

**HEAD TEACHERS AND RELIGIOUS EDUCATION TEACHERS' ATTITUDES  
TOWARDS RELIGIOUS EDUCATION SYLLABUSES 2044 AND 2046 IN  
SELECTED SCHOOLS OF KAPIRI-MPOSHI DISTRICT IN ZAMBIA**

**BY**

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of Education in Religious Studies (MEd RS)**

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## **DECLARATION**

I, Francis Michelo Chizambe, do hereby declare that the work herein is my own, and that all the works of other persons used have been dully acknowledged, and that the work has not been presented at the University of Zambia or indeed any other University or institution for similar purposes.

Signature.....

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## **APPROVAL**

This dissertation of Francis Michelo Chizambe has been approved as partial fulfilment of the requirements for the award of the degree of Master of Education in Religious Studies (MEd. R.S) by the University of Zambia.

Examiner

Signature

Date

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## **DEDICATION**

This work is dedicated to my wife, Jenifer N. Chizambe, children and the entire family who had to forego the pleasure of being with me every day and enjoying the little resources in form of money at a time when life was very difficult, in order to ensure that I complete the Med study programme.

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## **ABBREVIATIONS**

AIDS	Acquired Immune Deficiency Syndrome
CDC	Curriculum Development Centre
CPD	Continuing Professional Development
CRE	Christian Religious Education
ECZ	Examinations Council of Zambia
GBV	Gender Based Violence
HOD	Head of Department
HOS	Head of Section
HIV	Human Immunodeficiency Virus
MDG	Millennium Development Goals
ME	Moral Education
MOE	Ministry of Education
MOGE	Ministry of General Education
RE	Religious Education
RME	Religious and Moral Education
SESO	Senior Educational Standards Officer
SMASSE	Science and Mathematics Teachers
ZARET	Zambia Religious Education Teachers
SOSTAZ	Social Sciences Teachers Association of Zambia

## ABSTRACT

The main aim of this study was to establish the attitudes of secondary school teachers and head teachers towards RE generally, views of teachers of RE syllabus 2044 on syllabus 2046 and those of teachers of RE syllabus 2046 on syllabus 2044. Six secondary schools in the categories of grant-aided, government or public, and private were chosen for the study in Kapiri-mposhi District of Central Province of Zambia. From each of the selected schools, the head teacher and three teachers of RE were purposively sampled for the study. Data was collected through interviews by using interview guides. The interview guides were designed in such a way that the items of discussion therein elicited responses that revealed respondents attitudes, feelings, opinions and views towards the two senior secondary syllabuses. The data collected revealed that the majority of the respondents (head teachers and teachers) had positive attitudes towards RE in general. However, teachers of RE syllabus 2044 expressed negative feelings towards syllabus 2046. Similarly, negative views or feelings towards syllabus 2044 were expressed by teachers of RE syllabus 2046. The study therefore, established that head teachers and 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) should through the Directorate of Curriculum and Standards, 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. Finally, all those in charge of inspections; head teachers, HODs and HOS for Social Sciences should be sensitised and encouraged by SESOs and senior religious educators on the need to treat the two senior secondary syllabuses as equally important. For future research, the researcher proposes that the same study on attitudes of head teachers and RE teachers towards the subject be extended to all secondary schools in other districts and other districts. Such research should also include the learners of the two syllabuses so that the findings can be more representative.

**Key words:** Religious Education, Attitude, Teaching, Perception.

## CHAPTER ONE

### INTRODUCTION

#### 1.1 Introduction

This chapter provides information on the research study by explaining the background to it and statement of the problem. Further, it states the objectives of the study and the research questions before explaining the significance of the study. The chapter ends with operational definitions of the key concepts used in the study.

#### 1.2 Background to the study

For a few years after Zambia's independence in 1964, the denominational approach to RE continued in schools. Each denomination had its own syllabus for primary and junior secondary school, while the Cambridge Bible Knowledge syllabus continued to be used at senior secondary school level. Representatives from different churches used the 'right of entry' arrangement with government to continue teaching the subject in schools.

Due to operational problems caused by the above stated arrangement, government asked the churches to come up with a common syllabus for primary and junior secondary school levels. What followed later in 1972 was the introduction in schools of an agreed RE syllabus accepted by both the churches and government. In a similar vein, an East African syllabus called *Developing in Christ* with a *Zambian Supplement* part was accepted by the churches to become the joint syllabus for junior secondary school in 1973. The year 1975 saw the birth of another East African syllabus called *Christian Living Today*, which was accepted as an alternative to the Cambridge Bible Knowledge syllabus to be offered at senior secondary level. This marked the beginning of the 'Ecumenical stage' in Zambian RE.

The main aim of the 1977 Educational Reforms was 'to create a system of education which was properly attuned to and more fully meet the needs and aspirations of Zambians' (MoE: 1977). In line with this, from 1984, RE as a school curriculum subject was made more educational and Zambian in approach. At senior secondary school level, two new syllabuses were introduced: a 'Zambianised' version of *Christian Living Today* called *RE Syllabus 2044* and a modified version of the *Cambridge Bible Knowledge* called *RE Syllabus 2046*. The new syllabuses became

pluralistic by including aspects of other religious traditions in Zambia, including Zambian Traditional Beliefs, Hinduism and Islam. This was the beginning of the 'Educational Stage' in the historical development of the subject.

Although RE has been a curriculum subject like any other, it has for a long time now received a lot of scorn, not only from ordinary people, but also even from a big number of RE teachers themselves, with some refusing to teach the subject after training. The other issue is the division of the teachers over the two senior secondary school syllabuses on offer. The teachers who teach 2044 do not like changing to 2046 and vice-versa, as would be expected upon transfers from one school to another. Therefore, there are attitude-related problems among teachers worthy investigating, hence this study, based on Kapiri-mposhi District.

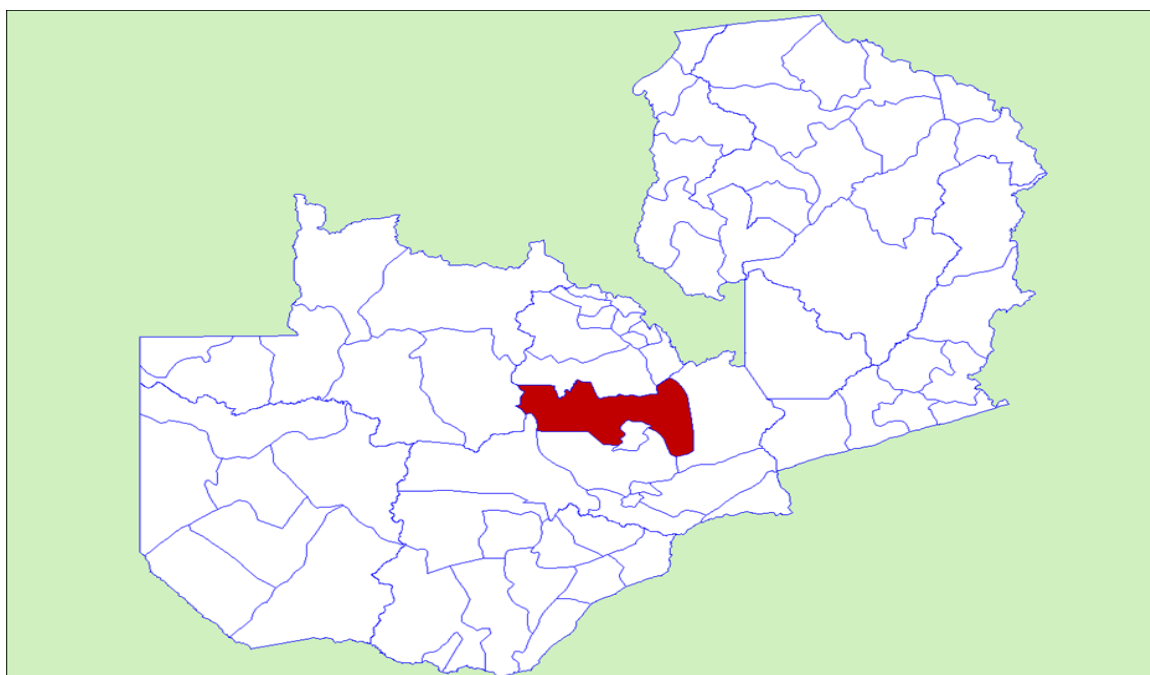


Figure 1.1: Map of Kapiri-mposhi District

### **1.3 Statement of the problem**

Since the early 1970s when the Ministry of Education began to control the development of RE as a curriculum subject, the subject has never really shed off the ‘Cinderella status’ that characterised it after independence (Smith, 1982). To-date, RE is still faced with the problems of teachers being divided among themselves over the two senior secondary school syllabuses 2044 and 2046. The syllabuses are also being looked down upon even by trained teachers of the subject (Mulando, 2011). As such, there seem to be some attitude-related problems among the teachers of the subject, which we do not know. If these attitude-related problems are not investigated, the long-standing problem of division among teachers of the two senior secondary school RE syllabuses may persist, leading to the subject not being taught.

### **1.4 Purpose of study**

The main purpose of this study was to investigate and explain the attitudes that head teachers and teachers of RE syllabuses 2044 and 2046 in the selected schools of Kapiri-mposhi District had towards RE in general and the two senior secondary school syllabuses.

### **1.5 Objectives of the Study**

The study had the following specific objectives:

- i. To establish the attitudes of head teachers and teachers of RE towards the subject generally.
- ii. To find out the views teachers of RE Syllabus 2044 on Syllabus 2046.
- iii. To find out the views of teachers RE Syllabus 2046 on Syllabus 2044.

### **1.6 Research Questions**

Based on the foregoing objectives, the research questions that guided this study were:

- i. What is the attitude of head teachers and teachers of RE towards the subject generally?
- ii. What are the views of teachers of RE syllabus 2044 on syllabus 2046?
- iii. What are the views of teachers of RE syllabus 2046 on syllabus 2044?



### **1.7 Significance of the study**

One major concern about RE in Zambia is that it should be professionally taught (Kamanga, 2011 and Simuchimba, 2015). As such, it is important that teachers' attitudes towards the subject, and factors that trigger those attitudes be established in order to assist MoGE to work positively in the direction of addressing the factors behind these attitudes. Unfortunately, little or no attention has been paid to this area. The significance of this study therefore, is that its findings may contribute to the understanding of the causes of the attitudes, especially the negative ones, among RE teachers and head teachers in the secondary schools. The findings of the study may also feed into the monitoring procedures of the CDC, who are the formulators of the school curricula, and the SESOs, to ensure that professionalism is adhered to in the implementation of the curriculums. The MoGE may further benefit from the findings of this study through reduced tension among teachers of the two syllabuses who would work towards a common cause. Educational authorities in the Ministry may utilize the information to find how best the different attitudes among teachers of RE can be dealt with. This may lead to having highly esteemed teachers who are able to motivate their learners. The study may also clear the misconceptions many people have that the two syllabuses do not have equal status, and that one is simpler than the other. By and large, schools will benefit as these attitudes are addressed, thereby enhancing learner performance and achievement. Additionally, this will lead to more knowledge on RE in schools, and stimulate further research on RE in the schools. Finally, teachers and learners will also benefit as these attitudes are addressed, leading to improved teaching and learning activities at classroom level. When all the above targets are met, the image of the subject and the way it is perceived by the public and the teachers of RE may greatly improve.

### **1.8 Delimitation of the study**

The concept of delimitation refers to the boundaries or confines of the study area. In this case the study was confined only to 6 selected schools in Kapiri-mposhi District, two being government owned, two grant-aided and two others privately owned. Additionally, the research study only targeted head teachers and sampled RE teachers of the selected schools. The names of the selected schools and respondents were not called by their actual names for ethical reasons. The schools are hereafter

referred to as government or public school, grant aided or mission school, and private school.

### **1.9 Conceptual Framework**

The two RE syllabuses at senior secondary school level have for decades now been sources of division as they trigger various attitudes among RE teachers Mubanga (1994). Attitudes, unfortunately, can be positive, neutral or negative. Attitudes also come and go. This means that the attitudes that the teachers of RE exhibit towards the subject may either contribute to the growth and development of the subject or lead to its stagnation and failure to meet learners' needs. On one hand, a positive attitude towards the subject helps the teachers and pupils develop high esteem, thereby improving the teaching and learning, performance and achievement. On the other hand, a negative attitude leads to low esteem and poor performance and achievement by the teachers and learners, thereby making the subject lose its position and status as provided for in the national education policy document (MoE, 1996). Teachers' attitudes towards their profession have an effect on their performance. They are required to have higher levels of professionalism because of rapidly changing circumstances. We live in an age of great transition, great social and economical turbulence which calls for major changes in our perceptions, attitudes and values.

Teachers are not trained particularly for one school their entire professional life. They keep on moving from one station to the other. If a teacher transfers from a mission school to a government school, or vice-versa, there should be no reason why they should fail to quickly adapt to the new environment, or even refuse to teach any one given subject for which they trained at tertiary level. Some head teachers and Heads of Departments (HODs) have in the recent past forced some teachers, trained in RE to teach one syllabus or the other, after refusing to teach. Such teachers who are just forced would teach without any optimism or determination. This would affect their teaching and eventually affect learner performance. The teacher's attitude influences the learning atmosphere.

In light of the fore-going, teachers of RE are not expected to be divided over the two syllabuses as is the case. Teachers tend to show positive attitudes to whatever RE syllabus they are teaching and scorn the other, claiming the two are not of equal

status and value. This attitude is usually projected on to the learners as they get affected either positively or negatively. Currently, many RE teachers fail to create an enabling environment for their learners, thereby disadvantaging them. The teachers' attitudes appear to negatively affect the teaching of RE in class. The sooner this problem is addressed, the better the performance of learners shall be in the subject. This study therefore, is aimed at changing this gloomy scenario and bringing about positive attitudes towards RE among the teachers and head teachers in schools where the subject is being offered. For any teacher to be effective, he or she is supposed to create into his or her learners a desire to learn. Smith (1990) observes that the teacher's personality in the attitudinal sense is a significant factor in the learners' achievement. Wright (1987) contends that the primary function of teachers is to motivate the learners who are not motivated and to nurture those who are already well motivated to the task of learning. The general trend therefore, should change from negative to positive attitudes if the quality of RE has to improve in all schools.

Below is a graphical representation of the conceptual framework explained above:

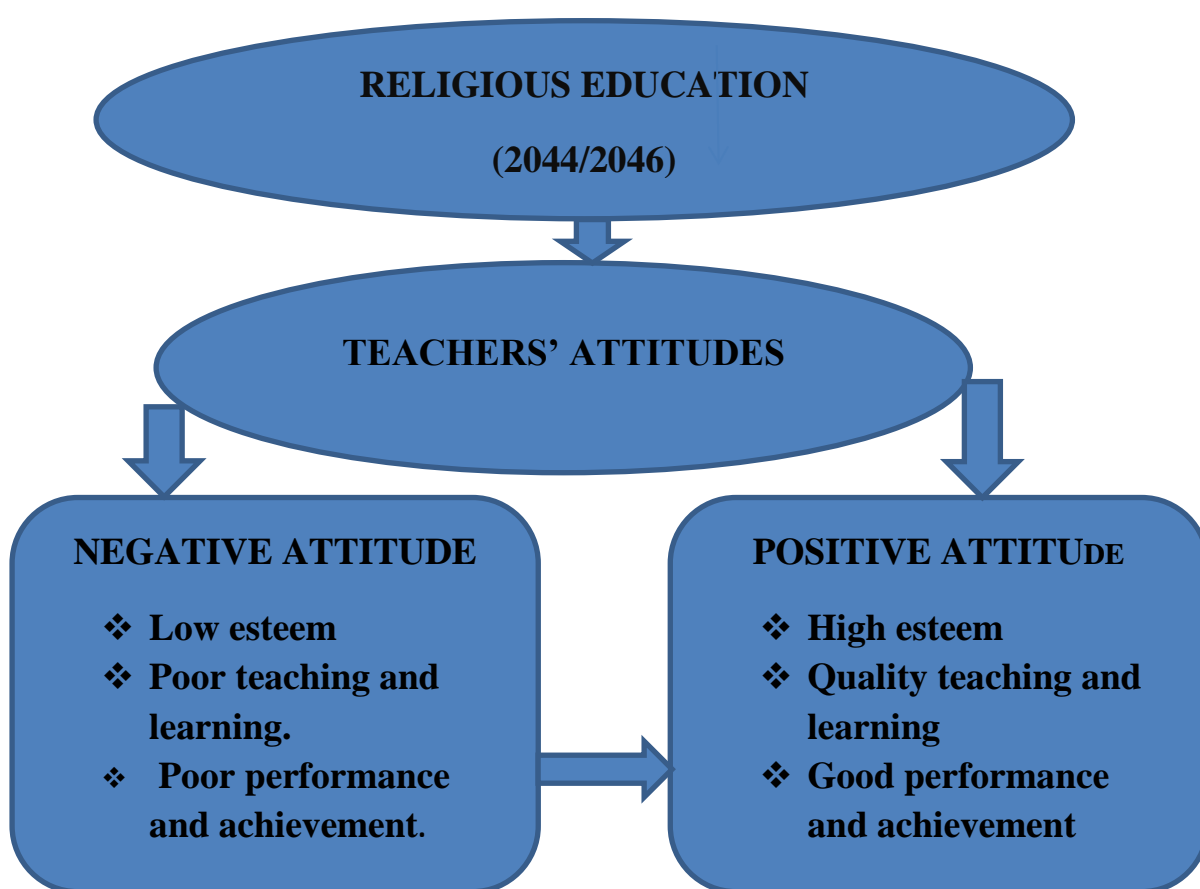


Figure 1.2: Conceptual Framework

### **1.10 Limitations of the study**

As indicated under section 1.7 above, this study was restricted to selected secondary schools in Kapiri-mposhi District only. This factor might limit the generalisation of the research findings to the other parts of the country.

Another limitation is related to the unavailability of, and access to adequate literature for review as little research has so far been done on teachers' attitudes, especially towards RE in Zambia. This might subtract from the theoretical background on which the study was anchored.

Yet another limitation to the study was that the researcher could not collect all the necessary data in the specified time as the interviews were organised during the Grade 9 Examinations marking period. When this happened, the researcher had to change the interview dates and timings. This situation may impact negatively on the data collected as the responses may not be as rich as if the interviews were conducted at a less busy time of the school year.

### **1.11 Operational Definition of Terms**

Bless & Higson-Smith (1995:35) state that for concepts to be useful they must be defined in clear, precise, non-ambiguous and agreed-upon ways. Therefore, it is from this perspective that the researcher selected the following key terms and concepts in the study to be clearly defined in order to give it meaning and clarity.

**Perception:** Steinberg (1995: 34) defines perception as the process whereby people acquire information about their environment through the five senses: hearing, sight, touch, taste and smell. People use these senses to gather information about physical objects, people and events. They perceive these things through a frame of reference, that is, a set of interlocking factors, ideas, beliefs, values and attitudes, which provide them with a unique worldview.

In this study, therefore, perception, which is closely related to attitudes, refers to the way in which RE teachers are engaged in the perceptual process of selectivity, organisation and interpretation of the teaching material and actual teaching of the two RE syllabuses in Zambian secondary schools. The teachers' informative

perceptions are *sine qua non*, not only to the researcher, but to all the stakeholders of the two syllabuses at large and this consequently warrants a critical investigation.

**Teaching:** Teaching is the conscious and deliberate effort by a mature or experienced person to impart information, knowledge and skills to an immature or less experienced person, with the intention that the latter will learn or come to believe what s/he is taught on good grounds (Akinpelu, 1981:190). In this study, teaching refers to the process whereby the RE teacher who is mature and experienced, is able to stimulate learning by the immature and less experienced pupils.

**Attitude:** A favourable or unfavourable evaluative reaction towards something or someone exhibited in one's beliefs, feelings or intended behaviour. In this study, the term is used to refer to teachers' views, feelings and behaviour towards the two RE syllabuses at senior secondary school level in Zambia.

**Religious Education:** Traditionally, in Zambia and many other English-speaking countries, this is a school subject with both religious and educational aims. The religious aims of the subject include character formation using confessional approaches to teaching, while the educational aims go beyond character formation to the holistic development of the learners through educationally acceptable approaches to teaching such as phenomenology. In this study, the term Religious Education will specifically refer to the subject at senior secondary level where the syllabuses 2044 and 2046 are taught using the latter approaches.

## **1.12 Structure of the Dissertation**

This dissertation is divided into six chapters, with chapter one looking at the background information on teachers' attitudes. Chapter two begins by looking at the definition, formation and measurement of attitudes before it surveys relevant literature on attitudes in Europe, Africa and finally Zambia. Chapter three looks at the methodology used in the dissertation, while chapter four presents the research findings. Chapter five discusses the research findings, while chapter six gives the research conclusions and recommendations.

### **1.13 Conclusion**

This chapter has provided and explained the background to the study, the statement of the problem, purpose, the research objectives and questions. It has also given the significance of the study, its delimitation, limitations, and operational definitions of terms. The chapter has further explained the conceptual framework of the study and given an outline of the structure of the rest of this dissertation. The next chapter reviews the literature related to the study.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

In this chapter, literature on and related to the topic under study was reviewed in order to provide a background upon which the study could be based. Kombo and Tromp (2006) explain that literature review is an account of what has been published on the topic by other scholars and researchers. In this connection, the researcher acknowledges the fact that there was very scanty literature on the topic under discussion. Therefore, related literature was used as the foundation for this study. Accordingly, in order to have a clear understanding of the concept of attitude, the first part of the literature review deals with the definition, formation and measurement of attitudes. Then the rest of the literature review is done under the following headings: European studies on attitudes towards RE, African studies on attitudes towards RE, and Zambian studies on attitudes towards RE.

#### **2.2 Definition, Formation and Measurement of Attitudes**

The concept of attitude implies a way of thinking, which determines a person's reaction towards persons, objects or issues in either a positive or a negative way (*Oxford English Dictionary*, 2002: 41). Attitudes, apart from determining a person's reaction, also imply the tendencies to categories based on a positive way Sidogi (2001: 37).

Attitudes are known to have a profound impact on teacher practices and behaviours. Richardson (1996: 102) states, "Attitudes and beliefs are a subset of a group of constructs that name, define, and describe the structure and content of mental states that are thought to drive a person's actions."

Furthermore, Bootzin *et al* (1991: 376) define attitudes in psychological terms as an evaluative response to a particular object, idea, person or a group of people. They are often measured collectively, with individual preferences grouped together to give a broad picture of the views held by an individual or people. Traditionally, attitudes are considered to have three components; the affective or emotional component (how we

feel about an object), behavioural component (how we act towards the object), and cognitive component (our knowledge, beliefs and thoughts about the object).

Many attitude problems occur through human interaction in the school community, which includes relations between teachers, principal and teachers, teachers and learners, teachers and parents and between learners themselves. The relations between teachers are important in the context of developing a healthy working environment.

Attitudes play an instrumental role in determining how people react to a situation and as such, they may predict human behaviour.

Freedman and Peplau (1985: 135) define attitude as an internal state that moderates the choices of personal action made by an individual, and as such, it is an expression of a person's feelings about a thing or situation. This includes a total subjective sum of a person's fears, inclinations, wishes, prejudices, preconceived notions, ideas and convictions. This is said to be a result from the impact of the environment, past and present, acting upon the personality of a person. Freedman and Peplau (1995) further differentiate attitude from an opinion, a belief or a point of view on the bases that attitude has an evaluative or emotional component that a belief in facts does not have. While beliefs, opinions or points of view do not have a dynamic motivational impact, attitudes do. Beliefs and opinions become attitudes when they are emotionally triggered. They involve the existing situation and make people respond in a certain way towards a particular thing or situation.

The above literature is related to my study in the sense that it brings out the elements, such as prejudices and how environments lead to attitude formation. However, my study will go further than just listing the elements leading to attitude formation by suggesting how best the formed attitudes can be addressed. Additionally, this study will go beyond what Freedman and Peplau claim as the cause of much attitude formation by actual exploration of the causes of especially the negative attitudes in the teachers by direct contact with them through interviews.

Oppenheim (1966: 105-106) defines attitude as a state of readiness to react in a certain manner when confronted with certain stimuli which is present but dormant most of the time. Attitudes become expressed in speech or other behaviour only



when their object is perceived. Oppenheim further maintains that attitudes are reinforced by beliefs which form part of the cognitive component and often attract strong feelings which are an emotional component and this leads to a particular form of action which is a behaviour or action tendency component. Sommer and Sommer (1986: 131) also see people's attitudes on a topic as representing the sum total of their beliefs, feelings, knowledge and opinions.

Baron and Byrne (2004: 126) maintain that attitudes are a mental framework that helps to interpret and process information. They further contend that attitudes permit the self-expression, serve a self-esteem function that helps to enhance feeling of self-worth and serve an impression motivation function.

The above definitions of attitudes blend very well with my study as they bring out the elements of self-esteem, especially the later, ties very well with my study as it talks about the elements of self-esteem and self-worth and motivation which I touched on in my conceptual framework. In particular, Oppenheim's observation that beliefs reinforce attitudes and that this gives rise to strong feelings, which may be exhibited in form of behaviour or action is important as it will be helpful in explaining some of the findings of my study.

Baron and Byrne (2004: 12) and Sears *et al* (1985: 135-136) reveal that people are not born with attitudes, but they learn them. Some attitudes are picked up through behavioural learning principles without a person being aware of learning anything. The assumption is that people acquire feelings and filets and learn feelings associated with those facts and the main mechanisms that seem to be fundamental in the process of learning attitudes are association, reinforcement and imitation.

According to Sears *et al* (1985: 139), attitude formation is a process of weighing the pros and cons of various possible positions and adopting the best alternative. For them, the cognitive response theory or approach, which is one popular version of the incentive theory, assumes that people will respond to communication with positive or negative thoughts and such thoughts will determine whether or not people change their attitudes as a result of the communication. They further postulate that the basic assumption in this approach is that people are active processors of information, which generate cognitive response to messages rather than being passive recipients of whatever message they happen to be exposed to. Sears *et al* also highlight the

expectancy value approach, which is yet another version of incentive approach that assumes that people tend to adopt positions that are more likely to result in good effects and reject positions that are likely to lead to bad effects.

In his discussion of the cognitive consistency approach, Feldman (1985: 128) contends that this is an approach that is not concerned with the way attitudes are acquired, but it starts with the existing attitudes and tries to explain how the components fit together with one another and with attitudes. He also maintains that cognitive consistency theories view human beings as active in information processing trying to make sense out of what they think, feel and do, and actively constructing and interpreting the world to bring congruence to inconsistencies that may occur between and within attitudes. In line with this idea, Sears *et al* (1985: 140) contend that cognitive consistency approach grows out of the cognitive tradition and it portrays people as striving for coherence and meaning in their cognitive structure.

Both Feldman (1985: 128) and Sears *et al* (1985: 140) share the same view that as much as this approach includes a number of related theories, they all share one fundamental principle; that is, inconsistency. They are of the opinion that inconsistency may occur between cognition and effect towards an attitudinal object, between effect towards a person and his or her position on an issue, or between a person's cognitions effect and behaviour towards an attitudinal object.

The above pieces of literature are relevant to my study as they discuss in more detail how people weigh the choices they make, and what benefits they get out of making such choices, just like my study did look at what makes teachers choose to despise one syllabus and support the other.

According to Sears *et al* (1985: 142), people try to make their cognition consistent with their affects. In this view, beliefs about the facts of the object are to a certain extent determined by affective preferences and the other way round. It is also argued that the evaluations that people make influence their beliefs, that is, people acquire cognitions necessary to support their evaluation.

Cognitive dissonance theory is explained as the uncomfortable feeling that arises when a person experiences conflicting thoughts, beliefs or feelings Feldman (1985: 198). It is maintained that it provides a state of psychological tension, which

motivates a person to reduce the dissonance. Consequently, attitude changes in order to maintain consistency with overt behaviour. Feldman (1985: 130) postulates that the main idea is that when a person holds two cognitions simultaneously which contradict one another, that person will experience dissonance. In order to reduce dissonance therefore, it becomes necessary to change one or both of the conflicting attitudes. Gormly (1992: 466) contends that the process of dissonance reduction does not always take place consciously.

Clearly, the foregoing literature is heavily inclined to Psychology. However, it is relevant to my study in that it provides a theoretical background upon which my study will anchor its framework in terms of attitudes formation. This literature provides a strong premise as to why teachers of RE portray various attitudinal positions in their quest to produce excellent results in RE.

The role played by the genes with regard to personality which influences the way people perceive the situation around them brings a different dimension to attitudes. Although genetic factors are not directly linked to attitude formation, Baron and Byrne (2004: 125), deduced that attitudes that involve gut-level preferences may be more strongly influenced by genetic factors than attitudes that are cognitive in nature. Further, they assert that genetic factors influence general disposition, such as the tendency to experience positive or negative effects most of the time, and these tendencies in turn may influence evaluations of many aspects of the social world.

From the foregoing, it is clear that the formation of attitudes is a complex process, which involves the way people perceive things, their interests and dislikes which form the type of a person one is.

There are three processes or levels at which attitudes are formed. These levels are compliance, identification and internalization.

Compliance is the weakest level of attitudes formation as at this level of attitude formation people comply with the wishes of others in order to avoid discomfort or being rejected. At this level, attitudes are formed for acceptance reasons. Since at compliance level attitudes formed are not very strong, they can be easily abandoned or changed when acceptance or support by others or group is no longer important.

Identification occurs when a person wants to define himself in terms of another person or a group and adopts attitudes of the person or group concerned. At this level, an emotional attachment leads to the adoption of the attitudes of another person or a group. The person just believes the newly adopted views without questioning them and should the attachment of the person to the group or another person fade, the perceived attitudes fade. Attitudes formed through identification process therefore, are not based on factual measurement and as such, they are not strong enough. Attitudes formed through identification are fragile and may easily change due to lack of assessment or evaluation.

Internalization is the whole-hearted acceptance of attitude. This is the strongest level of attitude formation. At this level the person takes the new attitude into his own belief system. This change is based on one's own reasons, and does not rely on other people. Internalization makes attitudes an integral part of a person. There is a great likelihood of internalization to occur when attitude is consistent with a person's beliefs and values, and when it supports one's self-image. Attitude is accepted because at internalization level it is evaluated and believed to be right. At this level, attitudes are hard to change.

There are three components of attitudes that have been identified by Gormly (1992: 456), and Sears *et al* (1985: 133) namely: Cognitive; Affective and Behavioural. The cognitive component is information based. It is a combination of all the cognitions, which are facts; knowledge and beliefs that a person has about an attitude object. Cognitive component pertains to the ideas that express the relation between situation and attitudinal object. It is therefore knowledge regarding the way things are, or ought to be.

The affective component of attitudes consists of all affects or emotions associated with the belief on something. This component pertains to the emotions or feelings that accompany the idea. It is about how a person feels about an attitude object and as such, it is evaluative in nature and is more durable than the cognitive component. Affective component makes attitudes much more resistant to change than beliefs in facts.

The behavioural component of attitudes refers to a person's readiness to respond to, or a tendency to act regarding the object or situation. It is an action resulting from

facts that have evoked certain feeling. It is therefore pertaining to the predisposition for action.

The relevance of the above literature to my study is that it explains the three components of attitude, which can serve as a measure in discovering if the studied teachers exhibited one, two or all the three components. However, my study went beyond just knowing the three components of attitude formation by asking the respondents why they decided to take the cognition, affective, or behavioural stance in choosing whatever RE syllabus they preferred.

Oppenheim (1966: 107) asserts that perceiving attitudes as straight lines, running from positive through neutral to negative feelings about the object in question has led to the attempts of concentrating on trying to place a person's attitudes on the straight linear continuum which describes that person as mildly positive, mildly negative and so on. He also maintains that there is no proof that the linear continuum approach is actually correct, though it makes things easier for measurement purposes.

Oppenheim's work is relevant to my study in its assertion that attitudes are not linear in nature, which was what this study tried to seriously consider as well. However, this study went further to establish how then attitudes in different people could be looked at, if linear perception was not the answer to their (attitudes) examination.

According to Horrocks (1964: 678), since attitudes become the representative of a person's personality, and are learned, not inherited, their measures may be assumed to be in part measures of certain behaviour component of personality as well as measures of achievement or learning. For him, attitudes are measured by having an examinee express a reaction to opinion, choose between contrasting statements or react overtly when presented with various standard test situations. Horrocks also maintains that attitude is assumed to lie along an abstract continuum and the test is composed of one or more variables, which must display consistency.

The literature by Horrocks above is useful to my study as it talks about how attitudes are measured. My study also measured or examined the studied teachers to determine whether their attitudes were positive or negative. My study presented targeted persons chance to examine given situations in order for the one examining to draw a conclusion on the matter or issue at hand, which is what Horrocks suggested.

Hayes (2000: 91-93) maintains that the questionnaire is a very general method of obtaining information from people and it can provide with largely factual information about people's behaviour or habits but when it comes to subtle information questionnaires are vulnerable to bias response. For that reason, Hayes believes that a simple questionnaire would be an inadequate method of measuring attitudes and he maintains that attitude scales on the other hand which are designed to evaluate attitudes, the process of their construction is more specified and much more vigorous. He also points out that some attitude measures are straight forward, others indirect in their design and researchers tend to favour direct over indirect attitude measures. Further, he says it is possible to express attitudes using verbal statements, that is, there is a way of putting attitudes into words, and that the same statement has the same meaning for all participants.

The literature by Hayes is very useful to my study especially on the use of questionnaires. This is because interview guides are a form of questionnaires and were part of the instruments used in this study. However, due to what the author above terms 'vulnerability' in terms of responses to measurement of attitudes, my study went further than just the use of questionnaire as an instrument. This particular study added another instrument, (document analysis checklist) to further confirm the extent of the attitudes.

On the other hand, Sommer and Sommer (1986: 131) argue that the attitude scale indicates the overall degree of favourability of a person's attitude on a topic. They maintain that all questions in the attitude scale questionnaire concern a single issue regardless of how they are phrased. Along the same lines, Hayes (2000: 96-97) regards the attitude scale as the measurement that is able to provide much more subtle information than can be obtained from conventional questionnaire as long as it has been constructed with intention to detail and following appropriate procedures. Hayes sees attitude scales as a halfway house between the ordinary questionnaire and more vigorous and specialized kind of research tool, the psychometric test. According to Hayes, attitude is a complex construct, which seems to be influenced by different factors. It is worth noting that the observable behaviour may not necessarily reflect how a person is disposed towards an object or situation due to different factors that may be influential at the given time. For example, a person may portray positive attitudes towards a prominent leader because of compliance. This,

therefore, provides a justification that a conclusion may not be reached about a persons' attitude by merely observing the behaviour, but there has to be an instrument designed in such a way that it taps on the deeper inner feelings.

The above literature is relevant to my study as it also agrees with the aspect of attitudes being very complex to comprehend, which is what my study will explain towards the end. The socio metrical variables associated to attitudes will also be explored at the end. This could be one of the only differences that may be there between my study and the findings of Hayes.

### **2.3 European studies related to attitudes towards RE**

Hull (1978) reveals that in England, there was overwhelming belief that with Bible Knowledge acquisition, children would grow up into responsible citizens who in turn would help rebuild the British societies that had so much been ravaged by the Second World War from 1939-1945. The local nature of RE at the time, however, was extremely difficult to generalise as the over 150 syllabuses in England were all slightly different from each other. Additionally, according to the Education Act of 1944, RE was the only compulsory subject in England.

Hull's work correlates well with my study especially in the area of unity of purpose in the education sector, despite the differences in the syllabuses on offer. His work is very similar to my work, and therefore relevant as it points out the fact that having too many syllabuses in one educational system makes it difficult to operate smoothly as was the case in England. However, one difference between my study and that of his is that mine addresses an education system using only two syllabuses at senior secondary school level as opposed to many. Therefore, Hull's work will inspire my study particularly in recommending that the teachers continue working towards a common cause even in the midst of challenges, and that the Ministry responsible for education in Zambia should either merge the two syllabuses, or revise them, addressing the contentious issues therein.

Grimmitt (1987) undertook an exploratory study of the contribution RE could make to pupils' learning. That is, RE being in the service of education rather than religion. This means that the subject should serve educational aims and not those of religion. As such, despite being called religious educators, RE teachers are essentially secular

educators concerned with the educational value of studying religions with a prime commitment to achieving educational goals by conforming to general educational principles. He observed that the study of religions has a very important contribution to make to pupils' personal, social and moral development. Having presented the religious education field of enquiry, he dealt with pedagogical considerations where he re-emphasised the need for subject matter to be chosen because of its potential to provide an opportunity for reflection on, re-evaluation and re-interpretation of the self.

Though Grimmit's work was sociological and philosophical, it forms a good theoretical background for understanding RE as a curriculum subject and will inform my study especially on the personal conduct of the teacher, which is the ultimate concern of my work. Grimmit's work is similar to mine as it emphasises that RE should mainly serve educational aims and not those of religion, a point which my study equally addresses.

Reflecting on RE in secondary schools in Britain, Wright (1993) observed that RE was in a state of flux. He contended that the 1988 Education Act for England and Wales marked one of the profoundest changes that education in general and RE in particular, had gone through in England and Wales. He reviewed the legal framework that had given support to the confessional model of RE which was also supported and nurtured by a daily act of Christian worship in schools. He went on to discuss the development of the phenomenological approach as an answer to the growing concerns by adherents of non-Christian faiths. Coming to how the subject might develop in future, Wright called for serious professionalism on the part of RE teachers. In his view, a professional teacher of RE should be more than an effective practitioner, taking on board the responsibility of being a reflective practitioner also.

Wright's work above and my study are related but may differ only in one aspect; that is: the revolutions that have taken place in the history of RE in England and Wales are numerous while here in Zambia, RE has remained almost the same with few changes being recorded. My study will in that sense recommend that this stagnant scenario in RE be changed in order to drag the RE teachers along with the changes and improve their attitudes towards the subject.



Gallagher (1989) found that in all secondary schools, the majority of RE teachers in Britain were non-specialists with no academic qualification for teaching the subject. This was somewhat less of a problem in the grammar schools where there was greater use of part-time teachers of RE such as ministers of religion. It was found that RE in Britain was rarely examined in schools. Thus, Gallagher concluded that in these schools, RE lacked the status of other subjects and had become 'the Cinderella' of the curriculum, the last subject to be considered seriously when work force, finance and timetables were being considered. Gallagher (1989) went on to suggest that, this uncertain position contributed to the tensions and negative attitudes, which were reflected in the comments made by both teachers and pupils.

Gallagher's account is important to this study because it supports the findings of this study which focuses on the attitude towards RE among teachers of RE syllabuses 2044 and 2046 in Zambia. Further, his observations are relevant to my study in that they go beyond the class and touch on head teachers, who are the warrant holders of the school coffers and thus have an influence on these attitudes exhibited by the teachers. However, there is a difference between Gallagher's work and mine as he discovered that many RE teachers were not professionally trained while mine discovered that all RE teachers were professionally trained. Additionally, his study revealed that RE was mostly not examinable in Britain while in Zambia it is an examinable subject like any other subject in the school curriculum.

Grimmit (1987) writes that in England and Wales, parents were by law mandated to withdraw their children from participating in the learning of RE if they were not satisfied with the kind of RE syllabus their children were learning. However, the subject latter moved towards a more centralised syllabus where pupils were able to study humanism alongside the six main faiths found in Britain.

Grimmitt's revelation that parents in Britain were concerned with the education of their children is relevant to my study in that parental concern is a growing trend in Zambia too. This work by Grimmitt will therefore be used as a reference point to recommend that all parents should take keen interest in their children's education particularly RE in Zambia.

Manson (2004) indicates that the inclusion of Humanism in the RE syllabus in Britain made it suffer low status and low standards for many years. In addition,

pupils' indifference, lack of qualified teachers and problems with resources were common problems that accompanied the subject. According to him, the central aim of all RE was to ensure that learners obtained knowledge and cultural readiness to do the following: to become familiar with their own religion's thinking and their own cultural background in order to strengthen their self-esteem and cultural identity; to get to know different religions and views of the world and learn to respect and interact with people who have different conceptions; and to develop an ethically responsible attitude to life, which could be used to make value decisions to be responsible for one's own actions and influence in society. In addition, some areas of the main content of RE teaching were dealt with in other subjects on the curriculum. That meant that pupils should know about different kinds of beliefs and worldviews.

Manson's work relates very well to mine, especially when it discusses the importance of learners discovering and appreciating their own cultural identity, which my study also touches on. This study also further investigates what makes the Zambian learners of RE downplay the importance of the Zambian tradition component in the syllabuses.

Richardson (1991) narrated that education is a nation building activity. The quality of education depends upon the ability and efficiency of teachers. If the teachers are well trained, motivated and committed to their profession, learning will be enhanced.

Richardson's observation relates very well to my study, and may provide a searchlight towards developing positive attitudes among RE teachers as well as head teachers in the manner they perceive RE in general and each one of these two syllabuses at senior level.

Smith (1993) has summarised the relationship between the teachers' attitude and teaching as follows:

Teaching is actually one of the oldest professions. It is true that the requirements for the entrance into the teaching profession have not always been as high as those for some other professions. It is also true that in the profession of teaching, there are some members who have not lived up to the desirable level of conduct and service. Furthermore, many persons have used teaching as a stepping-stone to other professions. It is always blamed that our teachers do not discharge their duties and responsibilities adequately

and satisfactorily. The quality of education is deteriorating. It can hardly be changed by anyone.

Though foreign, this literature perfectly describes the Zambian educational system scenario. It is therefore important as it will inform my study, especially on teachers who join the teaching profession as a stepping-stone to other professions, thereby displaying negative attitudes towards teaching.

Carrington (1999: 264) contends that the teacher is the ultimate key to education change and school improvement for the very fact that he develops, defines, interprets and delivers the curriculum; and it is what a teacher believes and does at the level of the classroom that actually determines what students get. On the other hand, she is concerned about the fact that staff development programmes have been found not to be most successful in bringing about attitude and belief change, and that being the case, she suggests that teachers could be supported and guided in trying new strategies that would bring about positive outcomes, and tremendous attitude change could be seen. The author advises that professional teacher development programmes should take into consideration conditions that will affect the success or failure of any new approach so that barriers to implementation of new strategies and ideals can be overcome. She also maintains that traditional approaches to staff development may fail to produce any change in teachers' attitude, approach to curriculum, class organization and ideas about teaching and learning that will be required for schooling, and to overcome this, teachers must be in the habit of searching for more eclectic methods of handling their classes.

The foregoing literature is important because it will inform my study in the areas of the importance of holding teachers professional meetings, which are a corner stone of the teaching profession in Zambia. The only difference between the two studies is that while Carrington expresses mixed feelings about teachers professional meetings as being key in attitude change, my study intends to promote the same as being very cardinal.

In Scotland, Suzanne Horne and Alison Logie presented a paper entitled, 'Marketing Religious and Moral Education' at the Scottish Educational Research Association Conference of September 18-20 1997 at the University of Dundee. The paper

discussed a research study on the profile of Religious and Moral Education (RME) in the secondary schools curriculum in Scotland in order to design a marketing strategy for the subject. This was designed to investigate both teachers and pupils' attitudes to Religious Education. *Inter alia*, the findings included factors such as teachers feeling that they had poor support from guidance teachers and that the subject in some schools was perceived as one that could be dispensed with. There were many challenges facing the curriculum subject of Religious and Moral Education (RME) in the 1990s. With the secularisation of society, it was no longer deemed appropriate to teach the confessional type of RME in state schools. With the advent of technology, there are now so many subjects on the school curriculum that RME is often regarded as out dated and irrelevant. RME in Scotland then was firmly placed on the curriculum following the Millar Report in 1972, and recently in the National Curriculum Guidelines of 1992. In spite of this, teachers of the subject maintain that RME is still regarded by pupils, parents and school staff as a 'Cinderella' subject and one that can be dispensed with. It is also perceived by some as an area where indoctrination takes place, which is no longer acceptable in modern educational practice.

The study above was found to be relevant for my study in a number of areas ranging from perceptions of both learners and teachers had towards the subject, to attitudes of the teachers. The study's findings will help to build on my recommendations to relevant stake holders in the education system in Zambia, thereby improving the teachers' attitudes towards RE in Zambia.

A National Opinion Poll conducted in 1993 in Scotland suggested that although only a minority of parents regularly attended church, most regarded themselves as having some sort of religious faith and wanted their children to experience spiritual life at school in the form of prayer. It also determined that teachers of RME were faced with the dilemma of how to deliver religious education in a multi -faith, partly agnostic society without any overt consensus on the content of the teaching. This in turn led to compromise and brought in the idea of the subject being dispensable. In reference to this, Holley (1978: 166) states that RE was in fact an equally important core subject, and not in the fringes of the school curriculum. He also stresses the fact that it was no longer a subject taught solely by the lowest paid probationary teacher.

When the results of the study came out, the picture was gloomy, and gave a very revealing picture of RME in Scotland, some of which showed that the support from the managerial staff of the schools was seen to be average, and ranging from poor in some schools to good in others. Without exception, the support given from the guidance staff in career choices was perceived to be poor. There still seems to be the attitude that the subject is valid only if you wish to be ordained or become 'religious' and is not seen as a viable academic subject preparing pupils for a wide variety of careers such as banking, medicine or engineering. In general, teachers of RME felt they were not given the same support as other subjects by the managerial staff and most felt that they needed more time on the timetable for core RME and more time to run Standard Grade and Higher courses like other curriculum subjects.

The literature above brings out some of the things that make learners, the teaching staff and society at large still think that RE is a 'Cinderella' subject, among them secularisation of society. Like any other country on the globe, Zambia has not been left behind in terms of technological advancement. Just as the teachers of RME in Scotland join the rest of society in thinking that RE offers little, the Zambian teachers of RE also seem to think that the subject has no real educational value for its learners. On the basis of the foregoing, this study will recommend that the Zambian teaching staff, the communities, and indeed all the stake holders should think outside the box and develop a positive attitude towards the subject.

A study done by Iluz Shira in 2012 examined the attitudes of religious high school teachers' toward the Bible Studies curriculum used in state religious schools in Israel. A mixed methods research approach was used. This included administering questionnaires to 129 teachers and three group interviews. The results analysis revealed that teachers were disappointed and dissatisfied with the existing curriculum, mainly due to how the matriculation examination affected it. The teachers believed that the examination clashed with the curriculum goals and that was detrimental to their students' academic, religious, and emotional needs. The study discussed the implications of the teachers' views on the curriculum and served as a discussion document for the Israeli Ministry of Education's efforts towards curriculum reforms.

The significance of the above literature to my study is that there are similarities in terms of teacher attitudes towards RE or RME, depending on which country is being discussed world over. The findings of the above study is relevant to the Zambian situation. The only difference between the studies is that while Iluz Shira's study had a bigger sample by questionnaire method, mine had a smaller sample and used in depth interviews.

Sidhu (2006: 39) discusses research needs in the curriculum in India. He reveals that just like many other countries on the globe, India has not been spared by the need for change in the curriculum since World War II. This has led to research in curriculum planning and development through the universities, Departments of Education, or special bureau of curriculum studies. He then postulates that there is a strong belief that fundamental and lasting improvements in education can only take place when teachers, parents, lay people and professional groups, as well as educational officials work together to revise and improve the school curriculum. Secondly, he explains that school curriculum will be effective as far as it is based on adequate knowledge of how children grow and learn, and of the needs of modern society. While the latter is a matter of public relations, the former is of research. He says that no attempts seem to have been made to develop a curriculum theory based on Indian educational thought, and that there were no professional organisations at any level in India devoted to create a consistent thought on Curriculum Development exclusively through annual deliberations or expert committee reports on curriculum problems that India faced. He went on to propose and explain some of the research issues in the curriculum that needed to be considered by experts.

Some of the curriculum issues in the Indian context examined by Sidhu above are interestingly similar to curriculum issues in the Zambian context: the two countries seem to share common curriculum problems. As such, his study will provide theoretical background to my study. Despite this, Sidhu's study differs from mine is that his is based on Indian curriculum issues in general, while mine is based on a specific subject in the broader Zambian curriculum.

In their 2008 study on factors giving rise to various attitudes, Borros and Elia explain that professional and social status, school infrastructure, poor libraries and

laboratories, safety conditions, and many more related problems create new variables that (re)define the attitudes of even the most devoted and well prepared teachers. The teaching profession has considerably suffered, as it could not attract the best talent because of the poor pay scale, limited prospects of promotion, and insecurity of service, particularly in private institutions. No one can deny the fact that the success of any education system depends upon the quality of teachers.

The study by Borros and Elia is very relevant to my study as it brings out various problems affecting schools which in turn affect teachers' attitudes to their profession. However, the study still leaves a lacuna in its revelation as it does not bring out other key variables common in the teaching profession such as delayed confirmation cases as is the case in Zambian education system. In addition, Boros and Elia's study explains attitudes of teachers towards the teaching profession generally and not specifically towards RE as my study does.

#### **2.4 African Studies on Attitudes towards RE**

Engelbrecht (1991:10) postulates that teachers are people who make learning possible; so their own attitudes, beliefs and feelings with regard to professional conduct in general are paramount. In South Africa, teachers were expected to make major changes in the way they understood learning and teaching. It was found that teachers would need support in order to be able to focus on positive rather than negative aspects of change. While there has been substantial research in South Africa focusing on the teacher as practitioner, how teachers identify themselves (the teacher as a person) informs the way in which they approach RE. The latter has been under-researched and needs to be explored. Goodson (1992: 10) advocated that it was critical to know about 'the person the teacher is' because he or she was not simply a practitioner but a person with a unique history which impacts on his or her work.

According to Ratsatsi (2005), if a teacher feels that a curriculum's content contradicts his or her beliefs then that part of the curriculum is invariably disregarded or considerably altered. So the religious identity of the teacher has a direct bearing on the teaching of RE. This has been demonstrated by an empirical study by Jarvis (2008).

The above pieces of literature are therefore relevant to my study as they relate to what the teachers in South Africa are expected to do in view of the fast changing society, just as teachers in Zambia are expected to adjust and adapt to the current social needs in education. Additionally, these South African studies are relevant to my study partly because the two countries share a British-oriented educational system and background.

Religious Studies (RS) in Zimbabwe has always been part of the curricula both in rural and urban areas. According to Chivore (1990) and Ter Haar (1990), its origin dates back to the advent of the white missionaries who started formal education. RS was then introduced in the secondary school curriculum by the white missionaries and became one of the core subjects in any missionary school. The teaching of RS was a preserve of the minority white missionaries who wanted to convert African children to Christianity. There were also very few indigenous people who qualified to teach it. This was despite the subject being compulsory in the colonial education system. At first RS was only confined to few missionary schools but later it was introduced to a few selected government schools in urban areas.

The relevance of the above studies to mine is that the two studies show that RS in Zimbabwe is as old as RE in Zambia. The studies also show that RS in Zimbabwe has been part of the curriculum in both rural and urban schools, just like RE in Zambia has been. Additionally, the literature above indicates that the kind of education system in Zimbabwe was, and still is, similar to that of Zambia, owing to the two countries being former British colonies. Furthermore, the historical development of RS in Zimbabwe and RE in Zambia share the same pathway, and so the literature examined above will provide a strong theoretical background upon which my study which focuses on teachers' attitudes, will build.

According to ter Haar, Moyo and Nondo (1992), at independence in 1980, the new Zimbabwean government inherited a secondary school curriculum structured on the British elitist model and designed to alienate the majority of black children. Since its introduction in the secondary school curriculum, RS at Ordinary Level has not witnessed any significant change in terms of content and methodology. Though



effort has been exerted to introduce and promote the multi-faith approach in the teaching of RS, the implementation phase has been done in piecemeal manner. As such, the traditional and orthodox methods of teaching the subject are still prevalent in most missionary and government schools throughout Zimbabwe. This has negatively affected pupils' interest and enthusiasm in the subject. As a result of this, the job of the teachers to motivate and instill esteem in the pupils has been increasingly difficult. Teachers therefore, tend to go along with their pupils in developing negative attitudes towards the subject which is still rooted in the British model.

The above study is important to mine in that its findings indicate that RS in Zimbabwe has not really changed much, which is the same case with RE in Zambia. However, the above study does not explain in detail what measures are being put in place to change the scenario regarding the Zimbabwean teachers' negative attitudes towards the teaching of RS. This is where my study goes further to explain some measures which apply to the Zambian RE scenario.

Mudzengerere and Mbokochena (2014) did a research study titled, 'The delicate dropping of Religious Studies at Ordinary level by students in high density urban schools of Harare', which aimed at seeking to find the principal factors which led to pupils dropping RS at Ordinary Level in large numbers. It involved determining the dropout rate for the subject in four High- Glen cluster secondary schools in Harare Education Province, establishing the reasons why pupils were dropping out, and highlighting some recommendations on how the problem could be resolved. The research also sought to determine the attitude of pupils and teachers towards RS, the availability of learning resources, as well as the instructional approach employed by RS teachers in imparting the subject knowledge to the pupils. The researchers used both individual and group interviews to probe information from Heads of Departments, RS teachers, and pupils who had dropped the subject at Form 4.

The study above is relevant to mine because it also touched on attitudes towards RS in Zimbabwe. However, my study deals specifically with attitudes of teachers and head teachers towards RE in Zambia. The above study deals more with pupils and reasons why learners drop RS in Zimbabwe. Another major difference between the

two studies is that while the former was done on a larger scale and had a bigger sample, mine was done on a smaller scale, with a smaller sample.

Eshiwani (1992) did a study on the quality of secondary education in Kenya, and noted that the challenge associated with the teaching of subjects like Christian Religious Education (CRE) was that it was perceived by learners as having a minimal contribution to the job-market. This was compounded by the fact that the subject was not a prerequisite for entry requirements to highly ranked professional courses like medicine, engineering, law and computer science. Many learners opted for science subjects. A proposal by the Ministry of Higher Education that the government would in the future only sponsor university courses that were directly relevant to the attainment of the Vision 2030 economic development only served to worsen the status of art-related courses. This proposal ignored the important contribution of the art subjects in realising the same goals and the fact that teachers were required to lead the way in the attainment of Millennium Development Goals (MDGs).

The above study by Eshiwani is relevant to my study as it also focused on the same subject that my study examined. Additionally, the two studies are similar as they bring to light almost similar challenges that the subject faces. The difference between the two studies again is that while the focus in the above study is on the learners, my study's focus is on the teachers and head teachers and their attitudes to Zambian RE syllabuses 2044 and 2046.

Chemutai (2008) indicated that some people believed that Christian Religious Education (CRE) was an easy subject for students to pass and offered no job prospects except for becoming preachers or teachers of CRE. He further postulated that this negative feeling towards the subject had also affected CRE teachers in that some shied away from the subject while others felt it was a subject for the females, as indicated by *The Christian Educator* (December, 1993). This requires a re-examination of the subject in order to establish what has tainted its image.

Chemutai's study is relevant to my study because it also analyzed variables that gave rise to negative attitudes towards CRE in Kenya, just like mine analyses variables

that give rise to negative attitudes towards RE in Zambia. It is important though, to note that Chemutai's study focused on the way the public viewed the subject under study. My study, on the other hand, focuses on the head teachers and teachers of RE and their views on Zambian senior secondary school RE syllabuses.

Ogula (1994) did a study to examine the attitude of parents, primary school teachers and pupils towards the Social Studies curriculum in relation to pupils' achievement in Kenya. The study found that most teachers used the lecture method which made lessons boring, thereby making students develop a negative attitude towards the subject. Ogula concluded that this posed a challenge to the teaching and learning process of any subject and particularly CRE. He indicated that there was need to organize in-service courses for CRE teachers in order to boost their morale and improve their teaching skills. With sadness, he observed that lack of concern by the Ministry of Education portrayed the fact that it was not positive towards the subject. Government was keener on science subjects and this was reflected through the in-service courses for science and mathematics teachers (SMASSE) and increment of their salary while the humanities teachers, CRE included, were left out.

The above study by Ogula is important to my study because it touches on learners' achievement, which is one aspect my study equally touches on. Although the above study's focus was on Social Studies, as opposed to mine which focuses on RE specifically, its findings are similar to those of my study in many areas such as the teaching methods, government involvement in RE and how teachers affect learner's performance. However, one key difference between his study and mine is that his findings revealed that the Kenyan government was biased to Science and Mathematics subjects, whereas my study indicates that all the subjects in the school curriculum were given equal attention by the government.

In Botswana Baamphatlha (2012) undertook a study entitled, 'The Path so Far: Introducing Moral Education in Botswana Senior Secondary Schools', in which it was established that despite the several available approaches to teaching Moral Education in secondary schools, it was difficult to identify the use of any particular approach other than neutrality. It was also unclear whether teachers were equipped to use various prescribed approaches. The findings revealed that the practices of Moral Education teachers were challenged in several ways. Many of the suggested

approaches and techniques were perceived to be too time-consuming for the limited classroom time allocated to the subject. Though Moral Education teachers were expected to use student-centered techniques, their lessons were largely teacher dominated often because of a competing emphasis on content coverage. Pupils' understanding and critical thinking, which are central components of Moral Education, were thus compromised. It was difficult to determine if teachers adequately assisted students in reaching a stage where they made independent and autonomous decisions as outlined in the expectations of the subject. While teachers did aspire to promote both the affective and academic aspects of the subject, it was often only the examination inclined cognitive component that was emphasized. This routine was at times broken by scanty and sporadic group-directed discussions. Faced with an examination-oriented curriculum, teacher-centered techniques and tasks usually won out over group or student-centered tasks. As a result, it was unclear whether learners were able to develop and defend their own conjectures in terms of disciplined reasoning and problem solving.

Nevertheless, the author clearly indicates that Moral Education teachers in Botswana are eager to teach the subject effectively and with positive attitudes despite a number of challenges including inadequate pedagogical knowledge, limited time to teach and complete the syllabus, inadequate resources. The large numbers of students in each class also posed a problem since this hindered the use of techniques such as group work and debate which are considered especially relevant in Moral Education. The author further notes that teachers in Botswana are generally of the view that Moral Education is capable of positively affecting the behaviour of the learners even though there is no evidence to date to support this conjecture.

The foregoing study in Botswana is relevant to my study in that it touches on self-esteem in the teachers even in the midst of several challenges. The situation described in Botswana is not different from that in Zambia. As such its findings and recommendations will be helpful in discussing the findings of my study.

## **2.5 Zambian Studies**

A study on the attitude of teachers towards RE was conducted by Mubanga (1994). He found that many trained Zambian teachers of the subject had a negative attitude towards RE and opted not to teach the subject for various reasons. The investigation found that some teachers stopped teaching RE due to frustration or because they found RE not worth teaching. The study found that RE at secondary school level was regarded as a subject for ‘dull’ teachers and pupils. He called the feeling that teachers and pupils had about RE, a serious misconception. Some teachers told him that RE was boring to both teachers and pupils. There was a feeling among some people that if one took RE, he or she would be considered ‘dull’. Many teachers felt very proud if they taught Mathematics, Physics or Chemistry. To them, these were the real subjects; RE was considered a subject for the clergy.

According to the study, the inclusion of the philosophy of Zambian Humanism then, Islam and Hinduism discouraged and put off many teachers. Some teachers also shunned RE because it required them to discuss traditional rituals and initiation ceremonies (aspects of Zambian Traditional Religion) with the learners. Some Protestant Christian teachers were discouraged by syllabus 2044, which they thought was Catholic-oriented. Yet another finding was that the funds that were disbursed by government to the schools were not being fairly and evenly distributed among the subjects by some head teachers, and this led to some teachers developing bad attitudes towards the subject. Although done on a small scale at undergraduate degree level, Mubanga’s study is very important for my study because it focused on teachers attitudes towards RE, just as my study does. It also brought out many issues that are directly relevant to the aims of my research study. However, Mubanga’s mini study also differs from my study in that while it focused on the attitudes of teachers towards RE generally, this study specifically deals with the attitudes of teachers towards RE syllabuses 2044 and 2046. Therefore, my study will go beyond Mubanga’s small scale study by raising more issues and expanding on those he raised in 1994.

Simuchimba (2001) examined some of the problems of multi-faith RE in a predominantly Christian Zambian society, which had also been officially declared a

‘Christian Nation’. He began by explaining the pluralistic nature of both Zambian society and Zambian RE before discussing the problems that had arisen in the subject area since 1991. According to him, Zambians can be divided into the indigenous African majority and smaller groups of Zambians of European, Indian and Asian origins found mostly in urban areas and along the line of rail. With regard to religion, despite being declared a Christian Nation, Zambia’s Constitution gives all citizens religious freedoms. There are four main religions namely; Christianity, Zambian Traditional Beliefs, Islam and Hinduism. Others include Baha’i Faith, Buddhism and Sikhism. The country has also been under a liberal and democratic socio-political system since 1991 when the declaration of a Christian Nation was made. The author explains that Zambian RE became multi-faith when, as part of the 1977-1984 educational reforms, Zambian Traditional Religion, Islam and Hinduism were included in the syllabuses. The junior secondary school syllabus and the two high school syllabuses (2044 and 2046) were analysed in terms of their content and teaching approaches.

Thereafter, the author explained that some of the problems facing RE in the country included calls for the reintroduction of Bible Knowledge in schools, promotion of a Christian ethos in state-run and grant-aided schools, and starting RE lessons with either a Christian prayer or a reading from the Bible. He also points out that there was need to overcome these problems so that Zambian RE could continue developing along the existing pluralistic approach. He stressed that the subject could not revert to the promotion of Christian beliefs and values at the expense of other religious beliefs and values. The author concluded his study by emphasising that Zambia is a liberal, multi-faith society where RE needed to be open, critical and educationally meaningful to the learner. However, this kind of RE could not be developed by the Ministry of General Education alone, but in consultation with the different religious traditions represented in the country.

Simuchimba’s study is quite elaborate and important to my study. However, in his study he does not focus on the involvement of the teachers whom my study targeted. The above study explains the importance of consultation of all religious traditions represented in the country by the Ministry of General Education. My study goes a

step further by focusing on the attitudes of teachers of RE towards the subject, which have an effect even on the development of the syllabus.

Carmody (2001) recounted the history of the development of RE in Zambia since its confessional stage through to the present educational stage, highlighting some of the difficulties encountered through these stages and challenges that lay ahead in the development of the subject. The study indicated that in the 1960s, RE was badly organised and taught while in the 1970s RE was characterised by lack of common agreement and proper dialogue among the various stakeholders, thereby achieving only 'agreed' syllabuses for primary and junior secondary schools instead of ecumenical ones. At senior secondary level, Protestant churches and teachers developed their own syllabus (2046), accusing syllabus 2044 of being highly Catholic-oriented. To date, RE teachers and churches continue to be divided over the nature of RE in the country. Tension still exists between those who still view the subject in confessional terms and those who view it in educational terms. The author concluded that despite the highlighted problems, the syllabuses were a major achievement and had enhanced the growth of ecumenism and religious pluralism. However, these syllabuses were in dire need of updating or revision, and religious educators and other stakeholders were faced with the daunting challenge of maintaining or creating syllabuses that would be more educational and inclusive in a country that was becoming more and more socially pluralistic.

This study by Carmody is relevant to my study as it provides a good background to the historical and current situation of RE in Zambia. My study intends to go beyond his conclusion and recommendation by strongly recommending that Zambian RE syllabuses at senior secondary school level should either be revised or merged immediately, with major portions thereof being improved in order to change the negative attitudes of RE teachers into positive ones. According to Mudalitsa (2006), both syllabuses 2044 and 2046 are not new, but trace their origin to British syllabuses. Syllabus 2046 originated in the 1940s and came to Zambia long before independence under the name of "Bible Knowledge", while Syllabus 2044 originated in the early 1980s and came to Zambia via East Africa under the name, "Christian Living Today". The two syllabuses have since been taught at senior secondary school level, with grant-aided schools mostly preferring the teaching of 2044 while

government and most private schools opt for 2046. Because of the contribution made by the subject to the holistic education of the learner, the educational policy document, *Educating Our Future* has given it equal emphasis with other subjects in education.

Mudalitsa's work above will inform my study in that it brings to light some reasons why many teachers could be shying away from teaching the subject. His study will also inform mine in that it discusses the origins of the two syllabuses, which my study also explores in establishing if the perceived attitudes in the teachers have anything to do with the old nature of the two syllabuses. Although Mudalitsa's study is fairly recent and discusses the two syllabuses (2044 and 2046), issues related to teacher attitudes are not explored in detail, a gap which my study will fill.

Mulando (2011) did a study on the status of Religious Education in selected high schools in Kitwe town, whose findings revealed among many other things that there was shortage of qualified RE teaching staff in the schools that were sampled for the study. The study also showed that there was a mixture of attitudes towards RE among pupils, head teachers and teachers of RE. Further, the study established that though most of the pupils liked the subject, this was often dampened by the attitude of some of the RE teachers who opted to teach other subjects they were equally qualified for instead. The researcher recommended that head teachers should take a leading role in promoting the teaching of RE in their schools, and that MOE should through CDC provide enough RE teaching and learning materials to schools to enhance the teaching of the subject.

Though this study by Mulando was simply looking at the status of RE in selected senior secondary schools, it is very relevant to my study as it touches on the attitudes of head teachers and teachers of RE, which my study sought to establish in detail. Mulando's study made recommendations that the Ministry of Education should endeavour to make available teaching and learning materials in RE. My study reiterates the importance of provision of these teaching and learning materials to enhance quality teaching and learning of the subject. Additionally, the recommendation that the two senior RE syllabuses 2044 and 2046 should be merged is common in both Mulando and my study.



Kamanga (2013) sought to ascertain whether the values promoted by the two Zambian senior secondary school RE syllabuses were in conformity with the promotion of religious pluralism and liberalism, and whether they could promote the attainment of religious literacy, which is a tenet of modern RE. The objectives of this study were to establish the values promoted by RE in the light of increasing religious liberalism and pluralism in the country. Findings from this study were that RE continued being poorly handled in schools, and teachers mostly employed teacher-centred teaching pedagogies in teaching the subject.

Kamanga's study lays a foundation stone for my study to build on, especially on the teaching strategies, which my study emphasises as a prerequisite for elimination of boring lessons in RE which are usually attributed to attitudes that govern the teachers teaching the subject. My study emphasises the vital importance of learner-centred teaching pedagogies that would make the teaching and learning of RE more interesting. In addition, his study also touches on values which relate to religious pluralism and liberalism. These values are equally emphasised in my study as important ingredients that help in the cultivation of positive attitudes towards the subject. Kamanga's study is important also as it makes similar recommendation that RE should be revised by the relevant department so that it is more critical and educational as opposed to its current state of it being indoctrinatory and just examination oriented.

## **2.6 Conclusion**

This chapter reviewed literature on the topic of study.

Firstly, literature and studies on attitudes of teachers were discussed in detail. Literature showed that teachers world over exhibit different positions on the teaching of Religious Education (RE), Religious Studies (RS), Christian Religious Education (CRE) and Religious and Moral Education (RME), depending on the country of focus where the study was done. Secondly, literature and studies also revealed that different governments viewed the RE subject differently, and that this had a bearing on the teachers' attitudes towards the subject. The next chapter will focus on the research methodology used in this study.

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.1 Introduction**

This chapter discusses the methodology that was used in this study. Thus, the chapter deals with different strategies that were used in the study to achieve the research objectives. It describes the research design, population, sample size, sampling procedure, research instruments, and data collection techniques as well as data analysis process.

#### **3.2 Research Design**

This study employed a qualitative interpretativist approach to study the attitudes of teachers and head teachers in six secondary schools in Kapiri-mposhi District. In qualitative research, studies are undertaken in the natural setting of the participants (Siegle, 2009; Best and Khan, 2006). The context is important because human behavior is at the center of this type of research and the acquired knowledge and reality have meaning within a given context (Burns and Grove 1993; Bogdan and Biklen, 1992). This approach is based on how people make sense of their lived experiences (Merriam, 1988). In this methodology, the researcher seeks to understand human and social behavior from an insider's perspective (Ary, Jacobs and Razavieh, 1990). Birmingham (2003: 188) says, "...each culture that a teacher faces calls for different understandings and different responses". The classroom, inhabited by students and teachers, is undoubtedly a unique communicative context that is different from other settings (Frank and Uy, 2004).

This study therefore, employed a qualitative research paradigm because there was need to develop deeper insights and understanding of the attitudes of RE teachers towards senior secondary school RE syllabuses 2044 and 2046. This called for a research design and methodology that would allow for interaction with the research participants in a natural and unobtrusive manner in order to get in-depth data. Thus, the descriptive research design was found to be the most appropriate to satisfactorily yield answers to the research questions posed in the study.

According to Leedy and Ormond (2005:133), “to answer research questions we cannot skim across the surface, we dig deep to get a complete understanding of the phenomenon we are studying”. The two authors further explain that in qualitative research, we indeed dig deep, we collect numerous forms of data and examine them from serious angles to construct a rich and meaningful picture of complex, multifaceted situations” (ibid).

Furthermore, qualitative research design is applicable when the core purpose of the study is to relate particular aspects of behaviour to the wider context, when the intention is to know the causes and effects of a certain phenomenon such as the one this study set out to investigate. 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 questions on attitudes of teachers towards RE. For this particular study, a descriptive research strategy was found to be best, considering its emphasis on description of highlighted behavioural data.

### **3.3 Population**

A population is 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 (MacMillan and Schumacher, 2001). In this research study, the population comprised all secondary schools, all RE teachers, and head teachers in Kapiri-mposhi District where both or either of the two syllabuses under discussion were/was being offered. Since the research study is concerned with attitudes towards RE among teachers of the two syllabuses in the district, there was need to obtain views of RE teachers in the selected schools. The population included the head teachers of the selected schools as they were assumed to have an influence on the type of RE taught in their schools, or indeed whether RE was taught at all in their schools.

### **3.4 Sample Size**

White (2005) defines a sample as a group of subjects or situations selected from a larger population. Sample population can also be described as the total number of units from which data can potentially be collected. For the purpose of this study, the

sample size comprised the head teacher and three RE teachers from each of the six selected schools. The selected schools included two government schools, two privately owned schools, and two grant-aided schools in Kapiri-mposhi District, making a total sample size of twenty-four.

Cresswell (2002) postulates that in qualitative studies, the sample size does not really matter, as long as the most effective and appropriate instruments are used to generate data. Based on this premise, the researcher took the sample of 24 to be enough to provide useful information, especially that the interviews sought in-depth responses, spending an hour on each respondent. In other words, rich information rather than the number of participants is cardinal in qualitative research. Thus, the sample for this study was selected in a way that ensured that the research questions which sought to establish the attitudes of the teachers of RE towards the two senior secondary school syllabuses were adequately answered.

### **3.5 Sampling Procedure**

In this study, a non-probability sampling procedure was used because interest was in the representativeness of the concepts and suggestions that were collected. For this reason, purposive sampling method, or the typical sampling procedure was used for its appropriateness in collecting data from the teachers of RE as they understood fully the situation with regard to the two senior secondary school syllabuses in the country. Participants who would offer rich data were purposefully selected. Patton (2002: 40) says that purposive sampling is “information rich and illuminative” in terms of giving insight into a phenomenon as rich information is provided by those who manifest characteristics of interest to the researcher. This same view is shared by Best and Kahn (2006). The sampled teachers satisfied the study’s requirements in terms of the researcher’s expectations around their professional qualifications and experiences. The typical sampling procedure was appropriate because the sampled respondents were aware of the situation under discussion. Additionally, typical sampling technique was also appropriate in that the head teachers, who are the supervising officers of the sampled teachers, were equally aware of the prevailing attitudinal situation exhibited by their teachers. The strength of purposive sampling lies in selecting information-rich cases for in-depth analysis related to the central issues being studied (Kombo & tromp 2006). The purposive sampling technique was

again appropriate for this study because the RE teachers were in a position to constructively discuss issues concerning the two RE syllabuses. Head teachers were respondents because they influence the choice of the subjects to be taught in the schools they are in charge of. To a large extent, they also determine which of the two RE syllabuses is to be taught in the school. In addition, head teachers were key respondents in the study in that they are warrant holders, in charge of the government resources (funding) that the government disburses to learning institutions and which are eventually distributed to different departments and subjects.

### **3.6 Data Collection Methods and Instruments**

Due to the nature of the study, face-to-face interviews were used as a data collection method. Face-to-face interviews, particularly those using semi-structured interview guides, are important because they allow the researcher to simplify or go through his or her question once more in case the respondent has misunderstood or missed it. The use of interviews further allowed for probing where the researcher needed more clarification. In addition, semi-structured interviews were effective in that there was direct contact with the respondents as it is not only the responses that researchers should be interested in but eye contact and body language as well. Interviews may therefore help the researcher to obtain extra information or data on the issue being researched.

Wyse (2014) supports the use of face-to face interviews when she postulates that with any research project, data collection is incredibly important. However, several aspects come into play in the data collection process. The three most crucial aspects include: the cost of the selected data collection method; the accuracy of data collected; and the efficiency of data collection.

Despite the rise in popularity of online and mobile surveys, face-to-face (in-person) interviews still remain a popular data collection method. A face-to-face interview method provides advantages over other data collection methods; these include:

- *Accurate screening.* Face-to-face interviews help with more accurate screening. The individual being interviewed is unable to provide false information during screening questions such as gender, age, or race. This

means that the answers the individual provides may be truthful, but for purposes of data analysis, the data will be inaccurate and misleading.

- *Capture of verbal and non-verbal cues.* A face-to-face interview is no doubt going to capture both verbal and non-verbal cues, and this method affords the researcher to capture both verbal and non-verbal cues, including body language. This is not possible in online or mobile surveys.
- *Keeping focus.* The interviewer is the one that has control over the interview and can keep the interviewee focused and on track up to completion. This is not achievable in online and mobile surveys. Face-to-face interviews are also in-the-moment, free from technological distractions such as texting and face-booking.
- *Capture of emotions and behaviours.* Face-to-face interviews can capture an interviewee's raw emotions and behaviours which other data collection methods may not capture.

Many researchers strongly support the traditional method of face-to-face interviews over online interviews. Surveys and other modes of data collection should be second choice alternatives (Deakin and Wakefield, 2014, Chen and Hinton, 1999, Bowden and Gonzalez, 2015).

### **3.7 Data collection procedure**

Firstly, the researcher visited the head teachers of the three different schools to make arrangements for the interviews to be held on different dates. Consent was given by all the six. The first schools to be visited were grant-aided schools. At each school, the head teacher was interviewed first, followed by the three teachers. The head teacher was interviewed for 60 minutes in the confines of his office, while the teachers were interviewed for one hour in the Social Sciences Departmental office. The same arrangement was repeated at the other five schools, with private schools being second and government schools were last to be visited.

With the respondents' consent, all the interview sessions were recorded using a voice recorder for easy playback during transcription and data analysis. Besides, recorded information can be stored easily and longer. As indicated already, semi-structured interviews were the mode of data collection. Ethical issues were strictly followed. Apart from their personal signed consent, each respondent was interviewed privately,

and no interview findings were discussed or shared with anybody else, not even with the head teachers. This ensured that confidentiality was observed.

### **3.8 Data analysis**

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. Since the study was qualitative in nature, the data were gathered from the interviews and latter categorised and arranged according to key concepts, which corresponded with the research questions. The process of data analysis was informed by the conceptual framework described in chapter 1.

### **3.9 Ethical considerations**

According to Cresswell (2002: 145), the researcher has an obligation to respect the rights, needs, desires and values of the participants. In this regard, permission to collect data was obtained from the selected schools and sampled participants. In ensuring ethical research, the researcher adhered to principles cited by Lincoln and Guba (1994: 300), namely informed consent, indication to participants of the voluntary nature of their participation, assurances of safety in participation as well as privacy, confidentiality, anonymity and the principles of trust. In light of the foregoing, ethical clearance was sought from the University of Zambia before collection of the needed data from the purposively sampled participants. The researcher ensured that permission was sought through writing to DEBS and the head teachers before the actual collection of data. Prior arrangements were also made with individual participants themselves.

### **3.10 Conclusion**

This chapter has discussed the methodological approach that this research took. It described in detail the research design used, the population involved, and the sample size, the sampling procedures, the data collection methods and instruments used, the delimitations of the study as well as the ethical considerations. The next chapter will present the findings of this study.

## CHAPTER FOUR

### RESULTS

#### 4.1 Introduction

The main purpose of this chapter is to present the findings of the study which sought to establish and examine the attitudes head teachers and teachers of RE have towards senior secondary school RE syllabuses 2044 and 2046. The data are presented according to the main research questions as the leading headings.

#### 4.2 What is the attitude of head teachers and teachers of RE towards the subject generally?

##### 4.2.1 *Attitudes of head teachers towards RE generally*

The head teachers in the study were asked to share with the researcher what their school curriculum looked like, to indicate whether RE was part of their school curriculum and give reasons why, if it was not being offered at their school. It was established that RE was offered at all the six schools.

With regard to qualification of the teachers teaching RE in the selected schools, it was revealed that all the teachers of the subject were trained and adequately qualified; there were 10 degree holders and 6 Diploma holders.

On performance of learners in RE, the head teachers of the grant-aided schools both said they were very happy with the pass rate as their schools had recorded 100% in the past five years. The heads of the privately owned and government schools equally said they were happy with the results, putting the rates between 50-60% and 60-70% over the same period, respectively.

When the head teachers were asked to indicate if they involved their teachers in arriving at the school curriculum, it was discovered that this was determined differently in different schools. Both head teachers of the grant-aided schools affirmed that the teachers were involved in choosing the school curriculum through HODs, Careers and Guidance teachers as well as Academic Committees. These management committees in the school made recommendations which were later forwarded, to the head teacher for final scrutiny and approval before implementation.



On the other hand, head teachers of the private schools said school curriculum selection was a sore preserve of the head teacher. Head teachers for the government schools said curriculum issues were a matter of policy as determined by specialists.

Head teachers were also asked to indicate whether all subjects, RE inclusive, received equal attention and support from the central administration in school, and if not, to mention which subjects were prioritised. In response to this, the head teachers of the grant-aided and government schools indicated that all subjects in the school were treated equally, though most suppliers of books had more science and mathematics books than those in the social sciences. One head teacher of a private school said RE was like a second subject, like Civic Education, and that only about 50% of the pupils liked it, hence attention was given to first-class subjects such as mathematics and the sciences.

Each head teacher was then asked to comment on the teachers' attitudes towards the teaching of RE. Both head teachers of the grant-aided schools said all their teachers were very happy and the Social Sciences Department under which RE fell, felt supported. As such all their staff presented themselves positively before their learners. Further, they described the attitudes of their teachers as balanced.

Two of the head teachers, one from a private and another from a government school revealed that the teachers of RE generally exhibited low-esteem and that their attitude towards work was not very impressive. One however, said that this was a common trend, noticed not only in RE teachers, but all teachers, especially in government schools across the country. Teachers had devised their own methods of teaching, which had killed most subjects. Another head teacher cited the common trend of just giving the class textbooks to copy notes from as poor practice by most teachers.

A number of issues that were attitude-related came out of the discussion with the head teachers which included sheer laziness, teachers being preoccupied with issues of doing business to supplement their incomes, and the nature of the school environment. In elaborating on how the school environment influences teachers' attitudes, one head teacher of a grant-aided school said a school which provides an enabling and conducive atmosphere for its teachers is likely to perform twice better

than a school where there was hostility by the community through such things as witchcraft, or indeed administration hostility itself.

As a follow up question to the one on assessment of attitudes, head teachers were asked to mention deliberate measures that their administrations had put in place in order to cultivate professional attitudes in their teachers. In response, all the 6 head teachers said that such measures included constant monitoring and talking to erring and under-performing teachers, confiscation of textbooks left in custody of pupils for the purpose of copying notes, strengthening of CPD activities as well as rewarding deserving teachers at the end of the term, during prize-giving ceremonies or after the release of grade 9 and 12 results.

Asked to say if they had anything else to say in addition to what they had said in their responses above, one head teacher of the government school said that while some teachers were trying their level best to provide the learners with knowledge, some pupils were not doing as much to learn. He revealed that he was planning to organise frequent visits between his teachers and teachers from mission schools where results were ever excellent in order to expose his teachers to effective teaching methods and strategies that would lead to good results. All the six head teachers agreed that the pass rate in RE could go up to 100% each year if proper strategies were put in place. Both head teachers of the grant aided schools suggested that RE should be made a core subject in all schools so that all learners could learn it. They believed that if this was done, school education would be holistic because of the moral values taught in RE.

#### ***4.2.2 Attitudes of teachers of RE towards the subject generally***

In-depth face-to-face interviews revealed that all the eighteen RE teachers exhibited positive attitude towards the subject generally. None of the sampled teachers said they did not enjoy teaching the subject, or that it was bad.

A teacher from the grant-aided school proudly commented:

I do not feel marginalised as a teacher of RE. There is no difference between me and a Science or Mathematics teacher. The bottom line is that we are all teachers, regardless of whatever subject we teach. We get the same salary.

Similarly, a teacher from the private school said he did not regret that he was a teacher of RE. Asked if he had any bad feelings about being a teacher of RE, he answered:

Why? Not at all. I have no such feelings. After all I tend to benefit as a teacher of RE as I do not have as many periods as English or Mathematics teachers have.

All the other RE teachers interviewed from the private school were very positive about the subject.

The picture at the government school was not different from that at the other two schools. Responding to the question above, a teacher from the government school proudly answered: “All subjects in the school curriculum have equal status, so there is nothing shameful about teaching RE.”

From the responses above, the researcher concluded that most of the head teachers and all the RE teachers interviewed had a positive out-look of the subject and only one head teacher had a negative attitude towards the subject generally, referring to it as a second class subject.

#### **4.3 What are the views of head teachers and teachers of RE Syllabus 2044 on Syllabus 2046?**

This sub-section of the dissertation will be divided into two parts, with the first part presenting data on views from head teachers whose schools offered RE syllabus 2044 on syllabus 2046. Part two will present data on views from RE teachers in the same respect before concluding.

##### ***4.3.1 Views of head teachers whose schools offered RE Syllabus 2044 on Syllabus 2046***

In the six sampled schools, three head teachers were found to be heading schools where RE Syllabus 2044 was being taught. These three were asked to give reasons for their choice of RE Syllabus 2044, and to give their views on syllabus 2046. This was an important point of discussion as it would bring out the views of the head teachers on the syllabus that was on offer at their school, as well as on the other

syllabus they were not offering, as per second (ii) and third (iii) research questions. The head teachers' responses were as reported below.

Head teachers of the grant-aided schools which offered 2044, strongly defended their position for adopting Syllabus 2044 at their schools in preference to 2046. They cited reasons such as poor moral content in 2046, and 2044 having rich Bible passages which helped his learners benefit from them. One of them explained that since they were a mission school with Christ as the foundation stone, they needed to build on their Christian foundation. When asked if he could consider adopting the other syllabus (2046) in the near future, his answer was that even though he would not have any problems switching to the other syllabus, he had no intentions of changing. He categorically said:

As a mission school, our syllabus in RE is only 2044 which has a strong Christian foundation as opposed to syllabus 2046.

One head teacher of the government school said that both syllabuses were being offered side by side at his school while the other one said his school was offering syllabus 2046 only. When the first head teacher was asked why he allowed both syllabuses to be offered simultaneously when other head teachers were complaining that 2044 was difficult and did not have readily available teaching and learning materials, his response was that no subject was ever too difficult to be managed, otherwise it would have long been phased out by CDC and the Examinations Council of Zambia (ECZ) would not be examining it. According to him, every subject was easy depending on the determination of the learner and the focussed nature of the teacher of that particular subject.

When the other five head teachers were asked how comfortable they would be if they had been commanded by powers above them to switch to the other syllabus other than those they were offering, the head teachers of the grant-aided schools said that they would not object to the move and that their staff were ready to take on whatever new changes that would come. They however stressed that they themselves were more comfortable with 2044 which was currently on offer at their schools.

One head teacher of the private school, on the other hand said that changing the syllabus would spell doom on the school because they had unsuccessfully tried it

before, as pupils complained that Syllabus 2044 was difficult, leading to the poor results.

Another head teacher of the government school said he would not be worried of anything as both syllabuses were on offer at his school, and therefore there would be no switching for him.

#### **4.3.2 Views of teachers of RE syllabus 2044 on syllabus 2046**

Out of the 18 RE teachers who participated in the study, 8 taught syllabus 2044, with 6 coming from a grant-aided schools and 2 from a government school. This group of teachers provided views on syllabus 2046 as explained below.

The teachers were asked to indicate whether they were qualified to teach RE, and all the 8 answered in the affirmative, even mentioning institutions where they had done their training. They also said that they were proud to be qualified teachers of RE as they joined the teaching profession voluntarily, and that no one had forced them to take up or study RE as a teaching subject. The respondents were also asked if they had had chance to teach RE syllabus 2046, in answer to which only one of them said she had. The teacher said that the syllabus was just as good as syllabus 2044 which she was currently teaching, and said:

I have taught syllabus 2046 before; for 5 years I taught it at my former school, which was a government school, and I discovered that it was not any different from syllabus 2044.

The teachers whose responses were that they had never taught syllabus 2046 before were asked a follow-up question on how comfortable they would be if they were directed to switch to teaching syllabus 2046 instead of 2044. Two (2) of the seven (7) RE teachers from the grant-aided school said that syllabus 2046 was boring to teach because it was not properly structured and did not give room for enough activities. They also said that they would not be comfortable teaching syllabus 2046 because it was too bulky, with 10 major topics as compared to 2044 which had only 5 major themes. One of them added that this was an impediment to finishing the syllabus, which was every teacher's goal. She explained:

I am racing against time in trying to finish the syllabus. Syllabus 2044 has less content than syllabus 2046. So, I am more comfortable with syllabus 2044 than I would be with syllabus 2046.

Another view expressed by this group of teachers was that syllabus 2046 had too many Bible passages compared to syllabus 2044. They said this was proof that the syllabus was too evangelical, and that was why it was so boring to teach. The teachers said this tended to confuse the learners as they often mixed up the passages that they had to memorise. One of the teachers explained: “Bible passages are supposed to be memorised and reproduced in their exact manner, but it becomes extremely difficult for our modern learners to memorise and recite the Bible texts if they are too many.”

In addition, one teacher was of the view that most teachers of syllabus 2046 seemed to be rigid and dogmatic in the way they taught the syllabus, even though it did not have as many activities as syllabus 2044. He said that modern day teaching required that the teacher is versatile and eclectic at the same time. He commented, “You cannot just sit as a teacher and dwell on activities in the book alone, you have to think of more, be creative, innovative and think ahead of time.”

The teachers were then asked what would be needed for them to change their minds about syllabus 2046. In response, one teacher said RE syllabus 2046, just like syllabus 2044, had remained unchanged over the years and this had given rise to the negative attitudes that the teachers exhibited. She recommended that revising the syllabus and making teachers’ and pupils’ books available would greatly improve the situation.

Another teacher suggested that syllabus 2046 needed to be improved by including cross-cutting issues such as gender-based violence (GBV), drug abuse, sexuality, the environment, and other emerging issues such as Satanism, in order to make it more interesting

One female teacher recommended continued sharing of ideas and experiences through CPD and Departmental meetings. A male teacher at the government school said that ZARET, a professional body to which all RE teachers should be affiliated, should intensify their sensitisation campaigns in schools in order to dispel some of

the prejudices and distortions about the subject. He said that if this was done, it would greatly improve the situation where those teachers teaching syllabus 2044 appeared alienated from those who taught syllabus 2046 and vice versa. He further called on RE teachers to be committed church-goers and more focused in life. Additionally, he called on all RE teachers to appreciate both syllabuses in order to create a conducive learning atmosphere for all the learners, regardless of whichever syllabus they were taking.

Commenting on materials, one teacher said that she had overheard one of her colleagues teaching syllabus 2046 complain that many schools did not have maps on 'Paul's journeys' to go along with the teaching. She said this lack of such essential teaching and learning aids was a recipe for negative perception towards syllabus 2046. She however advised teachers faced with such challenges to endeavour to become resourceful, to work hard and help each other to uplift and improve the image of the syllabus

From the foregoing responses, the researcher concluded that teachers of RE syllabus 2044 had negative views towards RE syllabus 2046. The teachers cited a number of issues which they said gave rise to the negative attitude towards the syllabus.

The next section presents the views of teachers of RE syllabus 2046 on syllabus 2044.

#### **4.4 What are the views and attitudes of head teachers and teachers of RE syllabus 2046 on syllabus 2044?**

Just like under section 4.2 above, the presentation of data here will be divided into two sections, with the first focusing on the head teachers and second on the teachers of RE themselves.

##### ***4.4.1 Views of head teachers whose schools offered syllabus 2046 on syllabus 2044***

Out of the total number of 6 head teachers interviewed for the study, 3 were heading schools that offered RE syllabus 2046. Both private schools offered syllabus 2046 only, one government school offered both syllabuses 2044 and 2046 while the other one offered only syllabus 2046. So, it is the views of these head teachers which will be presented under this section of the third objective.

Head teachers of the private schools were interviewed second before their counterparts at the government schools. They were asked to indicate whether RE was part of the school curriculum subjects being offered in their schools, and to say which RE syllabus in particular their schools were offering. In response to this, one head teacher reported that previously, both syllabuses were offered side by side but 5 years ago, 2044 was dropped, giving poor results as the reason for changing to 2046 only. The other one said only syllabus 2046 was on offer at her school. When asked to say if there were any other reasons he had for their choice of RE syllabus 2046 as opposed to syllabus 2044 apart from the reason of it having given the school poor results in the past, one head teacher said that the syllabus was also more missionary oriented, and he was heading a private and not a mission school.

Have you ever seen or heard of a mission school teaching syllabus 2046?

They always teach their mission syllabus which is indoctrinatory in nature.

Apart from giving the above views on RE syllabus 2044, this head teacher also said that the syllabus did not have reference materials. He further said that the Syllabus 2044 had political overtones in its structure, which made it boring and cumbersome.

The other head teacher whose school offered syllabus 2046 was at a government school. This head teacher had allowed both RE Syllabuses 2044 and 2046 to be taught at his school, claiming that he did that because he wanted to give a wider choice to both his pupils and teachers to choose their favourite syllabus. He said this would encourage both teachers and learners and lead to good results in the subject.

As you know very well sir, government has allowed schools to offer a lot of optional subjects. Equally, here we have allowed for option between the two RE syllabuses so that no teacher and pupil will give an excuse as to why they cannot produce good results; because they all choose whichever syllabus they feel is easier for them.

When asked to state his views on syllabus 2044, he said that the syllabus was of the same value and status as Syllabus 2044 hence adopting both of them. He said he had assessed the worth of both syllabuses and found that they were equally good though they both needed revision if they had to be relevant to the Zambian educational system. He emphasised:



Both syllabuses are of equal value but in my view, they both need to be revised so that they can match with the modern needs of the current young generation because they are too old.

#### ***4.4.2 Views of teachers of RE syllabus 2046 on syllabus 2044***

Out of the 18 RE teachers who participated in the study, 10 taught syllabus 2046, with 6 coming from the private schools, and 4 from the government schools. This group of teachers provided views on syllabus 2044 as explained below.

Asked if they were professionally trained to teach RE all the teachers answered in the affirmative. They were also asked another question on whether any of them had taught syllabus 2044 before. The teachers said they had never taught it.

Asked how comfortable they would be if they were directed to switch to syllabus 2044, none of them indicated their willingness to change. This unwillingness by the teachers to change to syllabus 2044 prompted the researcher to ask them to give reasons why they would not be comfortable to teach a syllabus which they were trained for, and various responses were given, vis-à-vis, influence exerted by head teachers on the preferred syllabus to teach, personal individual preference, mostly guided by religious affiliation, and the many negative mental pictures painted on syllabus 2044.

A number of questions were then asked in order to elicit the views of teachers of RE syllabus 2046 on syllabus 2044. In response the teachers expressed almost the opposite of the views given by their syllabus 2044 counterparts.

One of the teachers from the private school said that syllabus 2044 was Catholic and politically oriented. When asked to illustrate and substantiate this claim, the teacher cited the teaching of 'History of Christian Marriage' under the major theme, 'Man and Woman' and sub-theme, 'Courtship and Marriage' as having more Catholic overtones than any other Christian tradition. Other teachers also said most of the information under the dimension of 'Church history' in all the 5 major themes was mainly Catholic. They gave examples of the 'Roman Empire', the 'Ugandan Martyrs', 'Catholic saints' such as Ignatius of Antioch, Francis of Assisi as being among many other Catholic-related material. Three of these teachers went on to

further explain that this was the main reason why all grant-aided schools favoured only syllabus 2044 and not 2046. One of them commented:

We have seen that no Catholic school offers 2046, but government schools and private schools can offer any of the two syllabuses; this is proof that 2044 is Roman Catholic church-oriented.

Another view held by teachers was that syllabus 2044 was overloaded with political figures or champions like Dr. Kenneth Kaunda, Chief Albert Luthuli, Martin Luther King, Jr., Dom Helder Camara and many more. The teachers added that not every teacher and learner in the classroom was Catholic, and not everyone liked to talk about politics in class.

Apart from the content-related issues above, all the 10 teachers of syllabus 2046 raised the issue of complexity. They said syllabus 2044 was difficult to teach compared to syllabus 2046 even though they acknowledged the fact that syllabus 2044 had less content material to be covered. Asked what exactly made the syllabus difficult to teach, the teachers said it was difficult because of the numerous activities the syllabus had, coupled with some philosophical and psychological material in some topics. They mentioned the following: “Happiness,” “Justice in Society” and “Unending Life,” as being highly psychological, sociological, and philosophical, respectively. This meant that teachers had to frequently alternate between class activities and actual teaching of concepts. Additionally, they had to master the Bible contents as well.

Additionally, the teachers were also of the view that syllabus 2044 was rather difficult to learn. They said the kind of memorisation of Bible passages required in syllabus 2044 was different from that in syllabus 2046 as the former demanded that it should be done word for word, which was a big problem for the current generation of learners who seemed to be unable to memorise and recite long Bible passages such as Psalms 136 under the sub-theme of ‘Service’ and Psalms 19 under the sub-theme, ‘Search for God’.

However, the teachers were not afraid of pointing out one of the positive features of the syllabus that is, having numerous class activities which kept the learners awake

all the time. They admitted that this was one positive aspect which was lacking in syllabus 2046.

One teacher commented:

Syllabus 2044 has a lot of hands-on activities though, and that is a good thing for the learners. Such are the demands of the revised curriculum, but too much of anything can also be boring.

Having given their views on syllabus 2044, the teacher respondents were then asked to suggest what they thought could be done to improve the outlook of the syllabus. Their responses were as explained below.

The teachers revealed that even grant-aided schools did not have adequate and appropriate teaching and learning materials for use by both teachers and pupils. One female teacher said that since syllabus 2044 was more Catholic, political and indoctrinatory in nature it should be revised so as to remove the Catholic and political content therein. She also advocated for sincerity among teachers when they went for training in colleges and universities as some people chose to train as teachers not out of interest but as the only remaining option. She said such teachers usually exhibited negative attitudes towards their work in general and the teaching subject in particular.

One teacher from the government school where both syllabuses 2044 and 2046 were being offered said teachers must at all times manifest self-confidence in themselves to be able to make things work well. He shared with the researcher and colleagues that at his school, syllabus 2044 had almost been abandoned due to some of the issues discussed above. He went explained that after a series of departmental meetings, the teachers were convinced that the syllabus was good and not as difficult as earlier thought. He further reported that the teachers at the school had now come to love the syllabus and enjoyed teaching it.

Towards the end of the interview, the teachers were asked to make any other comments with regard to syllabus 2044 that may not have been discussed during the discussion. The majority of the teachers mentioned textbooks as a serious challenge in most schools. Additionally, they recommended that these text books should be

revised so as to meet the educational needs of the modern generation. One teacher said parents should be encouraged to buy the Good News Bible for their children.

From the foregoing data, it was clear that the teachers teaching syllabus 2046 had negative views and feelings about syllabus 2044. These views were based on more or less the same reasons as those given by the teachers of syllabus 2044 against syllabus 2046.

#### **4.5 Conclusion**

In conclusion, this chapter has presented the data collected from head teachers and teachers of RE syllabus 2044 and syllabus 2046 on their attitudes towards the subject in general and their views on the two syllabuses. Clearly, the teachers of RE syllabus 2044 showed negative views and no appreciation for syllabus 2046. Equally, teachers of RE syllabus 2046 exhibited negative views and lack of appreciation for syllabus 2044, except for its variety of activities that are good for the learner. All teachers and head teachers except one, showed a general positive attitude towards RE generally. In the next chapter the researcher will discuss the findings of the study.

## **CHAPTER FIVE**

### **DISCUSSION**

#### **5.1 Introduction**

Ghosh (1992: 279) contends that through interpretation, the meanings and implications of the study become clear. Analysis is not complete without interpretation and interpretation cannot proceed without analysis. Both are, thus, inter-dependent. The aim of this chapter, therefore, is to further interpret and explain the findings presented in chapter 4. For clarity and logical flow of ideas, the discussion will be done under four main headings derived from the objectives of the study. These are: attitudes of head teachers towards the subject generally, attitudes of teachers of RE towards the subject generally, views of head teachers and teachers of RE Syllabus 2044 on Syllabus 2046 and views of head teachers and teachers of RE Syllabus 2046 on Syllabus 2044.

#### **5.2 Attitudes of head teachers towards RE generally**

Right from the start of this study, it was mentioned that head teachers would be part of the study because they have influence on the subjects taught in their schools. The findings revealed that the attitude of the head teachers in the schools towards RE in general was both positive and negative. The 6 head teachers held varied positions that indicated either positive or negative attitude towards RE in general. Though they all allowed the subject to be offered in their schools, which indicated a positive attitude towards the subject, each one of them had a preference of the syllabus to be taught in their schools. This could mean that they had a negative attitude towards the syllabus that they did not prefer, and a positive attitude towards the syllabus that they preferred. In this regard one head teacher of the government schools exhibited positive attitude towards both syllabuses as both syllabuses were being offered in his school. The other head teacher also said he had no problem with any of the two syllabuses.

On the other hand, the head teachers of the private schools showed negative attitude towards RE, with one of them bluntly referring to it as “a second choice subject.” He further singled out syllabus 2044 which, according to him, had become very unpopular in his school due to poor results recorded in it in the past years. Similarly,

one of the head teachers of the grant-aided schools exhibited negative attitude towards syllabus 2046, claiming that it did not have rich moral values. He instead highly recommended syllabus 2044 for having a strong moral foundation, thereby exhibiting a positive attitude towards the syllabus.

As indicated in chapter 4, most of the head teachers said that RE was a subject like any other subject in the school curriculum, and as such, it enjoyed equal support from administration. Only one head teacher said RE was a “second choice” subject like civic education, and therefore, was considered after first choice subjects like mathematics and sciences had been considered. This finding and practice by this head teacher confirms what Mulando (2011) said about RE lagging behind the teaching of other subjects on the copper-belt.

The finding above is also in line with Mubanga (1994) whose study established that most head teachers preferred mathematics and science subjects to subjects in the social sciences. Head teachers are the civil servants who are at the implementation level of all government programmes in the schools they are in charge of. Therefore, if the government holds all subjects to be important, head teachers should also do the same and avoid treating some subjects as inferior. Preferences of certain subjects by the head teachers can have negative implications on producing a holistic learner of the 21st century Zambia as envisioned by the Ministry of General Education in the Zambia Education Curriculum Framework (MESVTEE, 2013: viii, ix).

RE teachers are transferable to other stations, so are the head teachers. This means that when one radically develops his or her attitude towards a particular syllabus, they may find it difficult to switch on to the other syllabus in case of transfer to a school where the opposite syllabus was being offered. In an educational system which has been described as equally balanced, with all subjects having equal status, it is expected that teachers and school administrators portray professional and positive attitudes towards all syllabuses of different subjects.

Other views held by the head teachers included having RE being made a core subject in all schools in order to foster good morals in schools, and re-stocking the schools with books to improve the quality of teaching and learning.

Finally, the head teachers expressed a mixture of attitudes, views, opinions and perceptions towards the two syllabuses, with one perceiving the two syllabuses as not very important, while the other two perceived the syllabuses as equally important to the welfare of the learners. However, even the two head teachers who felt RE, regardless of which syllabus was taught at any given school was important, still had their own preferences of which one they thought was better than the other.

### **5.3 Attitudes of teachers of RE towards the subject generally**

One demographic finding related to the attitudes of RE teachers towards the subject generally was that all the respondent teachers were adequately qualified to teach the subject in secondary schools. They either possessed Secondary Teachers' Diploma or a Bachelor's degree in Religious Education. The teachers' qualifications are necessary to ensure competence and quality in the teaching of the subject areas of their specialization. This is in total agreement with Hanson (1979) who says that the training of teachers and administrators in the education system improves on quality and confidence in the execution of their duties. Learners have confidence in their teachers partly due to the qualifications they hold. Being educated and trained RE teachers, their professional conduct should be above reproach. They are all expected to motivate their learners and help to get rid of the negative attitudes they may have towards the subject.

However, the above findings on training contradict Parves and Shakir (2013) findings in their study which looked at 180 prospective teachers who mostly exhibited negative attitudes towards the teaching profession. The study found that many of such teachers joined the profession by chance and not by choice. They enrolled in teacher education programmes after failing to get places in other non-teaching programmes. This might mean that despite being professionally trained and possessing RE teaching qualifications (Diploma and first degree), the teachers can still have negative attitudes towards the subject. A teacher who originally wanted to pursue other careers is likely to have a negative attitude towards the teaching career and the subjects they teach, in this case RE. Fortunately, however, the data gathered in this study shows that most of the teachers generally had a positive attitude towards RE.

Another important point that is likely to affect teachers' attitudes towards RE was lack of consultation and involvement in syllabus design and review. All the teachers interviewed called on CDC to involve them in planning and designing syllabuses. This finding is in line with Sutcliffe (1984), Henze (1994), Mujdrica (1995), Simuchimba (2001 and 2004), and Carmody (2004), who all indicated that there was need for broader consultation on the design of syllabuses and that this had not been adequately done in the past. The Curriculum Development Centre (CDC) needs to find a way of consulting teachers and other stakeholders whenever syllabuses are designed or reviewed.

A related factor giving rise to teachers' negative attitudes which this study found was lack of monitoring with regard to how the subject was being taught. The teacher respondents indicated that they had not been monitored by Senior Education Standards Officers (SESOs) since they started work. This meant that there was need to enhance monitoring strategies by the SESOs, Heads of Departments (HODs) and school managers if the teachers were to be encouraged and to cultivate positive attitudes towards RE as a curriculum subject. The proposal by head teachers to enhance Continuous Professional Development (CPD) activities in the schools and to constantly talk to erring teachers would help to remove any negative attitudes the teachers may have towards the subject. This would be in line with *Teachers' Curriculum Implementation Guide* (MOGE, 2013:18) which emphasises the need for enhanced monitoring by responsible officers. Additionally, there was need for continued sensitisation by Zambia Religious Education Teachers (ZARET), whose umbrella body is Social Sciences Teachers Association of Zambia (SOSTAZ) on professional conduct by RE teachers in and outside the classroom, and clarification of any unclear issues that surround the subject.

Pupils are not the only ones affected by poor quality buildings. The nature and quality of the built learning environment has also been shown to affect teacher attitudes, behaviour, and performance (Buckley et al., 2004; Dawson & Parker, 1998; Lowe, 1990; Schneider, 2003). So, the school environment has a bearing on teachers' attitudes and performance. Attached to the school environment was the co-operate relationship and love that the head teacher must show his staff, and how he rewards them for their work. However, it is worth noting here that incentives should not always be linked to money. Even praise by word of mouth or certification is



incentive enough to keep the teachers motivated to do better, and develop a positive attitude towards RE and work in general. Some teachers develop negative attitudes towards RE as their demands were usually not granted by their supervisors, and yet the demands of other subjects in the field of the Natural Sciences and mathematics are met without any delay.

Yet another factor affecting teacher' attitudes towards RE was availability of teaching and learning materials. Teachers who taught in schools where there were adequate teaching and learning materials tended to have positive attitudes towards the subject, and those that taught at a school where there were inadequate teaching and learning materials exhibited negative attitudes towards the subject. This finding is also backed by findings of a recent study done by Luangala and Mulenga (2011) who established that the quality of teaching in any education institution is mainly measured by the availability of teaching and learning materials. Their study found that most of the schools surveyed had inadequate or no teaching and learning materials at all. Furthermore, the *Curriculum Framework* (MESVTEE, 2013) has also explained that provision of relevant teaching and learning material resulted in having motivated school teachers and quality education. Motivated RE teachers would in turn shed off any negative attitudes and develop positive ones towards the subject.

According to Lawrence (2006), self-esteem is a virtue, and teachers who have high esteem are known to have succeeded in building their own capacities. It should be noted here that high self-esteem is an indicator of a positive attitude towards anything, in this case, RE while low self-esteem indicates a negative attitude towards RE. Derogatory remarks made by some of the teachers of other subjects on RE have resulted into the teachers of RE developing a negative attitudes towards the subject.

#### **5.4 Views of head teachers and teachers of RE Syllabus 2044 on Syllabus 2046**

In line with the second objective of the study, this section discusses the main findings on the views of head teachers and teachers of RE syllabus 2044 on syllabus 2046. As earlier indicated in chapter 4, out of the total of 18 teacher respondents, 8 were teachers of syllabus 2044. So it is these head teachers' and RE teachers' views on the syllabus under discussion in this section that are highlighted.

The view held by the head teachers and teachers of RE syllabus 2044 that syllabus 2046 was a boring syllabus to teach can be explained in a two-fold manner. Firstly, anyone can teach a particular subject either interestingly or boringly, depending on the pedagogy employed in the teaching. Secondly, much as it could be true that syllabus 2046 is boring, the same can be said about syllabus 2044. Even the most interesting subject can be taught boringly by a less motivated teacher who uses the same monotonous and less interesting and eclectic methods of teaching. It may be true that one reason why syllabus 2046 was boring was that it had fewer learner-centred activities, but even syllabus 2044 with a myriad of activities can still be boring if the teaching methods are not carefully thought out and designed. Among many other ways of avoiding this problem this may include allowing for physical movement of learners among themselves during class activities, ensuring overlaps of parts of the lesson as opposed to disjointed ones and also engaging learners in the learning (DeArment, 2013).

The assertion that syllabus 2046 was not interesting to teach may also have arisen from the fact that it did not have new and emerging issues such as drug abuse, gender issues, HIV and AIDS, environmental education, and other cross-cutting issues. Calls have been made by the teachers that these and many more issues must be infused into the two RE syllabuses if they are to attract greater attention of both the learners and teachers. Of course the seemingly static nature of the two syllabuses has been a source of concern by many scholars in the country since the early 1990s.

Almost all the teachers in the study suggested that the syllabuses had not been revised for a long time. It appeared that many teachers were not aware of the revised curriculum of MoGE (2013). It is worth mentioning here that much as there is a revised curriculum in place nothing much has changed in the document, apart from just shifting topics from here to there. What the teachers would like to see is complete over-haul of the two syllabuses, done only in piece-meal as in the case of Zimbabwean RS curriculums ter Haar *et al* (1992).

One of these scholars is Chizelu (2006) whose research findings were that the teaching of RE in multi-religious Zambia required critical evaluation and revision if it was to become relevant to the modern learner. Mujidrica (1995), Simuchimba (2005), Carmody (2011), and Kamanga (2013), have also called for major revisions

of the two senior secondary school RE syllabuses. This has led to questions as to how relevant Zambian RE in general is to the learners. Additionally, it is worth noting here that it may not only be the new cross-cutting issues that are of value in RE, but there are other issues also that may be included. For example, the change in teaching strategies (pedagogies) as emphasised in the *Curriculum Framework* (2013) should be considered in order to meet the new trends and practices. Indigenous heritage and thoughts that are in tandem with the local and national situations should also be embraced (MOGE, 2013: 57). Fifty years ago, human rights were unheard of in an African context, Zambia included, but now things have evolved and so have culture and traditions. There are few polygamous marriages, sexual cleansing has been done away with as HIV and AIDS take toll and things such as customary law have come on board. All these are new developments on the traditional front that may require inclusion in the syllabuses (Ndulo, 2011).

Another point worthy discussing was the assertion that syllabus 2046 was not properly structured. By definition, “structure” means “the way in which the parts of something are connected together, arranged or organized.” What is meant by “properly” is that something is “organised in a certain order which is acceptable, or in a way that is correct or appropriate” (Oxford Advanced Learner’s Dictionary, 1948). Given this meaning, it seems that the teachers of RE syllabus 2044 would only call something as “properly structured” if it suited them. However, this would be a very naïve way of looking at issues. A progressive teacher is supposed to be broad-minded and always ready to consider alternatives. Just as 2044 is viewed to be properly structured by those who teach it, syllabus 2046 is too. Both syllabuses follow a particular order of teaching-learning stages and this constitutes their structure.

With regard to content, syllabus 2046 is indeed bulkier than syllabus 2044. Syllabus 2044 has 5 major themes. Each of these themes is divided into 3 sub-themes, making a total of 15 sub-themes. On the other hand, syllabus 2046 has 10 units which are further subdivided into 56 topics. This difference in the number of topics or sub-themes between the two means more work for syllabus 2046 teachers and less work for their syllabus 2044 counterparts. However, during discussions, we saw that each of the two groups of teachers accused the other syllabus of having more work than the other. In presenting the data on this in chapter 4, the researcher highlighted what

one of the teachers of syllabus 2046 had said: “We are racing against time to finish the syllabus.” Indeed this was a perfect observation by the teacher. Teachers of syllabus 2044 usually finish their syllabus in time and have ample time to revise with their classes, leading to good results. This may not be the same for syllabus 2046 teachers who struggle to finish the syllabus in 3 years. The difference between the two syllabuses and how they are taught is that while syllabus 2044 allows the teachers to just choose one or two sub-themes out of three per major theme, syllabus 2046 does not allow this kind of flexibility. One has to teach all the themes or topics provided in the syllabus. The implication of this is that a teacher of RE syllabus 2044 may by the end of the 3 year course have taught only 5 or 10 sub-themes out of a total of 15, while his or her counterpart in 2046 would have to teach all the 56 topics. So in terms of having more time to cover the topics and revise with their learners, teachers of syllabus 2044 are more advantaged than their 2046 colleagues.

Although syllabus 2044 teachers had the perception that syllabus 2046 had more Bible content than syllabus 2044, interview responses revealed that both syllabuses stood almost at par in terms of the percentage of Bible content. Syllabus 2046 had slightly higher Christian or Biblical content than syllabus 2044. This picture is not good for a multi-religious country such as Zambia. The syllabus designers should have allowed equal coverage of other religious traditions as well. This scenario is equally criticised by Simuchimba, (2008) who argues that since the constitution guarantees religious freedoms for all, and the non-Christian religions are here to stay, Zambian RE should continue developing along the current pluralistic approach and the coverage of the different religions should be balanced. So it is good and positive that the teachers of syllabus 2044 see something wrong with syllabus 2046 having too much Biblical content at the expense of other scriptural or religious content. However, they should extend that criticism to their own syllabus 2044 as well. All professionally minded teachers of RE should admit that the current senior secondary RE syllabuses are too Biblical and need revision to become more inclusive of other scriptures (Mujdrlica, 1995)

The problem of lack of RE teaching and learning materials in most schools is a serious challenge which cannot go without discussion. This requires quick intervention by the Ministry of General Education. This problem actually cuts across most subjects, especially in the social sciences. Teaching and learning materials in

RE are vital tools for quality education. Providing adequate teaching and learning materials for RE is imperative as this would motivate the teachers who most of the time teach using very few or no books at all, especially in rural government schools. In most of these schools, text books and pupil's books are either missing or inadequate. There are no Bibles to go along with the memorisation of the numerous Bible passages which the learners are required to recite.

To improve the gloomy picture portrayed above, government ought to reduce the pupil-teacher ratio which is projected at 50 to 1 and pupil-textbook ratio at 10 to 1. This scenario is not good for a growing economy such as Zambia. However, it is important to at this point encourage the private sector to supplement government effort in the provision and production of educational materials in RE.

All the 4 teachers of RE syllabus 2044 involved in the study said there was no inferior subject on the curriculum as all the subjects were meant to meet the aim of the Zambian educational system as laid in its policy document, *Educating our Future* which states:

The overarching aim of school education is to promote the full and well-rounded development of the physical, intellectual, social, affective, moral and spiritual qualities (MOE, 1996: 29).

The teaching of RE syllabus 2046 should empower children more with the above listed domains, which the respondents felt was not adequately being done at the moment. They said that people may have a perception that RE was inferior simply because they did not have information on the subject. It was therefore the duty of the RE teachers to educate people with such negative attitudes and who make derogatory comments on the subject.

The teachers of RE syllabus 2044 had pointed out that despite the above perception that both syllabuses were equally educative, the inclusion of current and emerging issues such as Gender Based Violence (GBV), HIV and AIDS, Satanism and environmental issues would also help boost the image of syllabus 2046. In line with the aim of education proposed in the 1977 *Education Reforms* (MOE, 1977: V) and reinforced in the 1996 Reforms (MOE, 1996), RE needs to be more fully attuned to meet the needs and aspirations of Zambians.

As at now, the aspirations and needs of the Zambian people include knowledge and understanding of the emerging issues indicated above. Their inclusion in the syllabuses would greatly improve the syllabuses and add value therein. So there is need to change the syllabus for the better.

### **5.5 Views of head teachers and teachers of RE Syllabus 2046 on Syllabus 2044**

In line with the third objective of the study, this section discusses the main findings on the views of head teachers whose schools offered syllabus 2046 and teachers of this syllabus on syllabus 2044. As earlier indicated in chapter 4, 4 head teachers and 10 teachers supported RE syllabus 2046. So it is these head teachers and teachers' views on RE syllabus 2044 that are highlighted and discussed in detail here. Again it is important to mention here that the views expressed by both teachers and administrators are discussed in a combined manner because they are similar in nature as highlighted in the introduction of this chapter.

The view given by one head teacher (of the government school) that both syllabuses were of equal value and status deserves serious reflection as it supports one of the research questions in the interview guides on whether head teachers involved their teachers in the selection of the school curriculum.

Another view held by syllabus 2046 teachers was that syllabus 2044 encouraged memorisation of not only Bible passages, but also other content of the syllabus. Though memorisation is acceptable, in the *Revised Curriculum Framework* (MESVTEE, 2013) for example, it is not encouraged because it does not allow learners to think creatively. This can further be supported by looking at Bloom's Taxonomy of Educational Objectives.

Benjamin Bloom (1956) developed a classification or levels of intellectual behaviour in order to aid the development of learners' intellectual potential. There are three domains; the cognitive, psychomotor and affective. While the old version of the Taxonomy comprised (from lower to higher) knowledge, comprehension, application, analysis, synthesis and evaluation, the new version comprises remembering, understanding, applying, analysing, evaluating and creating. As can be seen, in the revised version, the knowledge category was replaced with 'remembering' (a category of thinking). Knowledge is an outcome or product of

thinking and not a form of thinking *per se*. Similarly, comprehension and synthesis were retitled, understanding and creating, respectively, in order to better reflect the nature of the thinking defined in each category. The latest domain is now categorised into two levels: lower level (Lower Order Thinking) and higher level (Higher Order Thinking).

Using the illustration above, the *Teachers' Curriculum Implementation Guide* (MESVTEE, 2013: 21) in its discussion on formative and summative assessment of learners has also emphasised the need for teaching to move from promoting the lower level to the higher level thinking. This is because rote learning falls within the lower level, and promotes lower order thinking, which does not support the potential to think critically, analytically and creatively. The learners are encouraged to be creative and use their imagination. This critical thinking and innovativeness is what Simuchimba (2001: 112) meant when he wrote that the educational system was designed to produce a learner capable of “developing an analytical, innovative, creative and constructive mind. “

Furthermore, it was unfair for teachers of syllabus 2046 to advance negative views regarding the aspect of memorisation of Bible content by learners in syllabus 2044 because both syllabuses require memorisation and full comprehension of Bible passages by the learners. In fact, the problem of memorisation of concepts should not be blamed on only one particular syllabus or subject, but the entire educational system. This is the system which the Ministry of Education (1996: 26) openly criticises as follows:

An excessively compartmentalised, overloaded and inflexible curriculum, a promotion of rote learning geared largely to the memorisation of facts, simply for the purpose of passing examinations, and an examination system that places heavy emphasis on factual information.

Though our educational system and learning materials are now based on the new educational policy document, *Educating Our Future* and the *Revised Curriculum Framework* of 2013, our senior secondary school RE syllabuses are still rooted in the *Educational Reform* policy document of 1977. This means that both syllabuses are still very heavily dependent on rote learning and the passing of examinations. In view of the foregoing, questions as to whether RE is assessable or simply

examination centred have arisen in people's minds for a long time, but this was not the focus of this study. These are questions for another study.

Yet another view held by teachers of syllabus 2046 against syllabus 2044 was that it was a very difficult syllabus to teach and learn despite the fact that it had less content material to cover. This view, held by teachers of syllabus 2046, has become so entrenched that they feel that they cannot even consider changing to syllabus 2044. However, this attitude is unfortunate because the teachers are trained to teach both syllabuses and cannot refuse to teach any of the two. It is also expected that a good, professionally competent teacher will be flexible and able to adapt to circumstances he or she finds themselves in.

Another interesting finding worthy discussing was that syllabus 2044 was Catholic-oriented and indoctrinatory in nature. In my view, this may be a wrong perception emanating from the fact that most grant-aided or mission schools, the majority of which are Catholic, offer syllabus 2044 and not syllabus 2046. Although the IARE (2000) report indicated that Catholic schools in Northern Ireland and some other parts of the United Kingdom were overtly confessional in their approach to RE, this scenario is not applicable to Zambia. What is true for Zambia, however, is that mission schools are conservative and more serious in their approach to RE than other schools.

The last finding or view worthy discussing here was that syllabus 2044 had more activities than syllabus 2046. The availability of activities in syllabus 2044 is a positive and progressive aspect which every educationist, teacher or learner is supposed to appreciate. As observed by the Ministry of Education (1996: 7), learner-centred approaches help to develop in learners' attitudes and skills that enable them to work independently and to take responsibility for their own learning. In line with this finding, the *National Curriculum Framework* (MESVTEE, 2013: 13), also encourages quality, learner-centred experiences in school education. Similarly, Doyle (2008) provides three clear rationales for learner-centred activities and teaching, which he believes are key to helping learners understand why we need them to take on the new roles and responsibilities required of them in a learner-centred environment. The three rationales include; changes in our understandings of how



humans learn, preparing learners for their careers and how school must prepare learners to be lifelong learners.

## **5.6 Conclusion**

In conclusion, in this chapter the researcher discussed attitudes exhibited by RE teachers and head teachers towards RE generally. The views of RE teachers who taught syllabus 2044 on syllabus 2046 on one hand, and the views of RE teachers who taught syllabus 2046 on syllabus 2044 on the other, were also discussed and explained. The next chapter draws conclusions and recommendations of the study as a way of wrapping up the study.

## **CHAPTER SIX**

### **CONCLUSION AND RECOMMENDATIONS**

#### **6.1 Introduction**

This study aimed at establishing the attitudes that the head teachers and RE teachers in selected schools in Kapiri-mposhi District have towards RE as a curriculum subject and the two senior secondary school RE syllabuses 2044 and 2046. Having reported and discussed the research findings in chapter 4 and 5 respectively, the researcher will now draw conclusions and make appropriate recommendations in this chapter.

#### **6.2 Conclusion**

In line with the objectives of the study, the following conclusions were drawn:

With regard to the attitudes towards the subject generally, it was established that despite the subject being looked down upon by other teachers, teachers of RE and most head teachers had warm views about the subject, which were indicative of a positive attitude. The head teachers and teachers of RE exhibited positive attitudes towards RE generally; they felt that the subject was an important curriculum subject like any other.

With regard to attitudes towards the RE syllabuses, it was clear that teachers of RE syllabus 2044 had negative views about RE syllabus 2046. Similarly, teachers of RE syllabus 2046 exhibited negative views about RE syllabus 2044. There was strong conviction among teachers of RE syllabus 2046 that syllabus 2044 was Catholic-oriented while teachers of RE syllabus 2044 strongly felt that syllabus 2046 was too evangelical and biblical for modern Zambian society. Additionally, the choice of which syllabus to teach in schools was largely influenced by the teachers' religious affiliation.

Overall, it can be concluded that there is overt division among teachers of the two senior secondary syllabuses, which requires immediate correction by the concerned stake-holders.

### **6.3 Recommendations**

In view of the findings reported in chapter 4 the issues discussed in chapter 5 and the conclusions above, the following recommendations are made:

- i. MOGE through CDC, should instead of making minor changes which are also done in piece-meal make complete over-haul of the two senior secondary school RE syllabuses so that both have a common structure in terms of content, depth of coverage, activities and assessment.
- ii. MOGE should provide schools with enough teaching and learning materials for both syllabuses in order to enhance the quality of teaching and learning in the subject.
- iii. SESOs for the social sciences under which RE falls, should intensify their monitoring of the schools in general and RE teachers in particular in order to improve the standards of teaching and learning in the subject, and to encourage positive attitudes towards the subject.
- iv. Head teachers, Heads of Department for social sciences and Heads of Sections in schools should be sensitised and encouraged by the SESOs and senior religious educators on the need to treat the two senior secondary RE syllabuses as equally important.
- v. MOGE through the Directorate of Curriculum and Standards, should direct all secondary schools to offer both RE syllabuses 2044 and 2046 until the two syllabuses are merged into one

### **6.4 Recommendations for future research**

For future research, the researcher proposes that the same study on attitudes of head teachers and RE teachers towards the subject be extended to all secondary schools in other districts and other districts. Such research should also include the learners of the two syllabuses so that the findings can be more representative.

Finally, another possible future research issue that my study touched on but did not exhaust or discuss fully is the role of subject associations (in this case, ZARET) in strengthening linkages among teachers of the two syllabuses and bridging the gaps that may exist among them.

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## APPENDIX A

### FACE-TO-FACE INTERVIEW GUIDE FOR RE TEACHERS OF SYLLABUS 2044.

School:----- Date-----

Place:----- Start time:----- End time: -----

Good morning/afternoon sir/madam. My name is Chizambe M. Francis, a student pursuing a Master's degree in Religious Studies at the University of Zambia. I am also a Deputy Head teacher at Mukonchi Secondary School, and trained to teach English and Religious Education. I am undertaking a study on attitudes towards Religious Education among teachers of Syllabus 2044 and 2046, and your school has been sampled for the study. Feel free in this discussion, as this is a purely academic study.

1. Would you like to share with me your name and professional background?
2. Are you a trained teacher of RE?.....
3. Which of the two RE syllabuses do you teach? Have you had a chance to teach syllabus 2046?
4. If your answer to question 5 above was 'no', and you were told to teach RE syllabus 2046 how comfortable would you be with that? Why would you (be/not be) comfortable with that kind of arrangement?
5. Are there any aspects of syllabus 2046 that you do not like? If 'yes', which aspects are these and how would you want them addressed?
6. How can teachers' attitudes towards RE syllabus 2046 be improved?
7. Do you have anything more to add to what we have discussed? .....

**Thank you very much for your participation**

## APPENDIX B

### FACE-TO-FACE INTERVIEW GUIDE FOR RE TEACHERS OF SYLLABUS 2046.

School:----- Date-----

Place:----- Start time:----- End time: -----

Good morning/afternoon sir/madam. My name is Chizambe M. Francis, a student pursuing a Master's degree in Religious Studies at the University of Zambia. I am also a Deputy Head teacher at Mukonchi Secondary School, and trained to teach English and Religious Education. I am undertaking a study on attitudes towards Religious Education among teachers of Syllabus 2044 and 2046, and your school has been sampled for the study. Feel free in this discussion, as this is a purely academic study.

1. Would you like to share with me your name and professional background?
2. Are you a trained teacher of RE?.....
3. Which of the two RE syllabuses do you teach? Have you had a chance to teach syllabus 2044?
4. If your answer to question 5 above was 'no', and you were told to teach syllabus 2044, how comfortable would you be with that? Why would you (be/not be) comfortable with that kind of arrangement?
5. Are there any aspects of syllabus 2044 that you do not like? If 'yes', which aspects are these and how would you want them addressed?
6. How can teachers' attitude towards RE syllabus 2044 be improved?
7. Do you have anything more to add to what we have discussed? .....

**Thank you very much for your participation**

## APPENDIX C

### FACE TO FACE INTERVIEW GUIDE FOR HEAD TEACHERS

School:----- Date:-----

Place:----- Start time:-----End time: -----

Good morning/afternoon sir/madam. My name is Chizambe M. Francis, a student pursuing a Master's degree in Religious Studies at the University of Zambia. I am also a Deputy Head teacher at Mukonchi Secondary School, and trained to teach English and Religious Education. I am undertaking a study on attitudes towards Religious Education among teachers of Syllabus 2044 and 2046, and your school has been sampled for the study. Feel free in this discussion, as this is a purely academic study.

1. Could you share with me your name and professional background? .....
2. Could you share with me what your school curriculum is like?.....
3. Does your administration involve the subject teachers in deciding the school curriculum? .....
4. Do all the subjects in your school receive equal financial or any other help? If not, mention the priority subjects and why that situation. ....
5. Which of the two RE syllabuses, 2044 and 2046, is taught in your school? Are there any special reasons for your choice above? .....
6. How do you rate your teachers' attitudes towards RE? .....
7. Are there any deliberate measures put in place by the school authorities to ensure that the teaching staff is self-esteemed and motivated? .....
8. Would the school be comfortable to change to the other syllabus? Why would that be the case? .....
9. Do you have anything more to add to what we have discussed? .....

**Thank you very much for your participation.**

**APPENDIX D**

**THE UNIVERSITY OF ZAMBIA  
SCHOOL OF EDUCATION  
RELIGIOUS STUDIES DEPARTMENT**

Dear Sir/madam,

**RE: INFORMED CONSENT FORM FOR THE HEAD TEACHER**

**SCHOOL .....**

I am a student at the University of Zambia pursuing a Master of Education in Religious Studies. I am hereby seeking your consent to participate in a research study entitled, “Attitude towards RE among Teachers of syllabuses 2044 and 2046 in selected schools in Kapiri-mposhi District- Central Province”. The study will help me establish possible corrective measures to be put in place to improve the teaching and learning of RE. The findings will be used for purely academic purposes.

Your permission to allow me conduct this particular research in your institution will add value to the educational sector and greatly be appreciated.

Yours faithfully,

Chizambe Michelo Francis

Head teacher's Name

.....

Signature.....

Official stamp

Date.....

**APPENDIX E**

**THE UNIVERSITY OF ZAMBIA  
SCHOOL OF EDUCATION  
RELIGIOUS STUDIES DEPARTMENT**

Dear Sir/madam,

**RE: INFORMED CONSENT FORM FOR RE TEACHERS.**

**SCHOOL .....**

I am a student at the University of Zambia pursuing a Master of Education in Religious Studies. I am hereby seeking your consent to participate in a research study entitled, “Attitude towards RE among teachers of syllabuses 2044 and 2046 in selected schools in Kapiri-Mposhi District-Central Province”. The study will help me establish possible corrective measures to be put in place to improve the teaching and learning of RE. The findings will be used for purely academic purposes.

Your consent to allow me interview you will add value to the educational sector and greatly be appreciated.

Yours faithfully,

Chizambe Michelo Francis

Teacher’ name:.....

Signature.....

Date .....