fully. In doing so, the leaders of the different religious traditions covered in RE should be consulted and involved in providing or producing relevant teaching and learning materials. The non-Christian religious leaders should be proactive in lobbying the Ministry of general Education to make Zambian RE more inclusive of their religions. Furthermore, teachers of RE should be sensitized to become more resourceful in finding relevant teaching and learning materials for topics involving non-Christian religions.

Key Words: Multi-faith, Religious Education, Attitude, Perception

CHAPTER ONE: INTRODUCTION

1.0 Overview

This is an introductory chapter. As such, it discusses the background to the research study, statement of the problem, purpose of the study, research objectives and questions, significance of the study, theoretical and conceptual framework, and operational definition of key terms used in the study.

1.0 Background to the study

The religious situation in pre-colonial Zambia was largely mono-faith as there were only different ethnic group religions with major common beliefs and practices of African Traditional Religion (ATR) (Snelson, 1974). So the onset of religious pluralism in the country can be traced back to the coming of Christian missionaries belonging to different missionary societies and churches in the 1850s and early 1900s. The coming of Christianity was followed by the entry of Islam through Arab and Swahili traders from East Africa who spread the religion as they stayed and traded with the local peoples. Some Indians and Arabs who settled in the country were also Moslems. During the colonial period, Hinduism entered the land through the Indian workers, traders and settlers. Other minor religious traditions such as the Baha'I Faith and Buddhism were introduced in the country from the 1950s and 60s. So despite official moves to make the country a Christian nation in recent years, Zambia is a historically a multi-religious country.

The source of pluralism in Zambian RE can be said to be the 1964 and 1973 constitutions which provided for the existence of different religious and freedom of belief and worship for all in Zambian society. In addition, the seeds of pluralism in the subject were also found in the first Republican

President Kenneth Kaunda's (1974) writings on Zambian Humanism Parts 1 and 2. Dr Kaunda argued that issues of moral education were too important to be left in the hands of the churches alone. He guided that the State needed to play a role in order to ensure that the moral education provided in Zambian society was balanced (and thus multi-

faith) and fostered national unity. Accordingly, pluralism or the multi-faith approach to RE was introduced via the 1977 National Education Reforms which led to the replacement in 1985 of the old mono-faith syllabuses inherited from East Africa and Britain with new Zambian syllabuses. For the first time in the country's education history, the new school RE syllabuses included the teaching of the other main non-Christian religions in Zambia, i.e. Islam, Hinduism, and African Traditional Religion (ATR). The syllabus content also included relevant aspects of the philosophy of Zambian Humanism which was largely socialist.

However, the declaration of Zambia as a 'Christian nation' by the second Republican President, Dr. Fredrick Chiluba in 1991, seemed to reverse the gains made in the educational and pluralistic development of RE. According to Simuchimba (2004), following the declaration of the country as a Christian nation, the Christian rather than the multi-religious content of the RE syllabuses became more prominent in the teaching of the subject in schools. Some RE teachers even began their lessons with a Christian prayer or a Bible reading; in some instances the teachers even gave a brief sermon to the class. This was clearly against the provisions of the Zambian constitution which provides that every person in Zambia is entitled to enjoy freedom of thought and religion and are free to belong to any religion of choice (see Article 1.4.1 of the 2016 amended constitution).

Despite the minor setback described by Simuchimba (2004) above, the Zambian government through the Ministry of General Education has been consistent in providing for a multi-faith or pluralistic approach to RE in the country. Thus in both the national educational policy document, *Educating Our Future* (MoE, 1996) and the *Zambia Education Curriculum Framework* document (MESVTEE, 2013), the Ministry of Education indicated the need for a continued educational and pluralistic approach to RE. Given this scenario where the Ministry responsible for education officially provides for a multifaith approach to RE but the subject syllabuses are largely Christian in content and where some of the actual practices in the teaching of the subject are not in line with

the education policy, it is not clear what perceptions non-Christian stakeholders have on the existing multi-faith RE syllabuses in the country. It is against this background that the researcher was motivated to undertake this study, focusing on the non-Christian stakeholders in Ndola District of Zambia.

1.2 Statement of the Problem

Since the mid-1980s, Zambian RE has been multi-faith in approach and the syllabuses have included the teaching of the main religions found in the country, namely Christianity, Islam, Hinduism and Zambian Traditional Religion. However, despite this multi faith approach, the RE syllabuses have remained largely Christian in content, thereby raising concerns among some stakeholders (Simuchimba, 2005). Although there have been these concerns with the kind of multi-faith approach to school RE in the country, there has been no major, focused study to establish the perceptions of key non-Christian stakeholders (pupils, parents and religious leaders) on the multi-faith RE syllabuses taught in secondary schools. So currently the perceptions of non-Christian learners, parents and religious leaders on senior secondary school RE syllabuses are unknown. It is this knowledge gap that this study intends to fill.

If this study is not conducted, the non-Christian stakeholders' views will remain unknown and relevant authorities in the Ministry of General Education will be unable to take the necessary decisions and actions to remedy the situation. Failure to address the negative perceptions, if any, may lead to the violation of these stakeholders' religious rights through RE.

1.3 Purpose of the Study

The study aimed at establishing and explaining the perceptions of non-Christian stakeholders on multifaith RE in selected secondary schools of Ndola District of Zambia.

1.4 Specific Objectives

The specific objectives of the study were to:

- i. establish the nature of current RE in Zambian secondary schools,
- ii. find out the perceptions of non-Christian pupils and teachers of RE on current multifaith RE syllabuses in selected secondary schools of Ndola district,
- iii. find out the perceptions of non-Christian parents and religious leaders on current multifaith RE syllabuses in secondary schools of Ndola district.

1.5 Research Questions

The main research questions that guided the study were as stated below.

- i. What is the nature of RE in Zambian secondary schools?
- ii. What are the perceptions of non-Christian pupils and teachers on current RE in selected secondary schools of Ndola district?
- iii. What are the perceptions of parents and non-Christian religious leaders on current

1.6 Significance of the Study

It is hoped that the findings of this study will be helpful to the policy makers in the Ministry of Education, school administrators, and teachers of RE. The findings will provide data that can inform the policy makers and curriculum specialists on the perceptions or attitudes of non-Christian pupils, parents and religious leaders towards multi-faith RE. Additionally, the research findings will contribute to existing knowledge on the attitudes of pupils, parents and religious leaders towards RE generally. The research report or dissertation will also add to existing literature on the perceptions of non-Christian stakeholders on multi-faith RE in Zambia.

1.7 Scope or Delimitation of the study

This study was confined to Ndola District of the Copperbelt Province in Zambia, where due to logistical constraints, only six (6) secondary schools were selected or sampled.

1.8 Limitations of the study

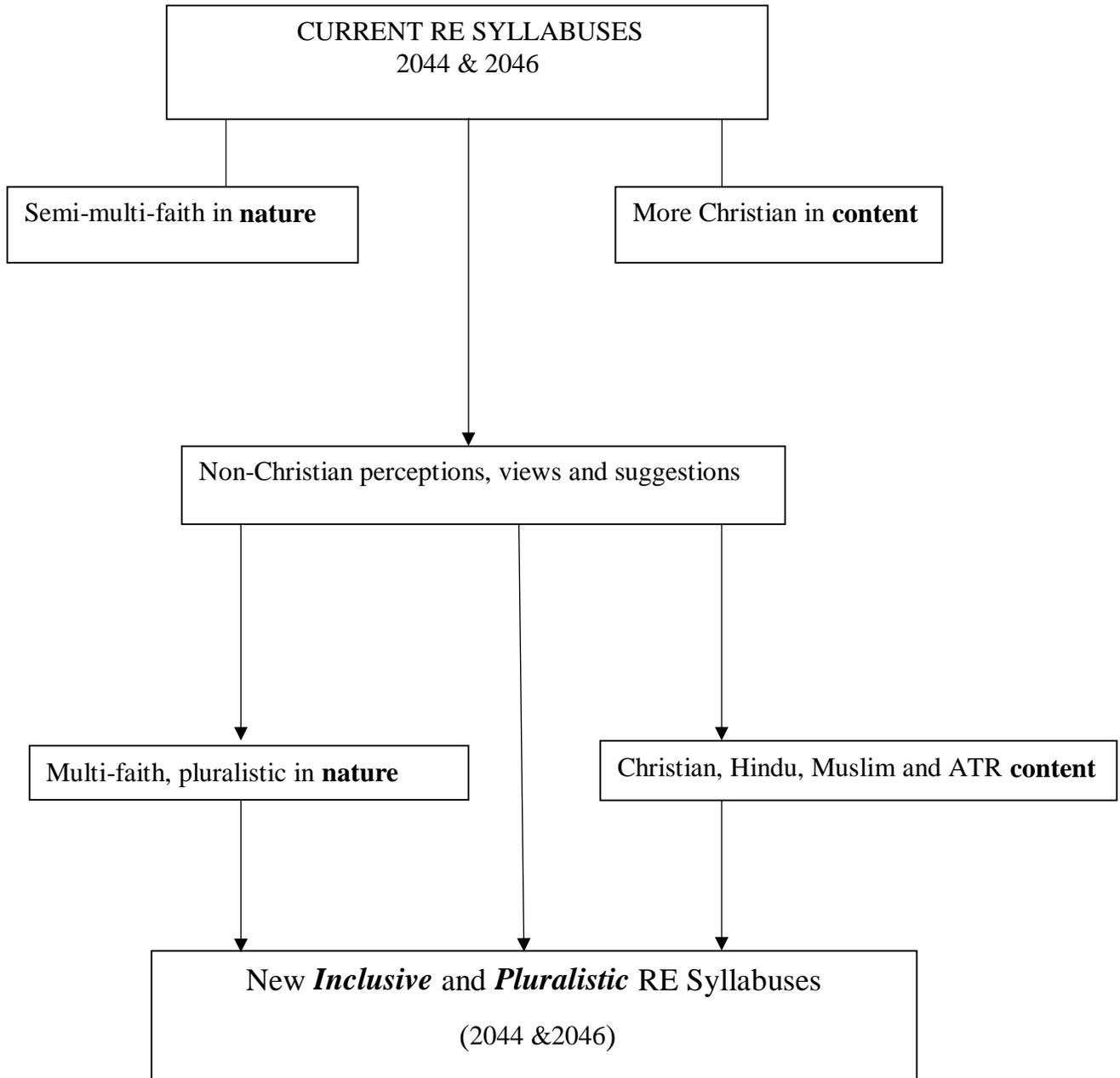
Since the study was restricted to Ndola District only, its findings on the perceptions of non-Christian stakeholders on multi-faith RE in secondary schools cannot be easily generalised to other parts of Zambia. Another constraint was the lack of willingness by some targeted respondents to participate in the interviews, which may have subtracted from the richness of the data collected.

1.9 Conceptual Framework

According to Kombo and Trump (2006), a conceptual framework is a study structure that outlines the independent and dependent variables to be used in the exploration of a research topic or problem. In this study, the dependent variables were the general perceptions on multi-faith RE held by non-Christian stakeholders, including pupils, parents and religious leaders. On the other hand, the independent variables were the nature and content of the RE syllabuses offered at senior secondary school level in Ndola, Zambia. Currently, the senior secondary school RE syllabuses are officially multi-faith in content and approach. However, different stakeholders, especially the non-Christians or followers of other religions (Hinduism, Islam and African/Zambian Traditional Religion) do not seem to be satisfied with the kind of multi-faith RE used in the schools. After collecting and understanding the stakeholders' views and perceptions on the multi-faith RE syllabuses being used in senior secondary classes, it is envisaged that these will help the Ministry of General Education's technocrats, especially the RE Curriculum and Examinations specialists, to come up with new multi-faith RE syllabuses that would be more educational and inclusive of non-Christian beliefs and values. This will make

Zambian RE conform to the provisions of the both the constitution on religious freedom and the national education policy. The conceptual framework explained above can be diagrammatically illustrated as shown in the figure below.

Figurer 1.1 Conceptual Framework



1.10 Definition of Key Terms

Religious Education (RE): According to Grimmitt (1987: 164), RE is a curriculum subject with a two-fold responsibility of acquainting pupils with the diversity of religious beliefs and values, and of offering the pupils a means of evaluating those beliefs and values so that the development of their moral, religious and spiritual consciousness can be achieved. Similarly, Simuchimba (2005: 6), defines RE as a school curriculum subject with the educational aims of promoting religious literacy (or an understanding of different religious traditions), and helping to impart in the learners important life skills such as critical and analytical thinking, logical argumentation, innovativeness and positive attitudes such as respect and tolerance for other people's views, beliefs and values.

In line with the above definitions, in this study, the term RE will be taken to refer to a school subject developed by the Ministry of General Education through the Curriculum Development Centre (CDC) as a means of helping learners to discuss and examine various religions (thus multifaith RE), their beliefs and values so that they can learn from them.

Perception: Generally, this term means an understanding of the nature of something. It also means an idea, a belief or an image you have as a result of how you see or understand something. In this study, perception refers to the way non-Christian stakeholders understand the nature of RE as a subject (or its syllabuses) in secondary schools in Zambia.

Attitude: Generally, this term means the way one thinks and feels about somebody or something. In this study, attitude refers to the way non-Christian stakeholders (pupils, parents and religious leaders) feel about the nature of senior secondary school RE syllabuses in Zambia.

Nature of RE: This term or phrase 'Nature of things' generally refers to the way things are, the way they exist, their condition or status. In this study, the phrase

‘nature of RE’ will therefore be taken to refer to the aims of senior secondary school RE syllabuses 2044 and 2046, the content of the two syllabuses, the RE model or the pedagogical principles on which the syllabuses are based, and the main teaching-learning materials used in the syllabuses.

1.11 Summary

The chapter has introduced the study, which sought to establish and explain the perceptions of non-Christian stakeholders on multi-faith Religious Education in Zambia in selected secondary schools of Ndola District. The chapter has also discussed the background to the study, the problem statement, research objectives and questions, significance of the study, the conceptual framework and operational definition of terms. The next chapter focuses on literature review.

CHAPTER TWO: LITERATURE REVIEW

2.0 Overview

According to Kombo and Tromp (2006), literature review is a critical look at the existing research that is significant to the work the researcher is carrying out. Literature review includes books, journals, dissertations, magazines and other sources that have a bearing on the study. Therefore, this chapter discusses available literature that is relevant to the topic of study. The discussion is guided by headings derived from the main objectives of the study. These headings are as follows: the Nature of current secondary school RE in Zambia; Perceptions of non-Christian pupils and teachers on multi-faith RE in secondary schools; and Perceptions of non-Christian parents and religious leaders on multi-faith RE in secondary schools.

2.1 The nature of current RE in secondary schools

In a study on British RE, Grimmitt (1987) discussed the philosophy, sociology and psychology of modern RE in democratic, pluralist society. RE has to contribute to the meaning-making process that all human beings engage in. It has to promote an understanding of the contribution that holding religious beliefs makes to the meaning-making process and the effects that holding particular religious beliefs have upon human development. The subject has to help the pupil to understand the relationship between ‘human givens’ or human attributes, core human values and religious values and how this relationship is interpreted within particular religions and religious traditions. It also has to help pupils to understand the implications of religious pluralism on their everyday life in society. In order to achieve the above, RE’s field of enquiry or areas of content should include ‘Human Givens’, Core Values, Substantive Religious Categories, Shared Human Experience and the Belief Systems or Religions. The RE syllabus and teaching methods should also take various educational issues into consideration; some of these are: the child/pupil’s feelings, acts, experiences, needs, questions, beliefs, values and developmental stage.

This study by Grimmitt is important to my study because he discussed the broad aims and many other issues affecting RE in a pluralistic or multi-religious society like that in Britain, These issues are equally relevant to Zambia. However, although he discussed these important issues, the author did not particularly focus on the perceptions and views of non-Christian stakeholders on secondary school RE.

This is what this study focuses on but with reference to Zambian RE.

Mohammed (1992) presented a paper entitled, 'Multiculturalism and Religious Education' in which he first pointed out that in the context of multiculturalism, both religion and education had a problematic character which was further compounded in the term 'religious education'. The author then examined the reasons for teaching non-Christian religions in Canadian schools. From the educational point of view, non-Christian religions should be taught in schools to help the young to understand, appreciate and respect religious differences as a preparation for life in a multicultural society. These religions should be taught in schools even if there are no non-Christians in schools. The teaching of the other religions will not only promote national harmony but international understanding as well in a world that is increasingly becoming a global village. From the religious point of view, non-Christian religions should be taught in schools because the Church (Christianity)'s attitude to other religions has been positive as all religions are, to some extent instruments of salvation,, and Christians are encouraged, in dialogue with the followers of other religions, to preserve and promote the spiritual and moral values found in these religions and cultures. According to the author, Vatican II and the Catholic Church in particular, encourage religious educators to have knowledge of and teach about non-Christian religions because education in religion should not only be a preparation for eternal life but also a preparation for life in a multi-cultural society.

Mohammed's study brings out three issues that of great importance to my study which focuses on Zambia, which is a multi-religious society. First, different religious traditions should be taught in order to help young people understand, appreciate and respect religious differences. This will in turn promote national harmony and international understanding. Second, by studying other religious

traditions alongside their own, pupils are likely to understand their beliefs and values even better. Third, in pluralistic countries like Zambia and Canada, RE should not be regarded as a preparation for salvation, but as a preparation for life in a multi-cultural society. However, although the three issues above are important, Muhammed's study does not raise and discuss different stakeholders' perceptions on multi-faith RE in a democratic and multi-faith country like Zambia.

This is what my study does.

In a book entitled, *Religious Education in the Secondary School: Prospects for religious literacy*,

Wright (1993) surveys the situation RE in Britain has passed through from 1944 to the 1988 Education Act. He analysed the 1988 Act and its implications for RE, challenged the existing assumptions and approaches to the subject and suggested how the way forward could be in light of the secular and multi-faith nature of British society. He observed that due to the Enlightenment, growth of scientific knowledge and secularisation, religion had lost its central position in (British) society while RE has lost its significance in education. He referred to the various RE models that had been developed and used since 1944: the confessional, the implicit, the phenomenological and the spiritual approaches as a policy of appeasement, which promoted moral and spiritual development in the learner as society wanted and avoided the truth-claims that religions wanted.

He explained that the 'current agenda for RE' had failed to offer pupils the skills and insights needed to understand and interpret the socially and religiously ambiguous world they were living in. According to Wright, 'new agenda for RE' in Britain should be to produce religious literacy through a linguistic competence model of the subject that equips learners with theological and philosophical skills appropriate to their developmental level. In other words, the new agenda for RE should deal with the question of religious truth in relation to the ontological question and choice between Transcendence and Immanence.

This study by Wright is important to my study because it provides a general background by discussing modern RE in secondary schools in general. A lot of issues he raises are also relevant to Zambia. However, Wright's study does not adequately discuss and explain the perceptions of non-Christian stakeholder to secondary school RE in Britain. Therefore my study will fill this gap by raising and discussing these perceptions as they relate to Zambian society.

Grimmitt (2000) identifies eight types of pedagogical models used in non-denominational and nonconfessional RE after the 1960s. These are:

- (a) Liberal Christian Theological, Experiential, Implicit Models.
- (b) A Phenomenological, Undogmatic, Explicit Model.
- (c) Integrative Experiential and Phenomenological Models.
- (d) Human Development, Instrumental Learning About, Learning From Models.
- (e) An Ethnographic, 'Interpretative', Multi-Faith Model.
- (f) A Revelation-Centred, Concept-Cracking, Trinitarian Christian Realist Model.
- (g) A Literacy-Centred, Critical Realist Model.
- (h) Constructivist Models of Learning and Teaching in RE.

He points out that each of these pedagogies owes much to those that have preceded it and that although there have been shifts of focus and orientation in terms of insights and principles, each new pedagogy is a direct response to and a successor of those that have gone before it.

According to Fancourt (2007), there is no evidence to show that either a more confessional approach or a more content-focused approach would achieve better understanding of Christianity. The best learning about Christianity or any other religion occurs when pupils are also encouraged to evaluate and reflect on what they learn. Further, Fancourt argued that there was no evidence that the understanding of Christianity was being replaced by the understanding of other religions. Any plan to improve teaching and learning about Christianity needed to address all the stages

between the teachers' initial intentions and the pupils' final perspectives on their learning. It was not about getting teachers to abandon everything that they do, but to take more seriously the development of pupils' conceptualization of Christianity within the wider range of issues in curriculum and pedagogy, and within their own religious educational perspectives. Finally, by considering these issues more closely, it would be possible to make decisions about the nature and structure of the curriculum at a policy level.

The above study by Fancourt shows that understanding of religion goes beyond just the content of the curriculum but also involves the pedagogy and the aims of education. However, the study does not bring out the perceptions of non-Christians on the content and pedagogy of secondary school RE.

Dinham and Shaw (2017) undertook a study on the future of RE in secondary schools in England and Wales amidst widespread confusion about its purposes, content and structure. The study found that there was an appetite for review and reform of the teaching and learning about religion and belief in schools in order to clarify the confusion about its purposes, content and structure; that the key perceived purposes for the subject were the ability to engage with diversity, and personal spiritual but not religious development. The study further found that stakeholders wanted to learn about more religions and beliefs, and ways of thinking about them, which reflected a much broader and more fluid, real, and contemporary religion and belief landscape in England (and the world) than education had reflected.

The study by Dinham and Shaw above shows that the content of the RE curriculum must be diverse by including different religions in it. Similarly, the current study investigates the perceptions of non-Christian stakeholders on senior secondary school RE syllabus in Zambia, focusing on Ndola District secondary schools.

Mujdrlica (1995) conducted an evaluation of the three Zambian secondary school RE syllabuses; the junior, 2044 and 2046. In order to successfully evaluate the syllabuses, he compiled a list of characteristics of modern RE, which were used as criteria for the evaluation. The main findings of the study were that the quality of RE in the syllabuses was mediocre. The syllabuses encouraged an appreciation and respect for religion rather than a critical examination of it. They were also one sided with the junior and 2044 using the life themes approach and 2046 using the biblical approach only. However, the syllabuses' coverage of the Zambian society in general was good. In order to improve on the weaknesses of the syllabuses, Mujdrlica recommended that since the junior secondary syllabus was generally better than syllabuses 2044 and 2046, it should be used as a base to come up with a new senior secondary school syllabus. He further recommended that the new senior secondary syllabus should be more developmental, balanced and critical. the syllabus should use both the biblical and life themes approaches, be 33% biblical, 33% traditional, 16.5% Muslim and 16.5 Hindu in terms of content coverage.

Mujdrlica's study is very important to my study because it recommended that the senior secondary school syllabus should increase on the coverage of non-Christian religions, which is exactly what this study will recommend. The only gap in his study was that his recommendations were not based on consultation with the stakeholders as my study will do.

Simuchimba (2001), examined problems of multi-faith RE in a predominantly Christian Zambian society, which was also officially declared a 'Christian Nation' in 1991. He first explained the pluralistic nature of Zambian society and Zambian RE and then discussed the problems that had arisen in the subject area since 1991. Despite being declared a Christian Nation, the country's Constitution continued to guarantee all citizens their religious freedoms. There were four main religions namely, Christianity, Zambian Traditional Beliefs, Islam and Hinduism. The country had also been under a liberal and democratic socio-political system since 1991. The author further explained that Zambian RE became multi-faith as part of

the 1977 Educational Reforms, which saw the inclusion of Zambian Traditional Religion, Islam and Hinduism in the RE syllabuses. He critically analysed the junior secondary school syllabus and the two high school syllabuses (2044 and 2046) in terms of their content and teaching approaches and highlighted the main problems facing RE. He explained that there was need to overcome these problems so that Zambian RE could continue to develop along the officially provided pluralistic approach. He concluded his study by emphasizing that Zambia was a liberal, multi-faith society where RE should be open, critical and educationally meaningful to the learner.

Simuchimba's study above is important because it provides a general background on which this study will build by focusing on the perceptions, views and recommendations of non-Christian stakeholders on multi-faith RE in Zambia (with reference to Ndola district (on the Coppebelt Province).

In a book or study entitled, *Religious Education with a Difference*, Mudalitsa (2002), explained his personal view of RE. Using results of his research, he established what he called the 'dream' and 'realities' of young people which discussed in detail. Then he evaluated the Zambian education system in general and RE in particular, with a view to establishing whether they were relevant to the needs of the young Zambians. His conclusion was that the kind of education offered in our schools/classrooms was generally not thought-provoking, liberating, and development-oriented. In his evaluation, the author referred to *Educating Our Future*, the national education policy, which criticises over-emphasis on factual information in the education system and recommends positive qualities and critical life skills which can enhance individual and community development.

According to Mudalitsa, the Zambian RE syllabuses were outdated because they were products of the 1977 Educational Reforms. On the positive side, these reforms helped to make RE Zambian, while on the negative side, they left the country with an aim of RE that was not educational, i.e. promoting uncritical appreciation of religious beliefs and values. However, the syllabuses had the strengths of promoting

the pupil's knowledge of religion and morality (based on the Bible) and they fostered the pupil's concern for traditional culture and the common good, This study is important and relevant to my study because it provides another general background on which this current study will build by bringing in the actual views of stakeholders on our secondary school multi-faith RE syllabuses.

Carmody (2003) retraced the history of the development of RE in Zambia from when it was fully confessional to the 2000s when it had become largely educational and there was comparatively unified approach to the subject. In retracing the history, the author identified some of the problems encountered and some of the difficulties that lay ahead in promoting a more religiously pluralistic and educational approach to Zambian RE. This was in the especially against a background where the country had been declared a 'Christian nation'. This study relates to my study in that it deals with RE and religious pluralism, which my study also focuses on. However, Carmody's study did not include the views and perceptions of the non-Christian stakeholders as my study does.

Henze (2003) explained some of the major changes in the education system demanded in *Educating Our Future*, the national education policy document, how they affected RE as a curriculum subject. These changes include an emphasis on skills rather than rote memorisation of texts or facts, using knowledge rather than just acquiring it, critical and creative thinking rather than passive acceptance of knowledge on the part of the learner. The educational policy document also calls for change from knowledge to self-knowledge, discipline to self-discipline and ideals to self-ideals. These changes meant that RE had to undergo radical changes in its content, approaches and methodology. In other words, the subject needed to become more pluralistic and inclusive in content, experiential and open-ended in approach, learner-centred, and activity-based in methodology. This analysis by Henze is very important as it brings out what needs to be done to improve our RE and make it conform to the requirements of the national policy on education. However, my study will add the views of stakeholders, which are missing in his study.

In an article entitled, 'Religious Education in Zambia: syllabuses, approaches and contentious issues', Simuchimba (2004), discussed the differences between religion and education and how they related to RE. He analysed Zambian RE syllabuses and their official Ministry of Education approved approaches and then highlighted some contentious issues in the practice of the subject in democratic and multi-faith Zambian society.

He explained that in line with the aim statement of Spiritual and Moral Education or RE, the three syllabuses (Basic Education, Syllabus 2044 and Syllabus 2046) were pluralistic in approach even though this was partial pluralism. He added that since 1991 three related contentious issues had arisen and were having a negative impact on the practice of Zambian RE. They include the declaration of the country as a Christian nation by government, the growing practice of starting RE lessons with a Christian prayer or Bible reading followed by a short sermon by teachers, and resistance to the inclusion of Zambian Traditional Religion(s) in the RE syllabuses by some Christian teachers. The author's conclusion was that in modern Zambia, religion and education needed each other. However, their relationship through RE was supposed to be regulated by the provisions of the country's democratic constitution and the national education policy document.

The above study by Simuchimba is related to my study in that it describes the multi-faith nature of the senior secondary school RE syllabuses but also questions or doubts their multi-faith status just like my study does. However, my study will go further by finding out the actual views of non-Christian stakeholders on the RE syllabuses in Zambia, particularly Ndola district of the Copperbelt Province.

In his doctoral study, Simuchimba (2005) explained that the relationship between religion and education through RE in Zambia has passed through different stages of development. During the missionary period (1883/1890- 1924), RE was offered in the form of Religious Instruction (RI) and was fully denominational and confessional. Despite some general improvements in the provision of education, the subject remained largely confessional at the end of the colonial period (1925 – 1964). After Independence, the confessional model of the subject was inherited and

continued throughout the First Republic (1964 – 72) and part of the Second Republic (1973 – 90). However, as a result of the educational reforms started in the mid-1970s, RE became more educational by adopting an approach that was partly confessional and partly phenomenological from the mid-1980s. Despite new educational reforms after 1996, progressive development of RE as a curriculum subject seems to have been negatively affected by the State's declaration of Zambia as a Christian Nation in 1991. Therefore, the subject continued to be partly confessional and partly phenomenological during the Third Republic (1991 to date). While the State or Ministry of Education sees RE as a curriculum subject with educational aims like any other, research results showed that many Zambians, especially members of different religious traditions, still saw the subject as having confessional aims as well. He then recommended that since the country is pluralistic and democratic, RE in Zambia should continue developing in line with the constitutional values of religious and cultural freedoms and the liberal national education policy provisions for spiritual and moral education. The subject should go beyond its current nature of being largely confessional and partially phenomenological and become more educational; it should take the religious literacy and critical understanding model which takes both religious truth-claims and educational skills and understanding of religion seriously. Simuchimba further recommended that a specific national policy which broadly outlines the nature and form of RE in schools needs to be put in place as a guide to all RE interest groups.

The foregoing study by Simuchimba provides a good reference for my study as it touches on various aspects of RE in Zambia, including some views of educators, non-governmental organisations and religious leaders. However, although the study covered issues, it did not adequately bring out the views and suggestions of some stakeholders such as non-Christian pupils and parents. This where my study will try to go beyond by focusing on the perceptions of non-Christian pupils, parents and religious leaders.

In an article in the *Journal of Beliefs and Values*, Carmody (2006) explain that as countries' populations become more religiously diverse, a need to review the religious education syllabus in schools often arises. Zambia was one such country which was already traditionally diverse but has become even more pluralistic following the coming in of Christianity, Islam, Hinduism and other minor religions in the country. He goes on to discuss the feasibility of introducing a multi-faith approach to RE in the light of such increasing religious diversity. In discussing this, the author makes reference to what is happening elsewhere, especially England, whose RE development pattern is similar to that of Zambia due to the countries' colonial past. He further considers the important questions of what kind of multi-faith RE would be suitable for Zambia and how such an RE programme might be implemented.

Carmody's study is important to my study because the questions he asks and considers towards the end of his article are similar to the issues that I will discuss in my own study. However, my study will go further than his study in the sense that I will refer to the actual views of different stakeholders, especially non-Christian learners, their parents and religious leaders in my discussion.

A study by Muma (2013) investigated the way African Traditional Religion (ATR) as a form of Indigenous Knowledge is taught in the two senior secondary school RE syllabuses in Zambia, focusing on two schools in Southern Province. The study found that ATR is not given due attention in the two syllabuses. To begin with, most of the content on ATR in the pupils' textbooks is presented in a manner which suggests that the religion or belief is dead and no longer applicable in present day Zambia. Secondly, some teachers are not conversant and willing enough to teach this body of knowledge to the pupils. On the other hand, while a small proportion of the pupils in the study did not see the need to learn this part of the RE syllabus, the majority acknowledged that ATR would be beneficial to their lives if it was properly taught to them.

The above study by Muma demonstrates that the RE curriculum in its current form does not give ATR the attention that it deserves as a religion. This was also an indication that the other non-Christian religions in the RE syllabuses, Islam and Hinduism, did not receive the full attention that is needed in a multi-faith approach to the subject. This is why the current study intends to find out the perceptions of non-Christian stakeholders on the two senior secondary school syllabuses in Ndola District.

Kamanga and Simuchimba (2015) conducted a study to find out whether or not the current Zambian senior secondary school RE syllabuses could lead to the attainment of religious literacy and the promotion of religious pluralism and liberalism which are integral parts of modern RE. The study found that the current senior RE syllabuses 2044 and 2046 are more Christian in nature and cannot adequately promote pluralism and religious literacy. They noted that much of the content in the syllabuses is Christian and the treatment of other religious material is shallow as it is just referred to in comparison to Christian values or teachings. As such, the learners are not adequately exposed to non-Christian material to enable them become religiously literate. Furthermore, denominational rivalries from missionary times are still apparent in the two syllabuses, with syllabus 2044 being considered Catholic while syllabus 2046 is taken to be Evangelical. Therefore, teachers seem to be influenced by these religious affiliations in their selection of the syllabus to teach. Given their content and the way the current Zambian senior secondary school RE syllabuses are presented, it was concluded that they cannot guarantee religious literacy. Kamanga and Simuchimba recommend that RE teachers should go beyond personal religious interests and teaching for examinations if the subject is to contribute to the promotion of religious literacy, religious pluralism and liberalism.

The foregoing study by Kamanga and Simuchimba is important as it shows that the content of the secondary school RE syllabuses is largely Christian and less of the other three religions. However, the study does not bring out the views of non-Christian stakeholders on the syllabuses, which gap the current study intends to fill.

2.2 Perceptions of non-Christian pupils and teachers of RE on multi-faith RE in secondary schools

Jafralie and Zaver's (2019) qualitative research study examined the potentials and struggles of the ERC Program, and by doing so, raise important considerations around the effective teaching of religion in Canada. The findings of the study point to several consistent topics that teachers grapple with regarding curriculum and pedagogy; it highlights that in-service teachers were not thoroughly prepared to teach about religion, nor were teacher education programmes effectively preparing pre-service teachers (entering the field) to deal with the challenges of teaching about religion in a secular setting. Jafralie and Zaver's study suggests avenues which RE teacher education and RE teachers can follow in order for both pupils and teachers to engage meaningfully with religious diversity.

The above study by Jafralie and Zaver provides evidence of the challenges that teachers face in teaching information about other religions which they may not be conversant with. However, the study does not clearly state the views of non-Christian teachers on the content of a multi-faith RE curriculum, which is the current study aims to do.

In his study, Boven (2017) focused on analysing the field of RE in the Netherlands and Indonesia. By mapping the status quo of religious education in public and religiously-affiliated secondary schools, this study aimed to provide insights into possibilities and different ways to further stimulate the development of education that contributes to the elimination of negative stereotypes and the stimulation of religious literacy among students. The study utilized a qualitative, descriptive research design involving a review of legal documents, policy statements and exploratory interviews with scholars, administrators and teachers in the educational field.

The researcher found that children and youth attending schools do not learn enough about the diversity of the religious and world-view traditions that surround them. Contemporary policies and practices in both countries were insufficient when it

came to stimulating religious literacy among the young. In Indonesia, teachers and religious scholars struggled with the question of how to make confessional RE more inclusive. In the Netherlands, current discussions among teachers and religious scholars often concerned the position of religion in education in general.

Boven recommended that RE should be taught in accordance with general education criteria. It should encourage an impartial, balanced, non-discriminatory, inclusive and unbiased approach to teaching about religions and beliefs.

The foregoing study by Boven is relevant to the current study in that it shows how the lack of a real multi-faith approach to RE can negatively affect the attainment of religious literacy among learners in schools. This partly what the current study is likely to bring out. However, Boven's study does not bring out the views of non-Christian learners, leaders and parents, which the current study will endeavour to address.

In a longitudinal study, Hackett (2008) focused on survey responses from newly appointed secondary school RE teachers. The study was conducted in Catholic schools in three dioceses of Western Australia over two school years, from 1998 to 1999. The study then described what RE teachers believed were the key underlying principles to be followed in implementing the RE Units.

The study's main findings were that teaching experience and ongoing formation were cardinal for successful curriculum implementation among recently assigned RE teachers. Although Hackett's study provided some important benchmarks for coming up with a model multi-faith RE syllabus, it does not bring out perceptions of non-Christians on existing RE syllabuses like this study does, though the in a different country, Zambia,

Roux's (2005) study focused on the South African Constitutional values and their implications on relations between religion and state. One of the most important issues this research study illustrated was that there should be a more sufficient

support system for student-teachers to present a multi-religion education lesson during their school practice. It was found that the majority of teachers in public schools who had to implement the new multi-faith religion education policy seemed to be negative about the diversity of religions and were also not equipped with the knowledge or understanding of the diversity of religions. According to Roux the attitude towards multi-religion education seems to have a direct influence on the teaching perceptions and strategies of student-teachers in a multi-religion education programme in schools. One could also argue that the teachers who were presenting religion education with a mono-religious approach still felt that the previous religion education model with the old confessional approach was still applicable. So how these issues would end up being solved or handled, would greatly depend upon the dissemination strategies of the policy which the National Department of Education would spell out to schools.

Additionally, the implementation strategy of the National Policy on Religion and Education (2003) in schools would not necessarily change the attitudes and methodologies of the teachers in dealing with different religions. Young professional teachers may thus be captured in schools that ignored the new approach towards diversity and an inclusive curriculum in religion. It could therefore be argued that in-service programmes for teachers needed to include newly graduated teachers as well.

The study by Roux (2005) clearly demonstrates the importance of including relevant information in the RE teacher education and secondary school curricula in order to respond to the needs of modern society. However, the study does not tackle the perceptions of non-Christians on RE content, a gap which this study intends to fill.

Kimanen (2019) investigated how schools navigate between the demands presented by secularisation and the increasing plurality of religious traditions which has become a very topical issue in many European countries, including Finland, in recent decades. The findings of the study showed that students and teachers with

the least work experience (unlike the most experienced teachers) were in favour of the secularist approach to RE. However, this outcome may also be related to the experiences, both challenges and increased insights that the teachers and educators had gained during their work in schools. Since the only significant background factor was related to work experience, it would be essential for future studies to investigate the qualitative aspects behind these differences in attitudes.

The study by Kimanen (2019) is relevant to the current study as it brings out views of teachers and learners on the multi-faith RE content. However, the study does not account for the views of parents and religious leaders. The current study will therefore go further by bringing out parents and religious leaders' views or perceptions.

In their study, Brandt, Day, Jero, Peryer and Straub (2012) sought to find out how Protestant Religious Education (PRE) promoted religious education and made an independent and necessary contribution to the general education provided by the schools in EU member states. It was found that PRE introduced pupils to, and allowed discussions of the spiritual, ethical and normative dimensions of life. The subject area introduced other religions and educated pupils about other cultures that were also formed by religious traditions. Within the school framework, PRE was related to the Christian faith in the specific tradition of the Reformation but did not duplicate the catechetical tradition of Protestant churches. The subject area was open to pupils of all faiths, and to those not professing any particular faith. Furthermore, it did not contain any missionary objective.

PRE encouraged pupils to reflect on celebrations and ceremonies throughout life. It helped to build a Christian identity, widening the knowledge of all pupils and leading to a better understanding and respect of different religious traditions. The subject area also promoted tolerance, peace, justice and sensitivity to creation, thereby recognizing the importance of religion in a European as well as in a general democratic context.

The study Brandt *et al* adequately identifies the benefits of embracing the teaching of all religions in the school or curriculum through RE. Nevertheless, the study does not bring out the perceptions of non-Christian stakeholders on the religious content being offered. It is this gap, therefore, that the current study tries to fill.

Another important piece of literature was a position paper reported by Klutz (2015). In 2009 the Austrian Forum for Religious Education (ÖRF) authored a position paper on denominational RE which emphasized the importance of denominational RE and rejected any form of school RE that merely informed about religion and religions. The ÖRF claimed that teachers and pupils with their convictions, attitudes and beliefs were supposed to be brought into play, so that existential orientations as well as critical reflections on religion and churches were made possible in a wide variety of worldviews. With approach, RE would have the ability to contribute to the education of young people's identities. However, the ÖRF expressed awareness of the existing multi-faith situation in schools and indicates that that addressing this issue in a constructive manner was absolutely essential. Therefore, RE would keep an eye on the development of children's and young people's identities as well as on an appropriate handling of the diversity of religions and beliefs.

The ORF position paper reported by Klutz above demonstrates the importance of both exclusivism and plurality in the teaching of RE. While the former would help to promote young people's identities, the latter would contribute to helping young people to make informed decisions about their faith. However, unlike the current study, the position paper does not elaborate on the perceptions of non-Christian stakeholders on the content of RE at senior secondary school level.

Chizelu (2006) conducted a doctoral study entitled, 'Teaching Religious Education in Zambian

Multi-religious Secondary Schools', in which he first explained that currently (to-date), RE is being taught with a single religious approach instead of using the multi-religious approach recommended by the Ministry of General Education. He established that the teachers of RE were reluctant to use the multi-faith perspective directed by the Ministry of General Education because of the influence of their

religious affiliations and the (Christian) nature of the two senior secondary school syllabuses, 2044 and 2046. Being Christians, the majority of them feel that teaching multireligious RE would compromise their consciences and faith. As such, they prefer to teach RE from a Christian point of view. With regard to content, Zambian secondary school RE is based on the Bible and Christian beliefs and values rather than those of other religions; Islam, Hinduism, and Indigenous Zambian Beliefs. Chizelu then concluded by suggesting and recommending that since the Zambian context was multi-religious, RE content should be multi-religious and serve the needs of pupils regardless of their religious faiths.

The forgoing study by Chizelu is related to my study in the sense that it covers many aspects of RE in Zambia, including the problem of the subject being predominantly Christian, which my study also raises and discusses. However, while Chizelu's study focused on teachers as the main respondents, this study involved different stakeholders including teachers of RE, non-Christian pupils, parents, and religious leaders. Its findings will therefore be broader than those of his study.

Chizambe (2016) conducted a study aimed at finding out the attitudes of teachers of RE towards syllabuses 2044 and 2046 in the grant-aided, government or public, and private schools in Kapiri-mposhi District of Central Zambia. Interviews were used to collect data from the head teacher and three teachers of RE at each of the selected schools. Data collected revealed that the teachers of RE syllabus 2044 had negative attitudes towards syllabus 2046, describing it as too biblical, rigid, and not good for learners of today. Similarly, the teachers of syllabus 2046 had negative attitudes towards syllabus 2044, describing it as Catholic-oriented, political and difficult to teach. The study therefore, established that teachers of both syllabuses 2044 and 2046 had both positive and negative views on the two syllabuses, with each group of teachers having positive views about their syllabus and negative views about the other syllabus. The study recommended that the Ministry of General Education (MoGE) through the Directorate of Curriculum and Standards and CDC should either revise or merge the two syllabuses to foster harmony among the teachers. Additionally, relevant departments should provide

schools with teaching and learning materials for both syllabuses in order to enhance the quality of teaching and learning of the subject.

The foregoing study by Chizambe is important to my study because it investigated teachers of RE's attitudes towards the two senior secondary school RE syllabuses, which is partly what my study does. Thus it will provide some reference points in my data analysis and discussion.

However, my study goes far beyond Chizambe's by investigating more stakeholders (non-Christian pupils, parents and religious leaders)'s perceptions of the two senior secondary school syllabuses, 2044 and 2046 and recommending that these should be taken into consideration in the revision of the syllabuses.

2.3 Perceptions of non-Christian parents and religious leaders on multi-faith RE in secondary schools

In relation to the heading above, Bunnell (2016) conducted a research study on parental involvement in children's school RE and produced a phenomenological description of the evangelical parents' experience. The evangelical parents wanted their children to develop the fruits of loving God, loving others, living out their faith and, most importantly, experiencing salvation through faith in Jesus Christ. The development of these fruits would be nourished by content focused on the Bible, prayer, doctrine, and knowledge of God's love and salvation through Jesus Christ. This content was to be presented by the parents through various functions such as Bible reading, scripture memory, prayer, teaching, modeling, conversations, influence of others, and service to others. These functions would take place in relation to three primary facilities home, church and school.

The above study by Bunnell is relevant to the current study as it describes some parents' involvement in the teaching of RE. However, the study does not bring out these parents' views on multi-faith RE syllabuses and more importantly, the views of non-Christian parents on this Christian RE. This is the gap therefore which the current study tries to fill by focusing on the perceptions of non-Christian

stakeholders, including parents, on the secondary RE syllabuses and their teaching in Zambia.

A related study by Mesto (2019) aimed at establishing parents' experiences with and perceptions of their children's RE in Finland. RE was a mandatory subject in Finnish schools and was taught in groups consisting of children with the same religious backgrounds. The study found that despite the sometimes inadequate arrangements for Orthodox RE in schools, the parents were mostly happy with the subject and with their children's RE teachers. RE made the minority religious affiliation of Orthodox children both visible and invisible: their difference from the majority was exposed, but minority RE classes often took place outside of regular school hours and even outside of school premises.

Although Mesto's study above shows the views of parents as stakeholders in the teaching of RE, it does not bring out the views of other stakeholders such as religious leaders, learners, RE teachers, and curriculum specialists. This is where the current study goes beyond Mesto's work by including the perceptions or views of these other stakeholders in the teaching of RE in Zambia.

Finn (2009) investigated the nature and purpose of religious education according to parents and teachers in Victoria, Australia. The study found that most parents and the teachers were in agreement in most areas of RE, especially in areas associated with values, morality, individual spirituality and what might be termed religious literacy. Many parents endorsed the school as the primary place for their children to receive information about religion and chose to distance themselves from the RE process in favour of allowing the experts to take on the role on behalf of the family. Some parents also wished the school could take full responsibility of educating children about religion, with the expectation that the children would be fully exposed to the Catholic religious traditions, its teachings, ethics, liturgy and social justice practices.

The study by Finn (2009) partly brings out the role of parents in the teaching and learning of RE. However, the study focuses only on Christianity, especially Catholicism, and does not bring out the views of non-Christian parents and non-Christian religious leaders. This is the gap which the current study tries to fill by investigating the views and perceptions of non-Christian parents and religious leaders in Zambia, particularly those in Ndola District.

According to Mwale, Chita and Cheyeka (2016), the teaching of RE in Zambian schools became pluralistic owing to the fact that the status of other religions was legally at the same level as that of Christianity during the Second Republic. Other than the four major religions, RE also encompassed the teaching of Humanism, a philosophy adopted by the first Zambian President Dr. Kenneth Kaunda, which put man at the centre of all activities. However, the change to multi-partism in 1991 reversed much of the gains in the pluralistic nature of RE. The declaration of Zambia as a Christian nation by the Second Republican President, Dr. Fredrick J.T. Chiluba, brought about changes in the teaching of RE, as the content for the subject became more Christian than religious. Currently, Zambia RE is not wholly multi-faith but just includes basic facts about the other main religions, i.e. Islam, Hinduism, and African Traditional Religion. So more could be done to make the subject more inclusive of the minority religions.

The foregoing study by Mwale, Chita and Cheyeka is very important to my study because it tries to explain the origins of pluralism and multi-faith RE in Zambia, which is an important background point to my study. Its conclusion that more needs to be done to make Zambian RE more inclusive is also very important because that is the direction which this current study takes by bringing in the perceptions of non-Christian stakeholders to contribute towards the development of the subject.

Simuchimba, Cheyeka and Hambulo (2018) discussed RE as a school subject in Zambia in the last fifty years (as at 2014). They explained that the subject owes much of what it is today to the Christian missionaries who arrived in the 19th century. Their evangelical efforts were significant in shaping the educational enterprise as a

whole and the nature of RE in particular. The authors then traced the historical evolution of RE in the country in order to provide an understanding of its changing faces in the past 50 years of independence. They showed how RE was transformed from an evangelical tool in the 1960s and 1970s to an educational subject from the 1980s onwards. In recording this history, they also provided an understanding of the place of religion and its value in the Zambian education system. They concluded their study by recommending that although the Zambian RE had attained the status of an educational school subject, it still needed to develop further in order to become fully relevant to modern democratic and pluralistic Zambian society.

The study by Simuchimba, Cheyeka and Hambulo is yet another important work which provides very good foundation for my study. My study will go further by bringing out the views of the non-Christian stakeholders and recommending that they should be included in the future development of the subject.

2.4 Summary

From the foregoing literature review, it is clear that modern RE in secondary schools is or should be multi-faith and pluralistic in nature and content in line with the pluralistic nature of modern societies. This is an important characteristic of RE in modern democratic societies, including Zambia. Accordingly, Zambian senior secondary school RE has developed from denominational RE in the past to being educational and partly multi-faith at present. Generally, the perceptions of different stakeholders like pupils, parents and religious leaders on RE depends on the nature of the subject syllabuses and on the stakeholders' religious affiliation. While Christian stakeholders seem to have no serious problems with predominantly Christian syllabuses, non-Christian stakeholders are generally not satisfied with such syllabuses and would like to see more inclusive RE syllabuses and programmes in schools. Although very few Zambian studies have been done on this particular aspect, the existing studies briefly indicate that non-Christian pupils, parents and religious leaders have similar perceptions of Zambian RE, particularly the senior secondary school syllabuses 2044 and 2046 as they see the two syllabuses as more of Christian education than RE.

CHAPTER THREE: METHODOLOGY

3.0 Overview

The previous chapter reviewed related literature on the study topic. Therefore, this chapter is the methodology of the study. The aspects discussed include: research design, study site, target population, sample size, sampling procedures, data collection methods and instruments, data analysis, reliability and validity of research instruments and ethical considerations.

3.1 Research Design

A research design is a programme designed to guide a research study in collecting, analysing and interpreting observed facts; it also specifies which of the various types of research approaches is to be adopted (Kombo and Tromp, 2006). Accordingly, this study was largely qualitative in nature and adopted the descriptive study design. The descriptive design strategy was chosen particularly for its effectiveness in systematic collection and analysis of data in order to answer questions concerning a given problem. Currently, there is need to address various questions on the perceptions of non-Christian stakeholders towards the current multi-faith senior secondary school RE in Zambia, and Ndola district in particular. According to Awoniyi, Aderanti and Tayo (2011), 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 or situation. Similarly, Bryman (2008) observes that qualitative research is a strategy that usually emphasises words rather than quantifications in the collection and analysis of data. Thus the study will discuss and explain stakeholder's views, perceptions and opinions on multi-faith RE in senior secondary schools and there will be no quantifications involved.

So the qualitative research approach, which includes the descriptive design, was the most appropriate for this study. It enabled the researcher to find out in detail the perceptions of nonChristian learners, parents and religious leaders, including those of the teachers of RE in secondary schools and the Curriculum Specialist for RE at

CDC, on the multi-faith senior secondary school RE syllabuses in selected secondary schools of Ndola district in Zambia.

3.2 Study Site

The study was carried out in Ndola District of the Copperbelt Province of Zambia. Ndola was purposively chosen for this study because being an old industrial and trading city has variety of schools such as mission, public and private schools. It attracted businessmen and workers some whom were Muslims and Hindus, from outside Zambia. The city is also populated by many indigenous African Zambians like the local Lamba ethnic group and many others, who migrated from other provinces to go work in the industries of the city.

3.3 Population

Borg and Gall (1979) viewed population as all the numbers of a hypothetical set of people, event or object to which we wish to generalise the results of our research. Similarly, MacMillan and Schumacher (2001) define a population as a group of elements or cases whether individuals, objects or events that conform to specific criteria, and to which we intend to generalise the results of research. The population comprised of all the 29 public, mission and private secondary schools in Ndola District. The respondents included all teachers of RE, all non-Christian pupils, their parents and non-Christian religious leaders in Ndola district. Although the focus of the study was on the perceptions of non-Christian stakeholders, there was need to obtain the professional views of the teachers of RE and the Curriculum Specialist for RE to compliment the mentioned stakeholders' perceptions. Thus all the secondary schools in Ndola District formed the target (or general) population and the sampling was done from them.

3.4 Sample Size

White (2005) defines a sample as a group of subjects or situations selected from a larger population; it can also be described as the total number of units from which data can potentially be collected.

Similarly, according to Kasonde-Nga'ndu (2013), a sample is the number of participants or elements selected from a universe to constitute a desired representation of a given population. A sample included 6 secondary schools in Ndola District. In line with both these definitions, the sample size for this study comprised of 30 non-Christian pupils or learners of RE, 9 non-Christian parents, and 9 non-Christian religious leaders as key stakeholders, bringing the total number to 61 participants or respondents. The distribution of the respondents was as shown in the table below:

Table 3.1: Breakdown of respondent categories

<i>Respondent Category</i>	<i>Institution</i>	<i>Number</i>
Teachers	School A	3
	School B	3
	School C	2
	School D	3
	School E	1
	School F	3

Learners/Pupils	School A	4
	School B	6
	School C	2
	School D	10
	School E	5
	School F	3
	<i>Religion/Community</i>	<i>Number</i>
Religious leaders	Islam	2
	Hinduism	2
	ATR	2
Parents	Community A	3
	Community B	3
	Community C	3
Curriculum Specialist	Curriculum Specialist	1

3.5 Sampling Procedure and Technique

The researcher employed purposive sampling techniques to arrive at the respondents to participate in the study. The researcher purposively targeted categories of stakeholders who would provide the information needed for the study. These were non-Christian pupils, parents and religious leaders. These were targeted because

going by the purposes of the study they were the key informants in this study. The non-Christian parents and religious leaders would provide original, genuine views and feelings about the multi-faith RE syllabuses taught in Zambian senior secondary schools. As the non-Christian learners of the multi-faith RE syllabuses in secondary schools, the pupils' views on the syllabuses would complement their parents and religious leaders' views, opinions or perceptions on the multi-faith RE syllabuses, thereby enriching them. Also purposively selected were the RE Curriculum Specialist and the teachers of RE themselves. The RE Curriculum Specialist as the MOE officer in charge of RE syllabus design at the CDC, was expected to provide professional and technical information on the multi-faith RE syllabuses used in the Zambian secondary schools. Lastly though not least, the RE teachers are the professional implementers of teaching the multi-faith syllabuses in the school classrooms and so their views and opinions would be used to useful in comparing and verifying the information provided by the other categories of respondents. A simple random sampling was used to select 6 out of 29 secondary schools which included 2 public, 2 private and 2 mission secondary schools in Ndola District.

3.6 Data Collection Methods and Instruments

According to Kasonde-Ng'andu (2013), research instruments refer to the tools a researcher uses in collecting the required data. In this study, the researcher used interviews (face-to-face interview guides), focus group discussion (focus group discussion guide) and document analysis (document analysis checklist) to collect data. These methods and instruments provided adequate information to address the research questions. The use of multiple methods or triangulation of methods is encouraged in social research because it helps to overcome flaws that are inherent in the use of one method only. Face-to-face interviews proved to be very helpful in the clarification of data collected since the researcher talked in person to the participants. Additionally, face-to-face interviews are ideal in cases where accurate information is to be obtained as they allow the researcher to probe for deeper information and opinions. As much as possible, open questions were used in order to allow for objective discussion with the respondents.

As earlier indicated, focus group discussions were used to get information from the pupils. The discussions were very helpful because firstly, they enabled the researcher to seek clarifications from the pupils, and secondly, they encouraged the pupil respondents to build on each other's points and examples in their responses, thereby enabling the researcher to collect rich data. Similarly, document analysis helped the researcher to collect relevant data from various documents, especially the RE syllabuses and textbooks.

3.7 Data collection procedure

Primary data were collected through interviews and focus group discussions with sampled respondents in the six selected schools and three communities. Secondary data were also collected through document analysis and literature survey. Before embarking on the study, clearance was obtained from the PEO's office in Ndola. Further clearance was further obtained from other relevant authorities such as the District Education Board Secretary (DEBS) for Ndola and the school administrators. Through consent forms, the researcher also sought permission from the different participants in the study. Before the interviews and discussions, the purpose of the study was explained to the respondents and confidentiality of the information to be given was assured to them. The researcher started with face-to-face interviews with the RE curriculum Specialist in Lusaka, followed by interviews with teachers and focus group discussions with pupils at the six schools. Next were interviews with parents and religious leaders in the communities.

With regard to focus group discussion, a separate focus group discussion was held with all the identified non-Christian learners at each of the selected schools. Some of the learners were at first reluctant to give their views and needed encouragement to participate fully. As for interviews with parents, where a parent respondent was unable to speak and understand English, the most familiar Zambian language in Ndola, Bemba, was used. This meant that the researcher had to translate and pose the questions on the interview guided into Bemba and record the responses either in Bemba or English.

3.8 Data analysis and verification

White (2008) postulates that data analysis is the climax of a research study and involves selecting, categorising and comparing, synthesising and interpreting the information gathered to provide explanations of the phenomenon of interest. Upon the completion of interviews all audio-taped data were transcribed into Microsoft Word format. Data collected were coded and then analyzed repeatedly involving re-reading the interview transcripts to identify themes emerging from the respondent's answers. A theme captures something important about the data in relation to the research question, and represents some level of patterned response or meaning within the data set (Braun & Clarke, 2006). Afterwards, the coded data were analysed using a quick impressionist summary corresponding to the emerging codes and research questions of the study.

3.9 Reliability and validity of findings

In order to ensure that the data collected were reliable, the research instruments were first piloted so that necessary corrections and modifications could be made before the final data collection was carried out. According to Patton (1990), multiple methods of data collection help to validate research. Accordingly, three different data collection methods and research instruments (as explained above) were used to collect data for this study. As Patton (1990) further points out, a combination of methods ensures that inconsistencies are removed and thus valid and reliable data emerges.

3.10 Ethical considerations

In order to ensure adherence to research ethics, consent was sought from relevant authorities before going in the field for data collection. Ethical clearance was given by the University of Zambia Ethics Committee to the researcher to go ahead with the study. Thereafter, an introductory letter from the Assistant Dean (Post-Graduate) in the School of Education was given to the researcher to help in securing permission at different levels to undertake the research. Permission was thereafter obtained from the PEO and DEBS offices in Ndola and school authorities before data collection

could start. No form of coercion was exerted on the various respondents as they were all fully informed of their right to either participate in the study or not, and assured of confidentiality in the whole research process. Thus every participant in this research study took part freely and their confidentiality was respected.

3.11 Summary

This chapter has presented and explained the research methodology used in the study. The chapter has discussed the research design, research site, population, sampling procedures, data collection methods and instruments, data collection procedures, data analysis, reliability and validity issues as well as ethical issues. The next chapter will present the findings of the study.

CHAPTER FOUR: PRESENTATION OF FINDINGS

4.0 Overview

This chapter presents the findings of the research study. For clarity, the data will be presented according to the following main research questions used in the study: i) What is the nature of current RE in Zambian secondary schools? ii) What are the perceptions of non-Christian pupils and teachers on the current multi-faith RE in selected secondary schools of Ndola district? iii) What are the perceptions of non-Christian parents and religious leaders on the current multi-faith RE in selected secondary schools of Ndola district? These research questions will therefore constitute headings under which data and other related information are to be presented according to themes as sub-headings.

4.1 What is the nature of RE in Zambian secondary schools?

In order to address the research question on the nature of current RE in Zambian secondary schools, the researcher used both secondary data from the national education policy documents, the two senior secondary school RE syllabuses, 2044 and 2046, and other relevant documents such as books and journal articles. The Curriculum Specialist for RE was also briefly interviewed to confirm what was in the policy and other related documents. In line with the definition of ‘nature of RE’ given under the definition of key terms section in chapter one, five criteria were used to establish the nature of RE in Zambian secondary schools, including the selected schools in Ndola district. These were: Aims of the RE syllabuses 2044 and 2046; Content of the syllabuses; Model of the syllabuses; Pedagogical features of the syllabuses; and Teaching and learning materials used in the syllabuses.

4.1.1 Aims of RE syllabuses 2044 and 2046

According to the national education policy documents, the general aim of education in Zambia is to promote the full and well-rounded development of the physical, intellectual, social, affective, spiritual and moral qualities of all learners so that each and every learner can develop into a complete person for his or her own fulfilment

and for the good of the Zambian society (MOE, 1977: 5; MOE: 1996: 29; MESVTEE, 2013: 8.). It is from this main of the education system that the aims of school RE are derived. So the Ministry of Education (1983: 3) and the Examinations Council of Zambia (1984: 1) stated the aims of the subject as follows:

The main aim of this subject is to enable learners appreciate the spiritual moral, religious and cultural values and the behaviour based on them. This behaviour is drawn from the main religious traditions in Zambia, Christianity, Hinduism, Indigenous Zambian beliefs and Islam.

Derived from aim of the subject above, the aims or general outcomes of Syllabus 2044 (MESVTEE, 2013: ix) are stated as follows:

- i. Develop an understanding and appreciation of spiritual and moral values, ii. Develop a holistic view and knowledge of spiritual, moral and religious values and behaviour based upon them,
- iii. Demonstrate a synthesis and assimilation of spiritual, moral and religious values and behaviour based upon them.

Similarly, the aims or general outcomes of Syllabus 2046 (MESVTEE, 2013: x) are as stated below:

- i. Develop an understanding and appreciation of spiritual and moral values.
- ii. Demonstrate a synthesis and assimilation of spiritual, moral and religious values and behaviour based upon them.

4.1.2 Content of RE syllabuses 2044 and 2046

An analysis of the two senior secondary school syllabuses revealed following data presented in the tables below:

Table 4.1.2 a) Syllabus 2044 Content by Outcomes

Religion/ Non-Religious Themes	Number of Specific Outcomes/Objectives
Christianity	30
Hinduism	00
Islam	00
African Traditional Religion	10
General (Mixed) Themes	10

Table 4.1.2 b) Syllabus 2046 Content by Outcomes

Religion/Non-Religious Themes	Number of Specific Outcomes/Objectives
Christianity	117
Hinduism	00
Islam	00
African Traditional Religion	07
General (Mixed) Themes	58

The tables above show that the two senior secondary syllabuses are overwhelmingly Christian in content. For syllabus 2044 30 learning outcomes or teaching objectives are on Christianity, 10 on African or Zambian Traditional Religion, 10 on general or mixed themes and none on Islam and

Hinduism. Similarly, for syllabus 2046, there are 117 on Christianity, 07 on African or Zambian Traditional Religion, 58 on general or mixed themes and none on both Islam and Hinduism.

Apart from the foregoing tabulation of documentary data on the content of the two senior secondary school syllabuses, and supplementary or primary data from the interviews are presented later under sections 4.2 and 4.2.

4.1.3 Model of RE in syllabuses 2044 and 2046

According to Wright (1993), between the 1950s and 1990s, RE in the English Speaking world, (including Zambia), could be categorised under the following four models: the Confessional, the Neo-Confessional, the Phenomenological, and the Spiritual Models. Similarly, Simuchimba (2005) identifies three main categories of models and approaches to RE that exist in modern societies, including Zambia, today; these are: Confessional, Implicit and Faith-Nurture Models, Explicit, Phenomenological, Religious Understanding Models, and Religious Literacy and Critical Understanding Models.

According to Simuchimba (2005: 78), Zambian RE, i.e. syllabuses 2044 and 2046, can be classified under the Phenomenological, Religious Understanding Models, which aim at equipping learners with neutral knowledge and understanding of the different world religions and religious traditions found in their society. Similarly, according to Mujdrlica (1995: 35), syllabus 2044 has ‘all the features of the Life-Centred Model of RE...with additional stress on Christian action.’ The underlying approach of the syllabus is: ‘See (society, tradition, the churches), Judge (according to the Bible) and Act (like a Christian) (Mujdrlica, 1995: 36). On the other hand, syllabus 2046 ‘is based on the Biblical Model of RE’ and its underlying approach is: ‘[From] Bible text to Christian values to Christian practice...’ (Mujdrlica, 1995: 38). Furthermore, according to Henze (2000: 25), Zambian RE is generally informational and interpretational of different religious beliefs and values as a path

towards religious self-responsibility. Additionally, ‘Zambian RE uses examples from from scriptures, from traditional belief, from Christianity, from Islam, from Hinduism to educate the pupils to be aware...honest, forgiving, tolerant, etc’ (Henze, 1994: 23).

The data from literature above was confirmed by the RE Curriculum Specialist who said: ‘The two senior secondary school RE syllabuses, 2044 and 2046, in Zambia are multi-faith and phenomenological in approach as they cover Christianity and three other main religions namely,

Hinduism, Islam, and Zambian Traditional Religion or indigenous Zambian religious beliefs.’

4.1.4 Pedagogical features or characteristics of RE syllabuses 2044 and 2046

As mentioned above, the two senior secondary school syllabuses are multi-faith in content; they cover the four main religions found in the country. However, Syllabus 2044 uses the ‘Life Themes approach’ while Syllabus 2046 uses the ‘Systems or Biblical themes approach’ in the coverage of the multi-faith content of the syllabuses (Simuchimba, 2004: 112). According to Henze (1979: 8) and Grimmitt (1987: 210), Life themes approach to RE teaching involves using the Bible selectively in order to enlighten or understand a topic or theme that is directly linked to children’s needs, interests and real life experiences, thereby relating education to life. On the other hand, the Biblical themes approach to teaching the subject involves using the Bible systematically in order to enlighten or understand a topic or theme that is linked to children’s real life experiences, thereby relating religion to life.

In terms of actual teaching and lesson implementation, syllabus 2044 has four teaching and learning stages whereby each theme is discussed under the following four dimensions: Present situation, African tradition, Experience of Churches in Africa, and The Bible (MESVTEE, 2013 (2044): viii). On the other hand, syllabus 2046 also has four teaching and learning stages as follows: Recall content of Bible passages, State spiritual and moral values deduced from the Bible content, Show how the spiritual and moral values can be expressed in Zambia today, Compare

Christian spiritual and moral values with related values from non-Christian religions (MESVTEE, 2013 (2046): viii).

From the foregoing, it seems clear that the pedagogical principle informing the phenomenological senior secondary school RE syllabuses is that ‘learning and teaching in ... [the subject] should promote both academic and personal forms of knowledge and understanding’ (Grimmitt, 2000: 27; Simuchimba, 2005: 97). In order to achieve, this learner-centred teaching methods, including: individual work, team work, question and answer, field trips, exploration, discussion, inquiry, pairs, and project work where the learner is at the centre of the learning process (MESVTEE, 2013) are used.

With regard to assessment, Continuous Assessment, which is part of on-going formative assessment and the Final Examination, which is taken at the end of the learning process in grade 12 as summative assessment, are conducted in the two syllabuses.

4.1.5 Teaching and learning materials used in RE syllabuses 2044 and 2046

The teaching and learning materials used in syllabus 2044 are as follows: syllabus, pupils’ text books for grade 10, grade 11 and grade 12, and the Bible. Similarly, the teaching and learning materials used in syllabus 2046 include the syllabus, pupils’ textbooks for grade 10, grade 11 and grade 12, and the Bible. When asked if there were any other teaching and learning materials they used in the teaching and learning process, the teachers of syllabus 2044 indicated that even though the syllabus had been revised, the old pupils’ text books for grade 10, 11 and 12 were still useful as reference materials for them. One teacher from school ‘A’ further explained:

The 2013 revision of the syllabus did not involve major changes but just a reduction of the number of major themes from 5 to 3 and sub-themes from 15 to 5. So the material on those themes that have been retained in the revised syllabus is still valid and useful.

Similarly, the teachers of syllabus 2046 indicated that they still referred to parts of the old pupils' text books in order to have more teaching points on some topics of the revised syllabus. They gave the same explanation as the one given by their 2044 counterparts for continuing to use some parts of the old pupils text books as reference materials.

Apart from the foregoing secondary data, supplementary, primary data or information on the nature of secondary school RE from interviews and discussions is presented in later sections. However, from the description of the five criteria above, the nature of Zambian RE can be summarised in table form as follows:

Table 4.1.2 c) Summary of the nature of senior secondary school RE

Criterion	Syllabus 2044	Syllabus 2046
Aim	Develop an understanding and appreciation of spiritual and moral values and behaviour based on them	Develop an understanding and appreciation of spiritual and moral values and behaviour based on them
Content	Life themes illuminated by Christian spiritual and moral values	Biblical themes and Christian spiritual and moral values related to society today
Model	Phenomenological, LifeCentred	Phenomenological, BiblicalCentred
Pedagogical Principles	Life themes approach See, Judge, Act approach	Systems approach Biblical themes approach
	Four teaching/learning stages: <i>Present situation, African tradition, Experience of Churches in Africa, Bible</i>	Four teaching/learning stages: <i>Recall Bible content, State spiritual and moral values, Relate Christian spiritual and moral values to society, Compare and contrast Christian values with non-Christian values.</i>
Teaching and Learning Materials	Good News Bible Pupils Books Grades 10, 11, 12	Good News Bible Pupils Books Grades 10, 11, 12

This summary clearly shows that the current senior secondary RE in Ndola district (and Zambia at large) is more of Christian Education than Religious Education.

4.2 What are the perceptions of non-Christian pupils and teachers of RE on the current multi-faith RE syllabuses in selected secondary schools of Ndola district?

In order to find out their perceptions on the current multi-faith senior secondary school RE, the non-Christian pupils or learners were asked what they thought about the RE they were learning in their schools. Similarly, the teachers of RE in the sampled schools and the RE Curriculum Specialist at CDC were asked to give their views on the senior secondary school multi-faith RE syllabuses in secondary schools. In response to these and other follow up questions, both the learners and teachers of RE as well as the RE Curriculum Specialist gave various views from which the following themes emerged.

4.2.1 RE is not interesting

Generally, the learners complained that as a subject RE, was not interesting because the subject focused mainly on Christianity with very little on other religions. For example, a grade 12 Moslem pupil from school 'A' said, "RE is not exciting because from grade 10 to 12, most of the stories are about Jesus." In addition, a Hindu learner from school 'B' said:

RE is boring because most of the content is on Christianity and there is very little on our religion. Actually, teachers fail to give more details on our religion when we ask questions during lessons.

Similarly, another Moslem learner complained: "RE contradicts our religious beliefs because during RE lessons, we are told that Jesus is the Son of God and he is God, but according to our religious beliefs and faith, Jesus is not God." Furthermore, a Moslem learner from school 'C' explained that:

There is no difference between what is taught in the church and what is learned in RE in class. I think for many Christian learners, RE lessons are just like a continuation of church lessons. Our religion is not there in what is taught.

During interview with him, the RE Curriculum Specialist also admitted that the senior secondary school RE syllabuses would be more appealing to stakeholders, including non-Christian learners, if the many Bible passages in them were drastically reduced and replaced by an equal number of scriptural passages from the other main religions in the country.

4.2.2 RE Syllabuses are Christian in content

Generally, the teachers expressed the view that the senior secondary school RE content was biased in favour of Christianity as the two syllabuses had little material content on other religions.

A teacher from School ‘A’ said:

There is more information about Christianity than these about other religions such as Islam. There is need for the information about these other religions to be equal to that about Christianity.

Another teacher from school ‘C’ added:

There are lapses in the content of our RE as it is centred on Christianity. The best is to include more on other world religions such as African Traditional Religion, Hinduism, and Islam. Currently, the other religions are just reference a point. The RE syllabus is largely Christian in nature and that is why it is called Christian Religious Education. A child does not get a healthy and complete picture of other religions from what is taught in the syllabus.

Another teacher from school ‘B’ asserted that the senior secondary school RE was Christian in content because it was called ‘Christian Religious Education’ on the examination paper from the Examinations Council of Zambia.

As a way of improving the content of the RE syllabuses, a teacher from school ‘A’ suggested that: “[t]here is need for more accurate and sufficient information about other religious beliefs so that non-Christian learners can also be active and not look lost during lessons.” Similarly, a teacher from school ‘C’ further suggested that:

The syllabus should teach and interpret various religious groups correctly and accurately. Many are the times some of us are misquoted and that we are misrepresented. Information about other religions is not adequate. It is scanty and reactions from non- Christian pupils indicate that some information is false or inaccurate.

4.2.3 Biasness of the RE content (RE Curriculum Specialist)

The RE Curriculum Specialist's views matched those of the learners and teachers of RE. He explained as follows:

These syllabuses 2044 and 2046 are generally one sided and biased towards Christianity. The content of syllabus 2046, for example, is a source of discontent among non-Christian stakeholders. I would have liked a situation where the Bible passages in the syllabus were reduced in number and, if possible, replaced by an equal number of passages from the scriptures of other religions. Syllabus 2044 is to a certain extent good for non-Christian pupils because of its life themes. It too, however, would need reduced emphasis on the contents of Bible passages.

4.2.4 Lack of relevant materials on non-Christian religions

Teachers generally indicated that there was little and uncoordinated information on other religions.

A teacher from school 'A' said: "There is little or no materials in schools on Hinduism, Islam and Zambian Traditional Religion, making it difficult to teach about these religions." Another teacher from School 'C' added:

Teaching about other religions is enjoyable but challenging due to the scanty and inaccurate information about these religions. Sometimes we are challenged by non-Christian pupils because we fail to give them correct answers about their religions.

Similarly, a teacher from school 'D' further explained as follows:

There are no religious materials available in secondary schools on non-Christian religions; materials like Hindu books and the Qur'an. Sometimes we take passages from writings on the Holy Scriptures of

these religions and translate or paraphrase them, but the information is somewhat distorted as it is not match the original.

In order to find out more about this problem of lack of teaching and learning materials, the researcher asked the learners about it during the focus group discussions with them.

At all the schools, the learners' responses were in line with what the teachers said. The pupils confirmed that they had never seen the Qu'ran or any other holy books apart from the Good News Bible, which they were asked to buy at the start of grade 10. Apart from at school A, they added that even pupils' textbooks were found only with their teachers. Additionally, when asked, the RE Curriculum Specialist also confirmed the problem above by saying:

Madam, it is very difficult to access teaching and learning materials on nonChristian religions. We have tried in the past but without success. So all we can do now is request our teachers of RE to be very resourceful so that they can successfully teach about these religions..

In conclusion, the foregoing data on the perceptions of non-Christian learners and teachers of RE on the current multi-faith RE in senior secondary schools indicate that the content of both syllabuses 2044 and 2046 is biased towards Christianity, that the subject is not interesting to nonChristian learners, and that relevant material on the non-Christian religions is scanty.

4.3 What are the perceptions of non-Christian parents and religious leaders on the multifaith RE in secondary schools of Ndola district?

In order to find out their perceptions on the current multi-faith senior secondary school RE, the non-Christian parents of the non-Christian learners were asked what they thought about the RE their children were learning in schools. Similarly, the sampled non-Christian religious leaders in Ndola district were asked to give their

views on the multi-faith senior secondary school RE syllabuses in secondary schools. In response to these and other follow up questions, both the parents and the religious leaders gave various views from which the following themes emerged.

4.3.1 RE content is more Christian than other religions

All the non-Christian parents and religious leaders interviewed unanimously pointed out that the

RE syllabuses' content was Christian with very little to do with other religions. One Hindu parent from community 'A' observed that secondary school RE syllabuses (2044 and 2046) were more Christian in nature and did not give much attention to other religions, which was not good for Hindu children.

An African traditionalist parent from community 'A' had the following to say:

It is all Christianity. No African culture and traditions are taught in our schools. The behaviour of the youth is cut and paste; they copy Western culture. This has significantly resulted in the erosion of our Zambian culture and we are losing our identity.

More or less summing up the parents and religious leaders' views on the senior secondary school RE syllabuses, a Muslim leader from community 'C' put it this way:

It is not a bad idea for our children to learn about Christianity, nor is it one to read the Bible in its totality. But what we are crying for, as non-Christian leaders [and parents] is that we should not have a syllabus that categorically spells out that our children should belong to religion A, B, C or D. Instead, let the syllabus fairly and predominantly cover all the religious faiths found in Zambia. Only then shall we say it is a fair and a must-do subject. For example, look at English, Mathematics and Science; no one complains that they are biased subjects. That is our humble request concerning RE.

4.3.2 RE must be inclusive of other religions

Parents and religious leaders generally said that RE was a good subject, which however, needed to be inclusive of all other religions. Asked to give examples of

what he would like to be taught in the senior secondary school syllabus, a Muslim leader from community 'B' said: the Muslim beliefs and practices are: 'Allah', 'the Prophet Muhammad and his teachings', Behaviour of a good Muslim, the Five Pillars of Islam, the Qu'ran or Koran. He added that young people in the country also needed to know more about the Muslim festivals or holidays just like Christian holidays like Easter are well known. Another leader from community 'A' added:

The children should be given practical preparation for a committed religious life. They should learn the 'dialogues' [similarities] between the different religions. They should further learn about the justifications each religion has for its key beliefs. Prayer, worship and right moral behavior must be part of the what they learn and do.

Responding to the same question, a Hindu leader from community 'C' suggested that the syllabus should include the teaching of important Hindu beliefs such as 'Brahman', the 'Paths to Salvation', 'Re-incarnation' and practices such as 'meditation' and 'yoga'. He added that if the children should also learn: 'Introduction to different religions', 'unity or oneness of the religions', and the 'need for religious tolerance and understanding of each other'.

A Traditionalist parent from community 'A' observed that the children should learn about African traditions since they are Africans. to a question on the contents of the RE syllabuses, a parent from community B complained as follows:

Most of our children have little knowledge of who they are and where they come from. Some, because of their parents, have grown up in towns and therefore cutoff from their traditional beliefs and practices. The result is that they do not know their traditions. Others are orphans and thus, have no parent figure in their lives. If the school curriculum, through RE can have lessons on the initiation of boys and girls; for example, 'growing up and its challenges', our children can learn how to be responsible enough not to engage in some of these deadly vices we see in our communities like prostitution and drug abuse.

Another Traditionalist parent from community 'C' further explained and suggested as follows:

There should be family values enshrined in the RE syllabus. We had our own ancestral spirits and way of praying as Africans. For instance, we used to go to the shrines to pray to our god for rains, called Chipimpi, in times of drought; and rain would come. That was not witchcraft. Due to degeneration of cultural beliefs and values, today we have issues of prolonged drought. Ancestors had their own way of preserving and supporting life. Hence the knowledge of African culture and traditions should be embedded in our school syllabuses.

In response to what else she would have liked to be taught to her followers in RE at senior secondary school level, another traditionalist leader from community 'B' had this to say in Bemba:

Tulelanda pa ntambi shesu, imikalile yesu, imifwalile, imitundu, na fyonse ifyalecitika inshita yakale. Kale abana abanakashi balefwala ifitenge, neyi imipamba tulemona ilecitika tayafulile. Amasukulu kayatwafweukipitila muli subject iyi pakutula abana bafundwe ifyakuisunga ukukonka nolutambi lwacikaya.

Literacy translated as follows:

*These days when girls become of age, they are not taught anything because Christianity, which is a foreign religion, has taken over from African Religion.
The negative impact of this is that our children fail to look after themselves, they are raped because of their indecent dressing; they are defiled and so on because of their life styles.*

Responding to the question on what should be included in the RE syllabuses, the third Traditionalist leader from community 'B' proposed the following topics:
African cultural history

- Indigenous African religious heritage
- Zambian culture
- Indigenous Zambian religious beliefs and values
- The Traditional concept of God
- Ancestral spirits
- Strong moral teaching
- Expected conduct of different members of the family and community

In conclusion, the foregoing data on the perceptions of non-Christian parents and religious leaders on the content of current multi-faith RE in senior secondary schools indicate that the syllabuses are more Christian in content than multi-faith and that the subject should therefore become more inclusive of other religions in the country than it is now.

4.4 Summary

Data from both document analysis, interviews and focus group discussion with respondents all show that the current senior secondary RE in Ndola district (and Zambia at large) is more of Christian Education than Religious Education. The perceptions of non-Christian learners and teachers of RE on the current multi-faith RE in senior secondary schools indicate that the content of both syllabuses 2044 and 2046 is biased towards Christianity, that the subject is not interesting to non-Christian learners, and that relevant material on the non-Christian religions is scanty. Similarly, the perceptions of non-Christian parents and religious leaders on the content of the current multi-faith RE in senior secondary schools are that the subject syllabuses are more Christian than multi-faith and that the subject should therefore become more inclusive than it is now. These findings will be discussed further in the next chapter.

CHAPTER FIVE: DISCUSSIONS OF FINDINGS

5.0 Overview

This chapter discusses the findings of the study. In order to avoid repetition due to the interrelatedness of the themes in the study, the discussion of the findings is done under two main headings combining themes derived from the findings reported in chapter 4. These are: 1) Nature and Content of senior secondary school RE, and 2) Lack of teaching and learning materials on other (non-Christian) religions.

5.1 The Nature and Content of Senior Secondary School RE

As can be seen from the definition of key terms in chapter 1 and data on the first objective of the study in chapter 4, nature and content are closely connected in that content was taken to be one aspect of nature, hence the need to discuss the two concepts under one thematic heading.

The first objective of the study was to establish the nature of senior secondary school RE offered in Zambian secondary schools. Most of the respondents, particularly teachers of RE and non-Christian learners, indicated that both syllabuses 2044 and 2046 were predominantly Christian in nature. This finding is in line with the findings of Mujdrica (1995) and Simuchimba (2005) who stated that RE syllabus 2044 was about 75% Christian in content while RE syllabus 2046 was about

82% Christian. This means that the senior secondary school RE in Ndola district (and Zambia at large) was more of Christian Education rather than multi-faith Religious Education.

Mwale, Chita and Cheyeka (2016: 38) also state that Zambian RE is not wholly multi-faith but just includes basic facts about Islam, Hinduism and African Traditional Religion. Perhaps that is why the title 'Christian Religious Education' is

the one found on the pupils' and teachers' textbooks and handbooks for both syllabuses!

The findings also revealed that due to the Christian nature of the subject syllabuses, pupils have to memorise a lot Bible passages in order to pass final year examinations, especially those for syllabus

2044. This finding is actually in agreement with the Syllabus 2044 Chief Examiner's Report (ECZ, 2012: 23), which reported that most pupils lost marks because although they had no problem citing examples of Jesus taking time to pray, work and relax, they were unable to reproduce or state Bible passages word by word as required. As if this was not enough, some examination questions even demanded for more than one Bible passage. Thus it can be pointed out that the Examinations Council of Zambia (ECZ) also promotes reproduction of Bible passages and texts at the expense of higher levels of knowledge and skills. This kind of RE does not only lower the quality of educational achievement but is not contextual as Kraft (1988:129), notes that Biblical content is largely influenced by the (Jewish) cultural and religious context or setting in which the Bible is written.

Furthermore, as well known in education circles, rote memory of facts and information is not good for education. That is why in Bloom's Taxonomy of Educational Objectives, remembering or mere recall of facts is, as well known, taken to be the lowest level of educational attainment. For non-Christian pupils, being forced to memorise Bible passages can even be said to be a form violation of their human rights related to religion (Simuchimba, 2001: 113).

In response to questions on the nature of RE, the non-Christian learner respondents were unanimous in asserting that subject was mainly centred on Christianity and the Bible as almost all the topics from grade 10 to 12 were about Jesus and the Christian religion. This finding is in agreement with Mudjdrlica (1995), Simuchimba (2005), Kamanga (2013) and Chizambe (2016) who all pointed out that syllabuses 2044 and

2046 were still largely Biblical and Christian in nature and content and thus in need of reform to make them more inclusive.

In their responses, the non-Christian learners went on to claim that RE as subject was boring because both syllabuses 2044 and 2046 had very little content on their religions, which topics were also not well taught by their teachers who failed to give more details on those topics. This finding is in line with Mujdrlica (1995) who suggests that the two senior secondary school syllabuses need to be developmental as opposed to being static and include divergent views or information from other religions. The finding is further in line with the views of John Mudalitsa (2019: 5) that Zambian RE needs to be renewed, reformed and revitalised; it also needs to deal with all religions wisely and fairly. Actually, there was one interesting case where a new learner or pupil convert from Christianity to Islam, argued that there is no difference between what is preached in the church and what is learned in RE class. For her, to the most of the Christian learners, RE lessons are just a continuation of church lessons. In my view, it is difficult to refute what this learner said because an objective examination of the content of two syllabuses will show that the learner was not far from the truth.

Another point raised by the respondents was that RE contradicted some of their religious beliefs, especially those about Jesus. The Muslim learners pointed out that while during RE lessons, they learn that Jesus is the son of God and is God, according to their religious beliefs and faith, Jesus is not God. This finding is supported by the Qur'an, the Islamic Holy Book, which says the following about Jesus: 'Jesus was a righteous prophet' (Surah, 6: 85); 'Jesus was not crucified' (Surah, 4: 15); 'Jesus was not the son of God' (Surah, 9: 30) and 'Jesus was not God' (Surah, 5: 17). The learners' parents also supported their children by claiming that there is wrong information about Islam, Hinduism and even Zambian Traditional Religions in the current RE syllabuses and that the content was of little relevance to non-Christian learners. This is in line with Simuchimba (2005: 181) who also found

that some non-Christian stakeholders saw little or no value for their children in the Zambian RE syllabuses.

To minimise this problem, the respondents suggested that learners should be taken to the temples and mosques by special arrangement to get accurate and up to date information about their religions and their resources. Role models, experts, people who understand these religious groups' beliefs better, as resource persons, can be sent to schools to teach their religion to avoid misrepresenting their religion so that learners can acquire accurate and correct information on other religions. The syllabus can even be more accommodative by involving these leaders in the initial stages of curriculum design. This is in line with Simuchimba (2005) and Carmody (2006) who both suggest that in order to achieve real multi-faith RE, the leaders of the main religious traditions in the country would need to be consulted in deciding the content to be included in the syllabuses. Additionally, Henze (2000: 33) also observes that for successful RE in any country, there must be continuing dialogue between religion and state controlled education.

On the nature of RE or syllabuses 2044 and 2046 offered to their children, most parent respondents and some teachers of RE too complained that the content is not very beneficial to the non-Christian children as they learn a lot about Christianity and very little about their own religions. The non-Christian parents feel that their secondary school children are not mature enough to defend their religious beliefs when criticised by their Christian colleagues in class. This made their children always feel segregated against and unsafe. This finding is related to the point Simuchimba (2001:

113) makes about violation of non-Christian learners' rights through a predominantly Christian RE syllabus. Thus while Christian learners will be in jovial moods because they are at home with the content of the syllabuses, non-Christian learners will be gloomy because they do not associate with the unknown RE syllabus content. This finding is also in line with Simuchimba (2004) who observes that mono-faith RE promotes religious absolutism, where the beliefs and values of the

one religion being taught are taken as the absolute truth and superior to any others, while multifaith RE promotes religious neutrality where the beliefs and values of different religions are taken as truth-claims of equal value in the religious education of the young learners. Similarly, the finding is supported by Chizelu's (2006: 1) doctoral study, which showed that Zambian RE was (and still is) being taught with a '...single religious approach instead of using a multi-religious perspective as directed by the Ministry of (General) Education.' The single or predominantly Christian approach can only make non-Christian learners gloomy and inactive in class.

Some parent and teacher respondents also pointed out the need to include more African Traditional religious beliefs and values in the two senior secondary school RE syllabuses. They feel that nowadays the boys and girls do not know much about their traditions and are living in a 'wilderness' or a world of their own where it is difficult for them to appreciate themselves and the world around them. This finding is supported by the Syllabus 2044 Chief Examiner's Report (2012: 22) where most pupils failed to give correct answers on question that asked them to give examples of a rite of passage from their traditions. The finding is further supported by Cheyeka (2013) who both supports and advocates for increased teaching of Zambian Traditional Religions in Zambian RE. Furthermore, both the national education policy document, *Educating Our Future* (MOE, 1996: 29) and the supplementary policy document, *Zambia Education Framework 2015* (MESVTEE, 2013: 8) call for promotion of an appreciation of Zambian cultures, traditions, customs and values among learners. Naturally, RE seems to be better placed as a school curriculum subject to promote what the official documents and the respondents are calling for.

Another related finding was that most of the non-Christian parents and religious leaders take their children to private schools where no one forces them to take a subject that borders on accepting beliefs that are contrary to their home faiths. As a possible solution to this problem, the respondents suggested that more content from other religious traditions should be added to the RE syllabus and the subject made

compulsory in all schools. This finding, particularly on the addition of more material or topics from other religions, is in line with Mujdrica (1995) who proposed that 33% of the senior secondary school RE syllabuses should be devoted to non-Christian religions in the country. Similarly, the finding is in line with Kamanga and Simuchimba's (2015) view that the senior secondary school RE syllabuses were not broad enough to promote the kind of pluralism and liberalism, that would make learners freely discuss and appreciate different religious faiths and traditions in class. Additionally, the finding is in line with Simuchimba (2005) and Carmody (2006) who both recommended that Zambian RE needed to become more plural and inclusive and proposed that Ministry of General Education needed to set up an all-inclusive task force to look at the syllabuses and make them more inclusive at all levels.

In terms of what they wanted the RE syllabuses to include, the findings revealed that African Traditionalist parents and religious leaders wanted their children to learn more about Zambian traditions, customs and values; Hindu parents and leaders wanted meditations or Yoga to be introduced; while Moslem parents and leaders wanted lessons based on the Quran and quotations from the Holy Book to be included. The non-Christian parents and religious leaders lamented that most of their children have little knowledge of who they are, where they are coming from and where they are going culturally and that they needed to develop a sense of identity and belonging even as they were prepared for life as citizens in a plural society. This finding is in line with Simuchimba (2005: 174) who showed that the Muslim, Hindu and African Traditional Religious leaders wanted many aspects of their religions to be included in the Zambian school RE syllabuses. The finding is also partially supported by MOE (1996: 5) and ECZ (1983: 3) documents, which spelt out that the spiritual and moral values taught in school RE should be drawn from the four main religious traditions in Zambian namely, Islam, Hinduism and Zambian Traditional Religion.

5.2 Lack of relevant teaching and learning materials on other religions

All teacher and learner respondents attested to the fact that there was scanty information on other religions, i.e. Islam, Hinduism and Zambian Traditional Religion in the schools. This finding is contrary to the aims of the two syllabus documents (MESVTEE, 2013) which indicate that learners are to be helped to acquire knowledge and develop understanding of the main religious beliefs found in Zambian society. This is also not in line with White (2005:151) who indicates that the central aim of RE in a pluralistic country is to encourage pupils to understand and respect the beliefs and practices of citizens from different religious communities, including Christianity, Islam, Judaism, Hinduism and others. Furthermore, the finding on scanty information or lack of reference materials on other religions is confirmed by the Syllabus 2044 Chief Examiner's Report of 2012 (p. 23), which reported that some pupils attempted but failed to give correct answers on questions on Islam. Indeed, if information about other religions is inadequate and the teachers of RE have inadequate reference materials, the learners, both Christian and non-Christian, cannot develop the desired knowledge and understanding of the religions concerned.

Discussing the above point further, the teacher respondents lamented that the lack of materials on other religions makes it difficult for them to competently teach topics involving the non-Christian religions. Although the *RE Syllabus 2046 Handbook* (2004:18) suggests that the Qur'an and the Veda may be used to teach and handle appropriate sections of the syllabus, teachers have little or no knowledge at all of the teachings from these scriptures of Islam and Hinduism, respectively. Thus the delivery of lessons on the syllabus sections involving other religions is a challenge to many teachers of RE syllabus.

Almost all the teacher respondents affirmed that teaching about other religions is enjoyable but challenging due to the scanty and inaccurate information on them. The non-Christian learners also confirmed that they learned very scanty information about their religions and it was clear that some teachers had little knowledge about

other religions, apart from Christianity. This finding is partly in line with Chizelu (2006: 147) who indicated that in view of the lack of materials on other religions, Christian teachers of RE syllabuses 2044 and 2046 need to be careful in their teaching of the non-Christian aspects of the syllabuses to avoid creating problems.

In line with the teachers' views, I also feel that if the lack of teaching and learning materials on other religions is a serious matter as it does not only lead to poor teaching of those religions but also makes the teaching of topics involving non-Christian material difficult and expensive. This is because teachers have to look for resource persons from these religions to invite to class or arrange for trips to mosques or Hindu halls and shrines where learners can access materials like Muslim and Hindu books as well as scripture like the Qur'an and the Vedas. Although some teachers may try to be resourceful by getting passages from the Muslim and Hindu scriptures, translate or paraphrase them, the information or final version of it is somehow distorted and not like the original. Therefore, I agree with Simuchimba (2005: 214) and Carmody (2006) that there is need to seriously engage the non-Christian religious leaders in the development of RE in Zambia so that they can even be requested to help in providing or producing teaching and learning materials related to their religions for use in secondary schools.

5.4 Conclusion

This chapter has discussed and further explained the main findings of the study on perceptions of non-Christian stakeholders on senior secondary school RE in Ndola district of Zambia. In order to discuss the findings more accurately, the nature and content of senior secondary school RE syllabuses and the lack of teaching and learning materials on the non-Christian religions as the main emerging themes were used as headings. The chapter has shown that in line with some existing literature, senior secondary school RE in Ndola district and the rest of the country is largely Christian in nature and content. Consequently, a number of studies have called for revision of the two senior secondary school RE syllabuses 2044 and 2046 to make

them more inclusive and educationally acceptable to all Zambians. Scholars of RE have also noted the lack of teaching and learning materials on non-Christian religions in schools and argued that no meaningful learning of these religions can take place, hence their call or recommendation that the current situation should be addressed. The next chapter draws conclusions and makes recommendations based on the findings of the study.

CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS

6.0 Overview

As earlier alluded to, this chapter closes the study by drawing the conclusion and making recommendations based on the findings of the study. Recommendations for future research are also made. Accordingly, the chapter first states the conclusions of the study, moves on to making general recommendations, and ends with recommendations for possible future research, all based on the findings of the study.

6.1 Conclusion

In order to conclude the study properly, the objectives stated on page 3 of chapter one served as a guide. Thus with regard to the first objective, it can be concluded that the current senior secondary RE in Zambian secondary schools is more of Christian Education than Religious Education. The aims of the secondary school RE syllabuses, the syllabuses content, model, pedagogical features, and teaching and learning materials used in the syllabuses all clearly show that Zambian RE is predominantly Christian rather than fully multi-faith. With regard to the second objective, it can be concluded that the non-Christian learners and teachers of RE perceive the current multi-faith RE in senior secondary schools in Ndola district as biased towards Christianity. The content of both syllabuses 2044 and 2046 is so predominantly Christian that non-Christian learners find the subject uninteresting while relevant teaching-learning materials on non-Christian religions are scanty or lacking completely. Coming to third objective, it is clear that the non-Christian parents and religious leaders see the current multi-faith RE syllabuses in Ndola district as being more of Christian education than being multi-faith or involving any meaningful teaching of other (their) religions., a situation which they would like to see changed or improved upon.

6.2 Recommendations

1. The Ministry of General Education through the Curriculum Development Centre should revise the current senior secondary school RE syllabuses,

2044 and 2046, with the involvement of non-Christian stakeholders to make them more educational, inclusive and pluralistic.

2. After revision of the syllabuses, the Ministry of General Education through the Curriculum Development Centre, should engage non-Christian stakeholder religious organisations like the Islamic Council of Zambia and Hindu Association of Zambia to help provide or prepare appropriate teaching-learning materials for use in the teaching of multi-faith RE in secondary schools.
3. The Ministry of General Education through the Directorate of Curriculum and Standards should sensitise secondary school teachers of RE on the need to research and be more resourceful in the teaching of non-Christian topics of the RE senior secondary school syllabuses.
4. Non-Christian religious leaders and organisations should be pro-active in lobbying the Government through the Ministry of General Education, first to have the RE syllabuses revised to make them more inclusive of their religions, and second, to seriously involve or consult them whenever the RE syllabuses are revised.
5. Teachers of RE in secondary schools should be alert to the presence of non-Christian learners in their classes and do their best to attend to their needs and to involve them in the lessons.

6.3 Recommendations for future research

The main purpose and aim of this study was to investigate the perceptions of non-Christian stakeholders including learners, parents and religious leaders, on senior secondary school RE in Zambia, focusing on selected secondary schools in Ndola district of Zambia. So a study on stakeholders' perceptions on primary and junior secondary school RE would fill the remaining knowledge gap on this topic. Since

this study involved only non-Christian stakeholders, another study specifically aimed at investigating the perceptions and views of Christian stakeholders (pupils, parents and Christian religious leaders) on the current senior secondary school RE would be very helpful in making our knowledge on this topic complete.

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APPENDICES

Appendix 1: Consent form for respondents

I am **FRIDAH MULENGA CHILUFYA**, a postgraduate student at the University of Zambia studying for Master of Education in Religious Studies. My topic of research is *“Perceptions of non-Christian stakeholders on multi -faith religious education in selected secondary schools of Ndola,”* I am kindly requesting for your voluntary participation in this study. Please read the information below and ask for clarification 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 body of knowledge on the subject matter.
2. 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. But I am counting on your contribution for this project to be successful.
3. All the responses will be highly appreciated, treated confidentially and used for academic purposes only.
4. Place a tick () on the consent form if you would like the researcher to photograph you and have your voice recorded.
5. If you have any questions about this study, kindly contact me on **+26 0977 527 828**.
6. If you consent to take part in this study, kindly answer the questions.

Appendix 2: Focus group discussion guide for pupils

School: **Date:**

Time:

Would you like to be photographed and your voice recorded? YES: -----NO: ---
----- I am a postgraduate student of Religious Studies at the University of Zambia doing research on Zambian Senior Secondary School Syllabus for 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. In your own words, what is RE?
2. Mention the topics mostly covered in your RE lessons.
3. Which religion is mostly covered in your RE lessons?
4. Do you learn about other religions? Give Examples?
5. Is your religion adequately represented in the R.E syllabus? Explain?
6. In your view, what religions should be taught in RE.? Why?
7. Do you think you receive enough knowledge from your RE lessons to make you learn about other religions?
8. Does what you teach in RE help you to understand people who do not belong to your religious denomination?
9. Do you have anything you think you have left out and would like to add?

Now that we have come to the end of our discussion, may I request that you to keep your doors open for me to come and seek clarity if need be, and may I assure you once more that all the responses you have given will be treated as confidential and used for academic purposes only.

Thank you very much for your cooperation.

Appendix 3: Interview guide for Teachers of R.E

School:

.....

Date: **Time:**

.....

Would you like to be photographed and your voice recorded? YES -----NO-----

I am a postgraduate student of Religious Studies at the University of Zambia doing research on
Zambian Senior Secondary School Syllabus for 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. How long have you taught RE?
2. At what level of education did you train to teach RE?
3. To what extent does our RE promote co-existence among pupils of different religious groups?
4. Which one of the two syllabi between 2044 and 2046 do you think is more multi-faith?
Why do you say so?
5. What aspects of other religions do you teach?
6. How familiar are you on aspects of other religious groups apart from Christianity?
7. How useful to the pupils is their exposure to other religious materials?
8. From the class dynamics, do the pupils appreciate people who belong to different religious traditions and ethnic groups? Why?
9. What values do you think your pupils acquire from R.E?
10. Do the values promoted by R.E conform to the promotion of coexistence among people of different religious traditions and ethnic groups?
11. What do you think can be done to improve the Zambian RE syllabi so that people, regardless of their religious beliefs, can appreciate it as a school curriculum subject?
12. If you were to improve on the current RE syllabi, what would you add or subtract from the syllabus and Why?
13. Do you have anything you think you have left out and would like it added to what we have discussed? Now that we have come to the end of our discussion, may I request that you keep your doors open for me to come and seek clarity if need be, and may I assure

you once more that all the responses you have given will be treated confidentially and used for academic purposes only. Thank you very much for your cooperation.

Appendix 4: Interview guide for non-Christian Parents

I am a postgraduate student of Religious Studies at the University of Zambia doing research on Zambian Senior Secondary School Syllabus for 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 with confidentiality.

Would you like to be photographed and your voice recorded? YES -----NO-----

1. Which religious tradition do you belong to?
2. What do you think about the RE offered in secondary schools in Zambia?
3. Do you think RE as subject is beneficial to your child's education? How? Why?
4. Do you think RE promotes coexistence among people of different religious traditions and ethnic groups in Zambia? Why?
5. What, if any, should be done to improve the RE syllabus so that people, regardless of their religious beliefs, can appreciate it?
6. Finally, do you have anything else to add to what we have discussed?

Appendix 5: Interview guide for non- Christian Religious Leaders

Place/Venue: -----

Date: ----- Time: -----

Would you like to be photographed and your voice recorded? YES -----NO-----
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I am a postgraduate student of Religious Studies at the University of Zambia doing research on Zambian Senior Secondary School Syllabus for 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 with confidentiality.

1. Which religious tradition do you belong to?
2. Do you think Religious Education as a school subject is beneficial to pupils in secondary schools?
3. Do you think the kind of RE syllabi offered in secondary schools is relevant to learners belonging to your religious tradition? Why?
4. As a religious leader, are you or your national leaders consulted by the Ministry of Education when RE syllabi are prepared?
5. To what extent do you think the Religious Education offered in Zambian Secondary schools promote co-existence?
6. What kind of Religious Education would you want to see in Zambian Secondary Schools? 7. Do you have anything you have left out and would like to add to what we have discussed?

Appendix 6: Interview guide for R.E Curriculum Specialist from C.D.C

Centre: -----

----- Date: ----- Time: -----

Would you like to be photographed and your voice recorded? YES -----NO-----

----- I am a postgraduate student of Religious Studies at the University of Zambia doing research on Zambian Senior Secondary School Syllabus for 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, treated confidentially and used for academic purposes only.

1. For how long have you worked as an RE Subject Specialist?
2. Have you taught RE before? If so, for how long?
3. At what level did you train to teach RE?
4. What do you think about RE 2044/2046 syllabi in terms of multi-faith coverage?
5. What is the difference between the two syllabi?
6. Do you think the two syllabi are good for a multi-faith country like Zambia? Explain.
7. Are there any efforts made towards merging the two syllabi? Why?
8. What model of RE are we following at senior secondary school level in Zambia?
9. How multi-faith is the model in satisfying other stake holders?
10. What do non-Christian pupils and other Stake holders say about Zambian RE syllabus content?
11. Does the Zambian R.E syllabus fairly represent the views of all stakeholders?
12. Which ideas do you think RE should promote?
13. To what extent does the RE syllabus promote co-existence among people regardless of their religious and ethnic groups?
14. What do you think can be done to improve the Zambian RE syllabi so that people regardless of their religious beliefs can appreciate them?
15. Finally, do you have anything else to add to what we have discussed?

Appendix 7: Document Analysis Checklist

<i>Element/ Variable</i>	<i>Indicators</i>	<i>Comment</i>
Aims of R.E		
Content of the RE syllabuses		
Teaching methods		
Coverage of the various Religions		
Depth of content on different religious traditions		
Values of tolerance towards different religions and ethnic groups		
Symbolism and language of the religious traditions		
Critic and analysis of religious material		