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- Education Evaluation of RE syllabus - canisus and Chikuni girls
- Assessment of RE syllabus - canisus & Chikuni
- Student evaluation of curriculum - canisus & Chikuni

TITLE:

A CRITICAL EVALUATION OF THE 2044 RE SYLLABUS: THE CASE OF CANISIUS AND CHIKUNI GIRLS SECONDARY SCHOOLS.

A Research Report submitted to the Religious study section of the University of Zambia in fulfilment of the course Religious Studies Research Project for the award of the B.A. Ed.

BY

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DECLARATION

I, the undersigned, declare that this project is my original work and has not been presented for any other study programmes in any other University or Institution for academic credit:

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This project has been submitted with my approval as the University Supervisor:

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Date:

This project has been accepted by the course coordinator:

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Date:

DEDICATION

To

My wife Bennadette and children:

Caroline, Constance, Chabota, Nchimunya, Mwaka and Mweene; and all those that helped me through.

ABSTRACT

The purpose of this study was to find out how satisfactory Canisius and Chikuni Girls Secondary Schools consider RE syllabus 2044 to be. To do this, the researcher interviewed 26 boys from Canisius Secondary 26 girls from Chikuni Girls, 4 teachers from Canisius and 10 former pupils of the two institutions. Two questionnaires were used to collect data from the respondents.

The researcher found that the assumption that syllabus 2044 was not satisfactory for teaching RE because it was doctrinal was not right. The syllabus was only more Christian than other religions in content. It proved that it was not based purely on Catholic doctrines. The researcher therefore concluded that the Ministry of Education through, the RE desk at Curriculum Development Centre, should pay more attention on the concerns of having one syllabus at senior secondary which will address equally values and beliefs in all major religious traditions.

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CHAPTER 1

1.0. INTRODUCTION

The aim of R.E. is defined as “to help children develop their own beliefs and values and a consistent pattern of behaviour”. (Read and others 1992:2). This is achieved through the exploration of religious beliefs and practice and related human experiences. The emphasis is on helping pupils to develop their own beliefs and values, which is education at its best. It is therefore of utmost importance for children to develop their own beliefs and values. Powell (1976:12), argues that our belief system is “a frame of reference through which we integrate, evaluate and interpret person’s events and ideas”. It is this vision, however, modified, that controls the quality of and participation in human life.

This is the heart of R.E.

It is well a known fact that R.E. syllabus 2044 uses exclusively the life themes approach and excludes the systems approach Goldman (1965) explains life themes teaching to be based upon real life experiences of children or learners. They relate to life by emphasizing total unity of experience. In the systems approach, the topic in focus is always an aspect of one traditional belief system. For example, ‘baptism’ in Christianity or ‘Karma’ in Hinduism. Links are then made to other areas of the model. According to Mujdrlica (1995:15) “the aim of this approach is to develop a reasonably comprehensive picture of a particular belief system”. In life themes approach, the topic in focus is always an aspect of human experience like ‘death’.

The 2044 syllabus is considered to be very doctrinal and indoctrinating (Mujdrlica 1995:41). This is because the starting point is the pupil’s experiences

of modern society, traditional culture and Christian community. While at the end pupils are expected to see, judge and act as Christians.

Given this evaluation by Mujdrlica, I would like to establish why these two schools favour syllabus 2044 and not 2046. The research revealed that there is indoctrination in using it and established it is that not doctrinal. The problem is: “how satisfactory do Canisius and Chikuni Girls Secondary schools consider 2044 to be?”

1.1. WHAT IS RELIGION

Theologically, religion is just about God and our relationship with him. This is the way most religious people understand religion. For them God is the beginning and the end. Consequently, they understand R.E. in the same way. R.E. for them is about God and children’s relationship with him. The R.E. teacher is to teach children about God and how to follow his ways.

Anthropologically, for example, religion is defined as “the efforts of humanity, individual and corporate, to deal with totality of human life and its ultimate concerns” (Kress 1983:12). In this way religion becomes most important for all human beings for it deals with fundamental problems and aspirations. This demands to either belong to a religion and practice this or that religion. Hence it is important to study RE to understand the implications involved.

1.2. AIMS AND OBJECTS OF THE STUDY

The aims of the research study are:

- (i) To establish whether syllabus 2044 is satisfactory for teaching RE or not.
- (ii) To find out if or how syllabus 2044 enhances indoctrination
- (iii) To explain how satisfactory Canisius and Chikuni Girls' Secondary school consider syllabus 2044 to be.

1.3. RE SYLLABUS 2044

The 2044 syllabus had its origin in the East African Certificate of Education, Syllabus 223 (EACA), whose title was 'Christian Living Today'. This was prepared by GABBA institute in Uganda. It replaced the Old Cambridge Bible knowledge syllabus. A committee of Catholics and Protestants from Kenya, Malawi, Tanzania, Uganda and Zambia under the 'Rubanga workshop' prepared the syllabus. The special aim of this syllabus was "to enable the student to grow towards responsible Christian maturity, seeing more clearly the demands of his faith in his life, making his own and bringing them to the world by relating his Christian faith in his life". (GABBA 1974:3).

In the Educational Reforms of 1977, the Imperative of Human Dignity was recognised as the focus and central point round which all education pivoted and was regarded as the major challenge which education provided to youth in schools. In line with the vision of the 1977 policy on education, the tenth meeting of the Spiritual and Moral Education Panel of the relevant Executive Committees of the Zambia Examination Council adopted the following statement:

“The main aim of Spiritual and Moral Education is to enable pupils to appreciate spiritual, moral and religious values and behaviour based on them. This appreciation is drawn from the main religious traditions in Zambia (namely: Christianity, Hinduism, indigenous Zambian beliefs, and Islam), and from the religious elements of the Zambian philosophy of Humanism” (ECZ 1984:4).

In 1984, therefore, the two syllabuses 2044 and 2046 replaced the ‘Christian Living Today Syllabus’. These syllabuses at the grade 10 to 12 level may realise many of the challenges raised because they are considered to be true to the nature of education, respectful of religious and deeply challenging in human terms.

The two schools Canisius and Chikuni Girls follow the 2044 syllabus. This syllabus is a Life Centred Model of RE which is in line with Goldman. According to Goldman, (1965:6) “Religion is a way of life to be lived and not to be a series of facts to be learned”. The approach to RE should be inductive, starting where pupils were, from their problems, needs and aspirations. This is the reason why the Life-Centred Model such as 2044 is known as Experiential Model of RE.

Syllabus 2044 covers the following five themes each of which is divided into three sub-themes as follows:

Theme	Sub-themes
Man in a changing society	Living in a changing Society Working in a changing Society Leisure in a changing Society
Order and freedom in Society	Justice in Society Service in Society Loyalty to Society
Life	Happiness Success Unending life
Man and Woman	Family life Sex differences and person

	Courtship and marriage
Man's Response to God through faith and love	Man's search for God Man's evasion of God Involvement in the world

Each of these sub-themes is thoroughly analysed from four dimensions or Perspectives as follows:

- (a) Present situation: about 'Africans living here and now'.
- (b) African tradition-about 'the values that come from our past'.
- (c) Church history-about 'looking at the record of Christianity honestly.
- (d) The Bible-about 'Gods' revelation that corrects and deepens our understanding'. (Curriculum development centre R.E syllabus 2004)

The four stages are to help students find a synthesis- with some important conclusions relevant to their lives.

The research attempted to explore the difficulties teachers and pupils at Canisius and Chikuni Girls might be facing in using syllabus 2044 which is alleged 'Roman Catholic bias and philosophy'. (Mijdrica: 1995)

1.4. STATEMENT OF THE PROBLEM

How satisfactory do Canisius and Chikuni Girls secondary schools consider RE syllabus 2044 to be?

1.5. RESEARCH QUESTIONS

The questions this research attempted to address were as follows:

- (i) Why do you follow 2044?
- (ii) Is the pupil performance at grade 12 level high, average or low?
- (iii) What needs to be changed in 2044?

- (iv) Does the subject help the learner develop spiritually, morally or intellectually?
- (v) Do you find teaching 2044 interesting?
- (vi) Is the syllabus more Catholic oriented?

Questions directed to pupils

- (i) Do your teachers reveal their religious beliefs?
- (ii) Do you find learning 2044 interesting or enjoyable?
- (iii) Does learning the subject develop your Christian faith?
- (iv) Do you think the subject teaches more things on one church?

CHAPTER 2

2.0. LITERATURE REVIEW

2.1. Introduction

Some studies have been done on Religious Education (RE) syllabuses by various educationists such as J. Mujdrlica (1995), M. Simuchimba (2001) and M. Smunchimba (Spring 2001). The studies by Mujdrlica (1995) concentrated more on all syllabuses being provided in the education system in Zambia. These are RE syllabuses from lower primary to senior secondary school level. Simuchimba (2001) studied the differences between church controlled RE and state controlled RE. He further did analyse the current basic education (grades 1-9) and school certificate (grades 10-12) RE syllabuses. He also studied how the current Zambian RE in the country has developed and become pluralistic over the years.

This research committed itself to an evaluation of the Senior Secondary School R.E. syllabus 2044; Canisius Secondary School and Chikuni girls Secondary School as a case study. Although Mujdrlica (1995) and Simuchimba (2001 and Spring 2001) have done studies on the same project, they have not done a specific and exclusive evaluation of the current RE syllabus 2044 at a local level that this research attempted to do. This study was concerned with the manner this syllabus is taught and how it is to be effective at these two Catholic Church controlled schools – Canisius and Chikuni. Canisius is a boy's secondary school run by the Jesuit fathers of Chikuni while Chikuni girls is run by an international Church organisation called the Sisters of Charity. Both schools have been chosen because they are neighbours, teach RE syllabus 2044 and are both single sex thus ensuring gender sensitivity in the research.

RE is optional in the senior section of the secondary school in Zambia. In spite of that, the subject is quite popular and more than half of senior students take it. In 1991, 59% of RE students followed the 2044 syllabus and 41% followed syllabus 2046? (Mujdrlica 1995:32).

The syllabus covers five major themes, each of which is divided into three sub-themes. For example, 'Man in a changing society' as its sub-themes. (ECZ. 1994). According to Simuchimba (2001:111) "2044 largely follows the life themes approach to RE. It is designed in such a way that it emphasises the need for religious values in the life of the learner". That is why this study attempted to evaluate the extent to which the communication of religious and moral values to boys and girls at Canisius and Chikuni Girls are achieved through the 2044 syllabus.

Each of these sub – themes is analysed from four dimensions or perspectives namely, 'Present situation', African tradition; 'Church history' and 'Bible teaching' before pupils are challenged to come up with a conclusion which is relevant to their lives. It is therefore clear that this syllabus has all the features of 'life-centred' model of RE with additional stress on Christian action. Such type of syllabus needs a lot of improvement if the educational standards of promoting an open, critical and rational understanding of religions can be achieved.

According to Mujdrlica (1995:41) "... with respect to being educational as opposed to indoctrinating, the 2044 is mediocre". However, it is in line with the aim of the 2044 which is to help pupils understand 'Christian living' and thus

be able to reach responsible Christianity maturity. These are the noble educational goals. The question is, “is this syllabus suitable for Canisius and Chikuni Girls whose aim is to help pupils put Christian principles and values into practice?”. The syllabus is not broad based. It explores mostly the brighter side of human experience and even ‘death’ is just ‘ unending life’. As far as religion is concerned the syllabus concentrates on Christianity. This means Islam and Hinduism are squeezed into the ‘present situation’ and can easily be by passed. One’s beliefs and behaviour are explored with the view of how to judge and act in an exclusively Christian way.

2.2. OPERATIONAL DEFINITIONS

Terms

In this research, the key items of investigation are evaluation, syllabus RE 2044, Canisius and Chikuni Girls

i. **School:**

A place where children go to be educated

ii. **Evaluation:**

The calculation or judgement of the value or degree of something. Is the formation of an opinion of the amount or quality of something after thinking about it carefully.

iii. **Syllabus:**

Is a document on a programme of instruction in which the following are outlined: content, objectives, aim, methods, examiners and qualifications to be obtained.

iv. **RE 2044:**

Is a syllabus of R.E. based on life theme model.

- v. **Canisius** – is a Catholic boy’s secondary school in Chikuni, Monze
Chikuni Girls – is a Catholic girl’s secondary school in Chikuni, in
Monze District.

2.3. LIMITATIONS

The researcher did the study at schools where he is well known. He had to take this study seriously and objectively to avoid negative effects in his research. The researcher is also a Catholic Christian and because of this, some people felt he was going to be prejudiced in his findings. The response to such anxieties is that he was independent - minded enough to carry out this evaluation. However, judge not, everyone is welcome to prove him wrong provided they bring evidence to the contrary.

2.4. SIGNIFICANCE OF THE STUDY

Religious Education in the senior section of secondary school in Zambia is optional. In spite of that, the subject is quite popular and many pupils take it.

Canisius Secondary School and Chikuni Girls Secondary School both have pupils who follow the RE syllabus 2044.

This research study provides some important matter for study because it raises issues of Christian religion in human life. The researcher needed to find out what the real problems and aspirations of contemporary African Canisius and Chikuni youths are. The researcher addressed issues of indoctrination, Christianity and how the non-Christians fit in this syllabus.

The researcher should be able to answer questions: 'in whose interest will this research be?' Indeed, the proprietors of the two institutions would be interested to know the effects of the syllabus in view of their religious missions and visions in those schools as Catholic Schools. The Jesuit Fathers of Chikuni, would be interested to see if the syllabus is within the Jesuit Schools' characteristics. *They would be interested to know if this syllabus helps the spiritual development of their pupils and measures that would be taken to fill in the gaps in case it doesn't.*

It is important that the research brought out challenges faced by both teachers and pupils in teaching and learning the subject. The recommendations might interest the syllabus designers to revisit the syllabus and see if it addresses the needs and values of pupils.

Other students of Religious Education may be interested to read the research, which may excite them and do similar researches. Since syllabuses are reviewed every after a couple of years, the Ministry of Education, through Curriculum Development Centre, Religious Education desk, needs such studies for action and planning in improving the teaching and learning of the subject. The target group in this research were all teachers at both schools teaching the subject, selected parents within Chikuni community whose children follow 2044 syllabus and selected grades 10-12 pupils taking the course.

CHAPTER 3

3.0. RESEARCH DESIGN AND METHODOLOGY

3.1. Introduction

This chapter describes the area where, the study was conducted, the research design and how data was analysed. The study also provides reasons for methods and techniques used.

3.2. RESEARCH METHODOLOGY

The study was both qualitative and quantitative. Methods for data collection were derived:

- i. Interview method –especially a mixed interview.
- ii. Questionnaire method, especially the structured one (survey)
Observation.
- iii. The qualitative methods was need in order to have a wider area of probing for more information from the respondents.

3.3. DESCRIPTION OF RESEARCH AREA

The study was undertaken in Monze District at Chikuni Girls Secondary School and Canisius Secondary School in Chikuni Mission. Chikuni Mission which is 32 km away from Monze is a Jesuit mission, with Canisius and Chikuni Girls adjacent to each other. It is about 10 km away from the Livingstone – Lusaka road, east of Chisekesi town.

3.4. RESEARCH PROBLEMS

During this research, a lot of problems were encountered. The researcher found it difficult to interview former students. This was because they seemed not have sufficient time to spare. So to reach ten respondents for this category was not easy. However, it was achieved. The researcher wanted to interview all classes at Canisius at Senior level. This was not possible, as the school had introduced

2046 to one class. Out of 10 questionnaires for teachers at Canisius, only four responded. This was because other teachers teach at junior section and had no experience of 2044.

3.5. DESCRIPTION OF SAMPLE AND SAMPLING PROCEDURES

The study employed both systematic random sampling and judgement sampling. The two schools were chosen because they are adjacent to each other, offer 2044 syllabus to senior classes, are both run by Catholic Church and that each represents a single sex (Canisius for boys and Chikuni for girls only). The researcher with the help of the teachers in the two schools targeted selected 26 pupils from each school in grades 11 and 12.

A total of 68 respondents took part in the study. This meant 52 pupils, 10 former pupils and 6 teachers

3.6. DESCRIPTION OF INSTRUMENTS:

The study administered questionnaires to pupils (boys and girls) and teachers. The researcher also used the observation method by doing oral discussions with former pupils and some teachers. Two questionnaires were administered. One for teachers and the other with pupils and former pupils within Chikuni mission. (See appendixes A and B).

3.7. DATA COLLECTION PROCEDURES

The researcher visited Canisius Secondary School and Chikuni Girls to have first hand information through informal interviews with both teachers and pupils. Former pupils were visited at their homes. The schools were visited to establish some facts that may not have been provided for in the questionnaires and to establish professional relationships with respondents. After developing the instruments, the questionnaires were pretested using Charles Lwanga Teachers Training college students who studied RE syllabus 2044 at their former schools, especially Cansius and Chikuni Girls. The researcher then took the instruments (questionnaires) in person to the two schools. Data was collected within a week.

3.8. DATA ANALYSIS PROCEDURES

After collecting data, there was need for analysis. Results from data collected were analysed using descriptive statistics (frequencies and percentages). The researcher analysed the data collected from a sample of 26 pupils from Chikuni Girls, 26 pupils from Canisius boys, 6 teachers and 10 former pupils. The responses were categorised under major categories and their percentages worked out. (See tables 1 – 3 in the next chapter)

CHAPTER 4

4.0. PRESENTATION AND DISCUSSION OF RESEARCH FINDINGS

4.1. Introduction

In this chapter, the researcher gives the results of the findings. The responses to the questionnaire are presented in the form of tables and percentages.

4.2. Respondents in the study

Out of the two schools, only six teachers have been teaching RE syllabus 2044. At Chikuni Girls, one male and one female do teach RE 2044 while at Canisius three (3) males and one female do teach RE. This represents 33% female RE teachers of syllabus 2044 against 67% male teachers.

Table 1. Sex of the respondents

	Males	Females	Total
Pupils	26 (50%)	26 (50%)	52
Teachers	4 (67%)	2 (33%)	6
Former pupils	5 (50%)	5 (50%)	10
Total	35 (51%)	33 (45%)	68

Table 2. Religious denominations

Denomination	Pupils		Teachers		Former Pupils	
	Boys	Girls	Male	Female	Female	Male
Roman Catholic	17	20	4	1	2	2
Seventh Day Adventist	3	2	0	1	2	3
New Apostolic	1	1	0	0	0	0
Interdenominational	4	3	0	0	1	0
Other	1	0	0	0	0	0
Total	26	26	4	2	5	5

The sample population of respondents revealed that most of the respondents were pupils in grade 12. Chikuni girls had six (6) grade 11 pupils while all 26 at Canisius were in grade 12. As shown above, 37 of the pupils were Catholics representing 71% of Catholic respondents while the rest of pupil respondents were 29%.

Table 3:

Denomination	Respondent	Percentage
Roman Catholic	37	71%
Seventh Day Adventist	5	10%
New Apostolic	2	4%
Interdenominational	7	13%
Other	1	2%

4.3. DATA RESULTS

Frequency

(i) Pupils

Question	Boys		Girls	
	Yes	No	Yes	No
1	21	5	23	3
2	25	1	24	2
3	22	4	3	23
4	11	15	2	24
5	21	5	17	9
6	9	17	10	16
7	17	9	17	9
8	23	3	22	4
9	9	17	6	20
10	16	10	19	7
11	21	5	23	3
12	22	4	23	3
13	14	12	8	18
14	21	5	23	3
15	20	6	16	10

16	22	4	19	7
17	9	17	5	21
18	15	11	16	10

(ii) Teachers

Major concepts	Yes	No
Re satisfactory for teaching	6	0
Syllabus suitable for non-Christian	3	3
Does it include other religions sufficiently?	1	5
Helps pupils understand Christian living	6	0
Is a catholic church teaching dominant?	2	4
Change necessary	4	2
Replacement with another	3	3
Is 2044 easy for pupils	6	0

GRADE 12 RESULT ANALYSIS FOR RE 2044 SYLLABUS AT CANISIUS

YEAR: 2000

<u>POINTS</u>	<u>DIVISION</u>	<u>NO. ATTAINED</u>
6- 24	1	73
25 – 32	2	18
33 – 40	3	12
41 – 53	4	03
54	Fail	00

A total of 106 pupils sat for the examination. 105 managed to get full certificate and one (1) got general Certificate of Education. The 105 who obtained full certificate represent 99.66% pass.

YEAR 2001

118 pupils sat for the examination. 113 pupils obtained full certificate, passing percentage 95.76%.

<u>POINTS</u>	<u>DIVISION</u>	<u>NO. ATTAINED</u>
6- 24	1	31
25 – 32	2	41
33 – 40	3	35
41 – 53	4	11
54	Fail	00

YEAR 2002

The researcher failed to get accesses to individual results for 2002. However, the passing percentage given was 93.04%.

YEAR 2003

111 pupils sat for the examination. 97 pupils obtained full certificate, passing percentage 87.39%.

<u>POINTS</u>	<u>DIVISION</u>	<u>NO. ATTAINED</u>
6- 24	1	39
25 – 32	2	28
33 – 40	3	25
41 – 53	4	18
54	Fail	01

Comparison of results for 2044 and 2046 would have been ideal but unfortunately 2046 has just been introduced at Canisius

REASONS FOR OFFERING 2046

For a very long time, Canisius High School has been offering 2044. However, 2003 saw one class writing their 2046 syllabus. The reasons for such an offer were:

- i. There are many books and teaching materials in 2046 compared to 2044.
- ii. The school had now two teachers who could handle 2046

From the research, Syllabus 2044 promotes a Christian way of life or ethos. It was found out that 50% content is Christian, 20% ART, and 30% for Exclusive promotion of Christian moral and spiritual values in schools where some of the pupils are Muslims, Hindus, Zambian traditionalists, Bahai, Buddhists or even secularists.

It is evident enough that 2044 helps pupils to become more Christian as evidenced in the research where 88% of respondents agreed that it does so. However, the research revealed that the syllabus 2044 is not more Catholic than any other religious denomination, as Mujdrlica (1995) assumes. The fact that pupils regardless of their religious affiliation are required to attend some compulsory church services based on the Catholic faith practices and traditions at these schools does not mean that the RE syllabus 2044 is more Catholic. Catholic practices and values must be distinguished from academic R.E. teaching. The research revealed, that the pioneers of R.E. teaching are Catholics and hence the feeling that it is Catholic biased. Like many other school subject syllabuses, 2044 has developed a number of educational problems. For example, according to Mujdrlica (1995:46) R.E. 2044 is one sided. It uses the life themes approach. It is therefore necessary to revise the R.E. syllabus 2044. The proposed overall objective of RE at Senior Secondary School level should

be religious literacy and maturity (MOE 1997). There is need for a syllabus calling for greater depth, greater relevance, and greater courage in facing religious and moral dilemmas.

The on going revision of syllabus 2044 is meant to make the subject even more educational and pluralist. Exclusive teaching of Christian scriptures as in current syllabus 2044 would be going against the aim of Religious Education which, as stated earlier is to enable pupils to appreciate Christian, Hindu, indigenous and Muslim spiritual, moral and religious values and behaviour based on them. Perhaps even more importantly, it would be going against the Zambian constitution which gives other religions the legal right to exist and consequently, the right to be considered in government and grant aided schools.

CHAPTER 5

5.0. ANALYSIS OF RESULTS

According to Hornby (2000:396), the word 'evaluate' means "to form an opinion of the amount or quality of something after thinking about it carefully". The researcher after analysing the data made judgements based on solid evidence about the quality of syllabus 2044. The information is largely empirical data from 52 respondents from the two schools. Therefore, the research method used in this evaluation is to a great extent interview and participant observation.

RE is an optional subject in the senior section of the secondary school in Zambia. At Canisius and Chikuni Girls secondary schools, RE syllabus 2044 is a popular course to pupils because the passing rate is averagely above 75%.

Among the 52 respondents from the two schools, the research revealed that 44 of them agreed that the subject has helped them to develop spiritually, morally and intellectually. In other words, pupils felt it has helped them to be responsible and mature people. However, relating to social life, much needs to be desired if what pupils claim to be getting from syllabus 2044 is true. The research is not judging the behaviour of the products of this course because if it were so as claimed, society would experience less evils committed and reduction in the spread of the HIV/AIDS pandemic. It would indeed be wrong to judge their performance in the community to show their maturity. As one pupil pointed out " I am mature because I behave well at school and home".

The research further revealed that 2044 content stimulates pupils spiritually and moral growth through biblical aspects of pupils and community life.

However, it must be made clear that RE including 2044 is meant for all children in the class regardless of their particular religious affiliation. Many questions do arise if the products of 2044 are only those who have Christian spiritual growth. Questions such as: “Is 2044 satisfactory to teach RE in Zambia basing on the aim of religious Education as provided national for by the education policy” Educating our future. This is because appreciation of spiritual, moral and religious values and behaviour is drawn from the four main religious traditions in Zambia (namely: Christianity, Hinduism, Islam and Indigenous Zambian beliefs).

The majority of teachers and former pupils, (about 75% interviewed) agreed that this syllabus 2044 is still satisfactory for teaching RE, even though what is seen as Bible memorisation needs to be changed. It becomes difficult for pupils to remember words as they appear in the bible. This discourages a non-believer and non-Christian. A non-Christian would find it difficult to write Bible passages exactly as they are in the Bible. The research further revealed that syllabus 2044 is easy for pupils because it deals with real life themes *which are direct with pupil's experiences. It is also very clear from the passing percentage that 2044 was easy for pupils.* For example the results for 2000, 99.06% was scored. In 2001 there was 95.76%. While in 2002, 93.04% and in 2003 the score was 87.39%. These percentages are very high. The syllabus is more of real life situation. This is manifested in the ‘Present situation’ perspective about ‘African living here and now’ of the lesson development. According to a teacher at Canisius, Mr. Nzila- Acting Deputy Head, “2044 is more of real life situation, daily Christian life and more practical because the majority of pupils are Christians”. The researcher further found out that by

constantly learning Christianity at Canisius and Chikuni Girls High Schools, there is an un intentional indoctrination of pupils into the Christian faith. It therefore means that 2044 used in the two schools enhances indoctrination. Since Zambia is a Christian nation, 2044 helps pupils to develop and grow in the Christian faith which is in line with government policy. The syllabus is experiential because the starting point is always pupil's experiences of modern society, traditional culture and Christian community. One of the strength of syllabus 2044 is that it is contextual because it starts from local culture and development based on social justice. The research revealed that pupils enjoy learning 2044 because it is action oriented. According to one boy respondent, "it is easy because we learn it at church and most pupils pass it at grade 12". The researcher further found out that teachers are not able to teach all the fifteen (15)-sub -themes at senior level. A teacher at Canisius, Mr. Njame, said, "One of 15 sub-themes, only 10 are covered in preparation for the final grade 12 examinations. The other 5 are left out each year". The reason for this is to decongest the pupils work load.

CHAPTER 7

CONCLUSION

This critical evaluation of RE syllabus 2044 undertaken at the two Catholic schools has shown that according to national standard, RE, is not bad at all. Religion is quite a very important factor in Zambian culture. Secondary school education needs Christianity and other religions through RE to produce fully developed and educated young people. From the RE Grade 12 results and responses from both teachers and pupils of both schools the evaluation has shown that RE 2244 syllabus is still popular in these schools and so it should be the case for the rest of schools in Zambia. It is possible that the syllabus can continue and remain popular going by the performance revealed. However, there are elements that requires changing as suggested in the report. The strengths of the syllabus outweigh the weaknesses. The strengths of the RE curriculum are a concern for our youths and society at large. Our boys and girls need to know how useful or destructive religion can become. According to Simuchimba, (2001:17) fairness to education means that the syllabus and the RE teacher take pupils experiences as the starting point, equally expose him/her to the existing religious belief systems in society, help him/her to discern good bad religious beliefs and practices, and leave him/her to make an autonomous choices of which beliefs and values to live by. This can be possible as suggested if it involves teaching.

CHAPTER 7

6.0. RECOMMENDATIONS

These recommendations arise from the research findings and serious considerations of responses.

1. There is need to replace syllabus 2044 with another because it is more Christian. This overwhelming Christian content of the syllabus is contrary to the main aim of RE, in Zambia.
2. If this syllabus is kept, there is great need to revise it and apply the insights or the psychology of development to RE so that it suits pupils' stage of development and challenge for further growth.
3. If RE syllabus is to be retained, it needs to be rewritten to accommodate all religious beliefs equally. This will enable the accommodation of other non-Christian believers in RE.
4. Syllabus 2044 is necessary because it covers 'life-themes' which are cultural to Zambian society. In the life themes approach, reference to the four main religious traditions needs to be encouraged.
5. If the syllabus 2044 has to have some content changed, the traditional beliefs and values need to be kept because they contribute towards the moral and spiritual development of young people.

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APPENDIX A

QUESTIONNAIRE (FOR TEACHERS)

INSTRUCTIONS

- Tick all the responses in the appropriate box.
- Fill in the blank spaces provided where applicable

PART A

PERSONAL DATA

1. Sex:	Male	<input type="checkbox"/>	Female	<input type="checkbox"/>
2. Age:	Below 20			<input type="checkbox"/>
	Between 20 – 25			<input type="checkbox"/>
	Between 26 – 30			<input type="checkbox"/>
	Above 30			<input type="checkbox"/>
3. Marital status:	Single			<input type="checkbox"/>
	Married			<input type="checkbox"/>
	Divorced			<input type="checkbox"/>
	Widowed			<input type="checkbox"/>
4. Occupation:	Teacher			<input type="checkbox"/>
	Parent			<input type="checkbox"/>
Student:	Grade 10			<input type="checkbox"/>
	Grade 11			<input type="checkbox"/>
	Grade 12			<input type="checkbox"/>
5. Religious Denomination:	Catholic			<input type="checkbox"/>
	S.D.A			<input type="checkbox"/>
	New Apostolic			<input type="checkbox"/>
	Interdenominational			<input type="checkbox"/>
	Other Churches			<input type="checkbox"/>

PART B: GENERAL INFORMATION

1. Have you ever taught RE syllabus 2046? Yes/No
2. For how long have you taught syllabus 2044?
3. Do you think syllabus 2044 is satisfactory for teaching RE? Yes/No
4. Is syllabus 2044 suitable for non-Christian pupils? Yes/No
5. Does the syllabus 2044 sufficiently include other religious such as Islam, Hinduism and Buddhism? Yes/No
6. Does the content in 2044 stimulate pupils' spiritual and moral growth?
 Yes/No
7. How does it stimulate pupils' spiritual and moral growth?
.....
.....
8. Does 2044 help pupils to understand Christian living? Yes/No
9. Do you think pupils are happy in the way the Bible Readings are dealt with in 2044? Yes/No
10. Why do you think so?.....
.....
.....
11. Is there any single church that seems to be dominating syllabus 2044?
 Yes/No
12. Which church is dominant?.....
13. If you have ever taught other RE syllabuses (2046, or Junior syllabus), do you enjoy teaching 2044 more than the others? Yes/No
14. What interests you about syllabus 2044?.....
.....
15. Is there anything that you would want changed in syllabus 2044? Yes/No
16. What would you want changed?
.....
.....
17. Would you want this syllabus replaced by another? Yes/No

18. Why would you want it replaced?.....

.....
.....

19. Does this syllabus bring learners closer to Christianity? Yes/No

20. Does the church running this school influence your teaching of RE syllabus 2044? Yes/No

21. If you were in a government school, would you teach 2044 the way you do in this church run school? Yes/No

22. Starting point in teaching 2044 is always pupil’s experiences of modern society traditional culture and Christian Community. However, the pupils are then to judge these experiences according to the Bible. Is this not teaching doctrine? Yes/No

23. Does the syllabus give freedom to pupils and make them aware that with their Christian understanding and action they can change this world and make it a better place? Yes/No

24. Is the passing rate between 80 – 100% in this course? Yes/No

25. Given a choice, would you follow 2044 instead of 2046?

26. What is your general impression of 2044?
.....
.....

27. Do you think this syllabus is more appropriate for church run schools than public schools? Yes/No

28. From the previous grade 12 final results, do you think this course is easy or difficult? Yes/No

29. Why?.....
.....
.....

APPENDIX B

QUESTIONNAIRE (FOR PUPILS)

INSTRUCTIONS

- Tick all the responses in the appropriate box.
- Fill in the blank spaces provided where applicable

PART A PERSONAL DATA

3. <i>Sex:</i>	Male	<input type="checkbox"/>	Female	<input type="checkbox"/>
4. <i>Age:</i>	Below 20			<input type="checkbox"/>
	Between 20 – 25			<input type="checkbox"/>
	Between 26 – 30			<input type="checkbox"/>
	Above 30			<input type="checkbox"/>
3. <i>Marital status:</i>	Single			<input type="checkbox"/>
	Married			<input type="checkbox"/>
	Divorced			<input type="checkbox"/>
	Widowed			<input type="checkbox"/>
4. <i>Occupation:</i>	Teacher			<input type="checkbox"/>
	Parent			<input type="checkbox"/>
<i>Student:</i>	Grade 10			<input type="checkbox"/>
	Grade 11			<input type="checkbox"/>
	Grade 12			<input type="checkbox"/>
5. <i>Religious Denomination:</i>	Catholic			<input type="checkbox"/>
	S.D.A			<input type="checkbox"/>
	New Apostolic			<input type="checkbox"/>
	Interdenominational			<input type="checkbox"/>
	Other Churches			<input type="checkbox"/>

PART B:

GENERAL INFORMATION

- 1. Does the subject help you to become more Christian? Yes/No
- 2. Is your teacher of RE a Christian? Yes/No
- 3. Is your teacher a Catholic? Yes/No
- 4. Does your teacher of RE encourage you to his/her church? Yes/No
- 5. Does the RE syllabus 2044 fully deals with other religions (Islam, Hinduism, Buddhism and Christianity)? Yes/No
- 6. Is it true to say the RE syllabus is more Catholic in nature than any other church? Yes/No
- 7. Are you happy in the way syllabus 2044 deals with Bible readings?
Yes/No
- 8. Does the syllabus 2044 give you room to understand the Bible? Yes/No
- 9. If given chance, would you like syllabus 2044 replaced? Yes/No
- 10. Does the syllabus deal with issues of the youth peer pressure (moral behaviour)? Yes/No
- 11. Does the syllabus 2044 help you to be possible and mature people?
Yes/No
- 11b. How
-
-
-
-
- 12. Do you learn something to help you in future? Yes/No
- 13. Do you think non-Christian pupils would enjoy learning this subject?
Yes/No
- 14. Is RE one of your favourite subjects? Yes/No
- 15. Has the teacher himself or herself told you the church he/she belongs to?
Yes/No
- 16. Have you been doing very well in RE tests at senior level? Yes/No
- 17. Does the teacher at times talk about how good his/her church is? Yes/No
- 18. Is RE 2044 an easy subject for you? Yes/No
- 19. Why?.....
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