

**THE ROLE OF RELIGIOUS EDUCATION IN PROMOTING
DEMOCRACY AND HUMAN RIGHTS IN SELECTED SECONDARY
SCHOOLS IN KABWE DISTRICT OF ZAMBIA**

BY

MWENYA CHIMFWEMBE

**A Dissertation Submitted in Partial Fulfillment of the Requirement for the
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DEDICATION

This work is dedicated to my late brother, Chileshe Mwenya, for his earnest support and inspiration in my studies; he always wanted the best education for me. I will always treasure your support.

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DECLARATION

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

Signed.....

Date.....

APPROVAL

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

Examiner 1

Dr. Farrelli Hambulo

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

Examiner 2

Dr. Judith Ilubala-Ziwa

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

Examiner 3

Prof. Austin M. Cheyeka

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

Chairperson Board of Examiners

Dr Patricia Nalube

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

Supervisor

Dr. Melvin Simuchimba

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

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ABBREVIATIONS

CDC	Curriculum Development Centre
MoE	Ministry of Education
MOGE	Ministry of General Education
ODIHR	Office of Democratic Institution and Human Rights
OHCHR	Office of the United Nations High Commissioner for Human Rights
RE	Religious Education
UN	United Nations
UNESCO	United Nations Educational Scientific and Cultural Organisation

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ABSTRACT

This study investigated the role of RE in the promotion of democracy and human rights in schools and focused on selected secondary schools in Kabwe district. The first objective was to establish what was taught on democracy in secondary school RE syllabuses. The second objective was to establish what was taught in secondary school RE syllabuses concerning human rights. The third objective was to explain how secondary school RE promote democracy while the fourth objective was to explain how secondary school RE promote human rights. The study used the descriptive design and qualitative strategy in order to fully address issues raised by the research questions. Purposive sampling, systematic random sampling and stratified sampling techniques were used to select teacher respondents, learners from the single sex school and learners from the co-education school, respectively.

A mixed data collection strategy was employed to allow methodological triangulation to achieve greater validity and reliability. Document analysis of the RE syllabuses 2044 and 2046 was done. In addition, semi-structure interviews were carried out with teachers. Focus group discussion was used with the pupils. The researcher also observed actual classroom teaching of RE lessons.

The major findings of the study were that democratic and human rights values such as accountability, respect, tolerance, freedom of expression, justice, responsibility and freedom of choice were taught in both syllabuses 2044 and 2046 at senior secondary level. The role of RE in promoting democracy was to teach learners knowledge regarding democracy which touches on respect, accountability, tolerance, responsibility, freedom of expression, fairness so that they may break the silence, be free to question certain beliefs and practices but also respect others people's democratic rights. Furthermore, the role of RE was to transform learners' thinking through teaching them human rights values that may empower them to enjoy and exercise their rights and respect and uphold the rights of others.

The study concluded that some democratic and human rights values were taught in senior secondary schools in Kabwe district. RE provides a conducive environment for inculcation and development of a sense of respect for others, justice, responsibility and tolerance in learners. These values can help the learners to respect their own and other people's rights both at school and in society.

Based on the foregoing findings, the study recommended that there should be more emphasis on human rights and democracy in RE so that religious pluralism and respect for different beliefs and values may be promoted and that learners can gain better awareness of governance issues in society.

Key Words: Religious Education, Democracy and Human Rights

CHAPTER ONE

INTRODUCTION

1.1 Introduction

This chapter discusses the background to the study, statement of the problem, purpose of the study, objectives, research questions, the significance of the study, the conceptual framework for the study, as well as definition of key terms.

1.2 Background

Since Independence in 1964, Zambia as a country has developed into an increasingly democratic, multi-cultural and multi-faith society. In response to the changes in society, the 1977 Education Reforms brought about three Religious Education (RE) syllabuses. One was designed for junior secondary school and the other two (2044 and 2046) for high schools. Through these reforms RE was made pluralistic with the inclusion of Islam, African Traditional Beliefs and Hinduism. RE was officially called Spiritual and Moral Education. Its aim was to enable pupils to appreciate spiritual, moral and religious values and behaviors based on these four main religious traditions (MoE, 1977). Spiritual and Moral education included aspects of philosophy of Zambian Humanism.

In 1995, the basic education RE syllabus was revised and incorporated current national issues such as human rights, democracy, HIV and AIDS, gender, environmental education and health education. The changes in the syllabus reflected the Ministry of Education's desire to make the school curriculum more relevant, (CDC, 1995). In 1996 the third national education policy called *Educating Our Future*, was introduced by the state (MoE, 1996). It recommended the practice and promotion of values of liberal democracy and human rights in education. This meant that all curriculum subjects especially the social sciences including RE were supposed to promote knowledge, values and attitudes of democracy and human rights in their syllabus, content and methodological approaches. However, the extent to which subjects like RE have promoted democracy and human rights values in schools is unclear.

1.3 Statement of the Problem

In a democratic, pluralistic and multi-faith country like Zambia, the state through the education system aims to promote, among other attitudes and values, democracy and respect for human rights (Simuchimba, 2005). However, the role of RE in helping to promote democratic values and human rights in schools in Zambia has not been adequately investigated. This has created a gap which this research intended to fill. If this study is not carried out, the role of RE in promoting democratic values and human rights in senior secondary school will not be known and consequently there will be no policy and other interventions to ensure that the subject is contributing to the attainment of intended goals and aims of the education system.

1.4 Purpose of the Study

The main purpose of the study was to investigate the role of RE in promoting democracy and human rights in Zambian secondary schools. This investigation focused mainly on selected secondary schools in Kabwe.

1.5 Objectives

The specific objectives of this study were as follows:

1. To establish what is taught on democracy in secondary school RE syllabuses.
2. To establish what is taught on human rights in secondary school RE syllabuses.
3. To explain how secondary school RE syllabuses promote democracy.
4. To explain how secondary school RE syllabuses promote human rights.

1.6 Research questions

1. What is covered on democracy in secondary school RE syllabuses?
2. What is taught on human rights in secondary school RE syllabuses?
3. How do secondary school RE syllabuses promote democracy?
4. How do secondary school RE syllabuses promote human rights?

1.7 Significance of the Study

It is hoped that the findings of this study will help RE educators and researchers to appreciate the role of RE in the promotion of democracy and human rights in Zambia. The study might further help Ministry of General Education and curriculum specialists to design RE syllabuses which deal with issues of democracy and human rights more effectively. The findings will also add to the already existing literature on the role of RE in Zambian society.

1.8 Delimitation of the Study

The study was restricted to secondary schools in Kabwe and was conducted at Angelina Tembo Girls, Raphael Kombe and Bwacha secondary schools.

1.9. Conceptual framework

A conceptual framework is a research tool intended to assist a researcher to develop awareness and understanding of the situation under scrutiny and to communicate this (Kombo and Tromp, 2006). In addition, a conceptual framework contributes to a research study by identifying research variables and clarifying their relationship (Chalmers, 1982). The major concepts in the topic of study were Religious Education, Democracy and Human Rights.

Currently human rights are less emphasised while democracy is poorly advocated in secondary school RE. So this scenario guided the study in highlighting the unclear emphasis of human rights values and the poor teaching or presentations of democratic values both in data collection process and analysis and interpretation of the data. It was hoped that through the findings of this research study human rights could be more emphasised and democracy would be more strongly advocated so that religious pluralism and respect for different beliefs are more effectively promoted and that learners could gain better awareness of governance issues in society. The conceptual framework has been illustrated in figure 1.

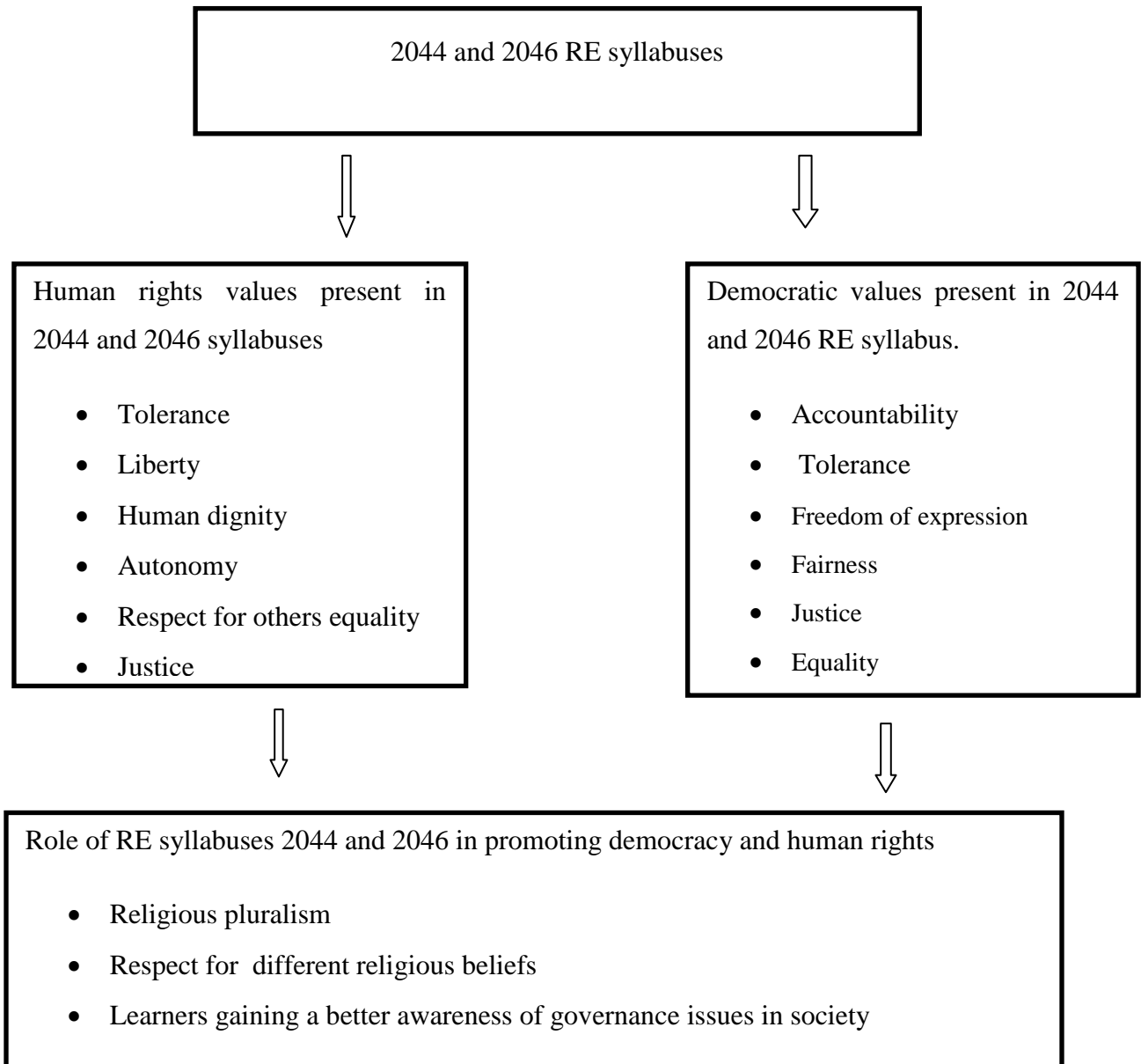


Figure 1: Conceptual Framework.

1.10 Operational Definition of Terms

The operational definition of terms explains the context in which the key words in the research study are supposed to be used. This is due to the fact that words may mean different things depending on the situation. In this research study, the following key terms need to be operationally defined:

Democracy: Has roots in the Greek city states. Etymologically, it is made up of two Greek words. “Demo” means people and “Kratos” means rule. It is therefore interpreted as the rule of the people (Babarinde, 1994). Chepkwony (2003:100) defines democracy as a way of life governed by a set of rules, laws and guidelines with which a particular school community identifies it. In this study, democracy will mean the inalienable right of all human beings, including learners without distinction of gender, race, nation, or class, to make the decisions that determine their daily lives and future prospects.

Human rights: May generally be defined as those rights or entitlements which are inherent in our nature and without which we cannot live as human beings (UN, 2004). Human rights allow us to develop fully and use our human qualities, our intelligence, our talents and conscience and to satisfy our spiritual and other needs. Rights are the fences around the field where the individual may act, speak, worship, associate or accumulate wealth, for example without restriction by positive action of either other persons or the state (Hellenbach, 1983). In this study, human rights refer to claims which every human being is entitled to have and enjoy by virtue of one’s humanity without distinction on such grounds as race, sex, colour, national origin religion, and language or social status.

Promote: Generally, this term means to help something to happen or develop. In this study, the term refers to how RE as a curriculum subject contributes to the growth of human rights and democracy among secondary school learners and therefore in Zambian society.

Role: Generally, “role” refers to the responsibility of someone or something in an action or event. In this study, the term means actions and activities assigned to RE as a curriculum subject in the promotion of the values of democracy and human rights.

1.11 Structure of the Dissertation

This dissertation is divided into six chapters. Chapter One gives the background information on the study. Chapter Two reviews different literature related to the study. Chapter Three discusses the methodological approach used in the study. Chapter Four presents the findings of the study. Chapter Five discusses the findings of the study. Lastly, Chapter Six concludes and gives recommendations of the study. Additionally, the Chapter also suggests topics or issues for further study or research.

In conclusion, this chapter has discussed and explained the background to the study, the statement of the problem, research objectives, research questions, significance of the study, and the conceptual framework, operational definitions of the key terms in the study have also been given. The next chapter reviews the literature related to the study.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

In this chapter literature related to the study was reviewed and discussed under the following headings: Democracy, Education for democracy, human rights, Education for human rights, Religious Education, Democracy and Religious Education globally, Democracy and Human Rights in Africa and Religious Education, Democracy and Human rights in Zambia. These provided the background upon which the study was based.

2.2 Democracy

Johari (2007) highlighted the moral point of democracy, which is to make the character of a person noble. This is because it inculcates in them the feelings of hard work and enterprise. Therefore, sharpening their sense of responsibility and patriotism. He also said that it makes them self-reliant and entuses them to undertake big projects for the development of the country. Johari (2007) suggested that democracy should be appreciated from education point of view. This is because every form of government gives some kind of political education and training to its people. In other words, people are inspired to understand the implications of terms like rule of law, justice, respect, accountability and so on.

The foregoing discussion is very important to this study because it touches on some of the values like justice, accountability, rule of law and respect which the current study intends to explore. However, my study is different as it looks at the role of RE in promoting democracy and human rights.

Democracy is a highly subjective value-laden and emotive, yet one of the most commonly used terms by both politicians and non-politicians. Etymologically the term means rule by the people. One may understand rule to mean the exercise of power, authority and influence in society. Masilo (2003) and Ongong'a (2003) point out that democracy is an attitude and a value at same time. It is conceived as an attitude because it is a way of doing things that describe our own self-evaluation and how we perceive those with whom we value. As a value, then democracy is

concerned with what a political system ought to be, it is thus an ideal method of governance. He further said that, the word democracy is one of the most widely used terms of the political vocabulary. This vital concept, through its trans-cultural dimension touches the very fundamentals of the life of human beings in society. Ongong'a generally assumed that democracy had its origin in secular society. Ongong'a further argued that a democratic way of life is a genuine religious way of life. All religions possess in their teachings the main principles of democracy. RE includes among other things justice, freedom and fairness. RE has an important role in cultivating these moral values which are in turn necessary for democracy to thrive. In addition, democracy is built on tenets which include human rights, the right to vote, rule of law, and freedom of expression. These rights in themselves can neither guarantee the proper behaviour nor create a conducive environment for the practice of democracy. They are mere instruments that enable people to live in dignity, freedom and responsibility.

The foregoing study by Ongong'a is very important to my study in the sense that it touches on tenets of democracy such as human rights, freedom of expression which my study intends to explore, However, Ongong'a's study concentrate on the origin of democracy, which he acknowledged that it originated in the secular society, my study goes further by incorporating the role of RE in promoting democracy and human rights in secondary schools.

Kapur (2000) describes the term democracy as being derived from the Greek words, *demos* and *krato* the former meaning the people and the latter power. Democracy thus means power of the people. Among other things he noted that democratic government aims at justice and happiness. Justice because no man or class or group will be strong enough to wrong others, happiness because each man judging best what is for his good, will have every chance of pursuing it. This is because a democratic society is a society of free, equal active and intelligent citizens. Therefore, each man chooses his own way of life for himself and willing that others should choose theirs. In other words, the brotherhood of man is the basis of a democratic society and all its members stand equal in the common fraternity.

The foregoing discussion is very important to my study as it brings to light some of the values of democracy like justice and freedom which this study intended to explore. However, my study is different as it looks at the role of RE in promoting democracy and human rights in secondary schools.

Christiano (1996) refers to democracy as a method of group decision making characterised by a kind of equality among the participants at an essential stage of the collective decision making process. Decisions that are made for groups through the democratic process and that are binding on all the members of the group. He further said democracy covers a lot of different kinds of groups that may be called democratic. Democracy can be exhibited in families, voluntary organisations, economic firms, as well as states and transnational and global organisations. In addition, democracy tends to get people to think carefully and rationally more than other forms of rule.

Christiano's definition of democracy is very important to this study because it will provide a wider view of the word which the researcher intends to explore. However, this study is different from Christiano's study because it goes beyond by finding out the role of RE in promoting democracy and human rights.

Sen (1999) gave an epistemologically thought on democracy, which he claimed was the best decision-making method on the grounds that it is generally more reliable in helping participants discover the right decisions. He also argued that since democracy brings a lot of people into the process of decision making, it can take advantage of many sources of information and critical assessment of laws and policies. Democratic decision-making tends to be more informed than in other forms of decision making about the interests of citizens, and the causal mechanisms necessary to advance those interests. He further said that the broad based discussion typical of democracy enhances the critical assessment of the different moral ideas that guide decision-makers.

The foregoing study is very important to my study as it brings to light some of the issues such as participants discovering right decision and critical assessment of the different moral ideas which my study also intends to investigate. However, my study will go further by looking at what RE can do in order to promote democracy and human rights.

2.3 Education for Democracy

Democracy is important in education. In fact, learners are the central focus of the school system and should be involved in decision making in schools. Treslan (1986) suggested that pupils represent a significant human component within a microcosm society. He further argued that pupils have been on the receiving end of the stick, that they have been recipients of administrative decision making.

Treslan's discussion is similar to the current study because it talks about pupils who are also the target population in this study. However, my study will specifically look at what RE can do in promoting democracy and human rights.

Elster (2002) noted that democracy may enhance the moral qualities of learners. This is because when they participate in making decisions, they have to listen to others, they are called upon to justify themselves to others and they are made to think in part in terms of the interests of others. He also added that when learners find themselves in this kind of circumstance, they come genuinely to think in terms of the common good and justice. Therefore, democratic processes tend to enhance the autonomy, rationality and morality of learners. He further argued since these beneficial effects are thought to be worthwhile in themselves, they count in favour of democracy and against other forms of rule.

The foregoing study is very important to my study because it has brought to light the benefits of democracy such as autonomy, rationality and morality which RE advocates and what democratic process can achieve in general. However, my study is different as it specifically concentrated on the role of RE in promoting democracy and human rights.

Dewey (2009) noted that education is an enterprise with multiple aims. He added that it was time that we recognised the fact that education is not simply one agency with a specific purpose within an enormous bureaucracy. Among other things he highlighted ways in which the many aims of education can guide choices in organisational structure of the curriculum and pedagogy. He suggested that schools should address the needs of learners for satisfying lives through all three great dimensions of contemporary life, home and family, occupation and civic education both domestic and global.

Dewey's work is very important to my study as it brings to light the multiple aims of education. However, my study is different in that it looks at the role of RE in promoting democracy and human rights.

In his book, Noddings (2013) noted that democracy does not require individuals who are too deferential and too obedient and those who passively submit to authority. On the contrary, it needs people who act with self-discipline and have the drive to live with others in solidarity and compromise. He also said that teaching participatory skills is a continuation of education intellectual skills. Therefore, teachers should teach their learners how to act together to form common interest in solving conflicts. He added that turning an attitude into behaviour depends on the agreement between the attitude elements as well as on the habits and expectations of the individual and the existing environmental conditions. For example, a child who has never felt – identity in the family and whose has never been asked when making family decision.

The foregoing study gives the researcher a broader view of democracy which is one of the valuables this study intends to explore. However, my study is different as it will go beyond by looking at the role of RE in promoting democracy and human rights among learners in schools.

2.4 Human Rights

Betty (1995) gave a holistic approach to human rights education which opens possibilities for directly confronting the value issues raised by human rights problems in a context of global interrelationships. She suggested that issues of universal human rights were critically important topics in education today. Therefore, educators, scholars and activists should urge schools to promote awareness and understanding of human rights in education in their curricula from the earliest level of education.

The foregoing study is very important to my study as it provides theoretical background to the idea that issues of human rights are important to the education sector. However, my study is different as it will specifically look at the role of RE in promoting democracy and human rights.

The World Bank (1998) described the relationship between human rights and economic development. Violations of human rights prevent sustainable development which may retard genuine social-economic development. Therefore, creating the conditions for the attainment of

human rights is a central and irreducible goal of development. Thus the advancement of human rights is seen as particularly important for the world's poorest people, for without rights they are unlikely to escape poverty.

The foregoing data is very important to this study as it brings to light the contribution of human rights to the development of society. However, my study is different as it looks at the role of RE in the promotion of democracy and human rights in the secondary school.

The United Nations Development Programme (2000) noted that the international development community bases its support for human rights on the belief that rights are fundamental to development, both human and economic; so international concern for rights is not difficult to understand. Human rights enable people to improve their well-being because those who hold power have political incentives to respond to acute deprivations when the deprived make use of their political freedom to protest, criticise and oppose. In addition, the realisation of human rights, especially economic and social ones, depends on appropriate conditions. The UNDP looks at human rights as an intrinsic part of development and development means the realising of human rights. It shows how human rights bring principles of accountability and social justice to the process of human development.

The foregoing discussion is very important as it brings to light the general importance of human rights and also touches on some of the principles such as accountability and justice which the current study intends to explore. However, it also specifically looks at the role of RE in promoting democracy and human rights.

Smith (2007) defined human rights as claims to entitlements that are held to be morally defensible regardless of the law in any particular state. He added that, human rights are often thought to be universal and defensible for all people everywhere, regardless of local cultural and historical circumstances. Rights, demand that others should act in a particular way, or refrain from acting in ways which restrict the enjoyment of what is claimed such as freedom of speech, respect and so on.

The foregoing definition of human rights is very important to this study as it provides the meaning of human rights and also touches on values like freedom of speech and respect for others, which the current study intends to explore. However, my study is also different in that it

will go beyond by looking at the role of RE in promoting democracy and human rights among secondary school learners.

The United Nations (2004) noted that human rights are rights or entitlements that belong to an individual as a consequence of being human. They refer to a wider continuum of values or capabilities to enhance human agency and deduced to be universal in character. Generally, human rights are those rights which are inherent in our nature and without which we cannot live as human beings. The United Nations also pointed that human rights allow us to develop fully and be able to use our qualities, intelligence, talents and conscience and thus to satisfy our spiritual and other needs. Therefore, it is a common observation that human beings everywhere demand the realisation of diverse values or capabilities to ensure their individual and collective wellbeing.

The UN's definition of human rights is very important to this study because it will give the researcher a wider view of the meaning of the concept of human rights. However, my study will go further by looking at the role of RE in promoting democracy and human rights, among learners who are the future citizens of the country.

Encyclopedia Britannica (2009) suggested that the denial of human rights is not only an individual and personal tragedy but also creates conditions of social and political unrest, sowing the seeds of violence and conflict within and between societies. Unfortunately, this demand is often frustrated by social as well as natural forces resulting in exploitation, oppression, persecution and other forms of injustices. It was also observed that human rights extend in theory to every person on earth without discrimination.

The foregoing views are very important to my study because they will give the researcher background information on the consequences of not respecting human rights. However, my study goes beyond by looking at what RE can do in order to promote democracy and human rights.

Office of the United Nations High Commissioner for Human Rights (2003) observed that the promotion and protection of human rights is mainly addressed at the international, regional and national levels. Human rights however, are universal legal guarantees which belong to all human beings and which protect individuals and groups from action and omission that may affect fundamental human dignity.

The foregoing observation is very important to my study because it touches on key issues concerning human rights such as their being universal and belonging to every individual. It is partly on these issues that the current study will be built. However, the current study is different as it will look at the role of RE in promoting democracy and human rights.

Human rights Global reality summits (2017) define human rights as basic rights and freedoms that belong to every person in the world from birth until death. They apply regardless of where you are from, what you believe or how you choose to live your life. They can never be taken away. These basic rights are based on values like dignity, fairness, equality, respect and independence

The foregoing definition is very important to my study as it touches on some of the values like fairness, dignity, respect and equality which this study intends to explore. However, my study is different as it will go beyond by looking at the role of RE in promoting democracy and human rights.

2.5 Education for Human Rights

UNESCO (1968) describes the role of education in Article 26 of the Declaration for human rights. It states that education shall be directed to the strengthening of respect for human rights and fundamental freedoms. It shall further be directed towards promotion of understanding, tolerance, and friendship among all nations, racial or religious groups, and further the activities of the United Nations for maintenance of peace. UNESCO suggested that the principles of human rights should ideally be reflected in all the daily operation of school life and in the relations between teachers and pupils as well as between members of the two groups. UNESCO added that a favourable atmosphere would do much to form attitudes essential to an understanding of problems of human rights. Therefore, school education can and very often does, go further than this, helping to establish an intellectual basis through teaching about the historical development of human rights and their significance in modern society. In the secondary school, learners are challenged to acquire a grasp of the ethical argument for human rights based on knowledge of attempts through history to establish them. This can be achieved through the introduction of the principles of the Declaration on Human Rights at all levels of school education.

The foregoing study is very important to my study as it touches on the principles of human rights which should be reflected in all the daily operations of school life and in the relations between teachers and pupils. This is partly what the current study intends to explore. However, the current study is also different as it specifically looks at the role of RE in promoting democracy and human rights.

In his book, Shiman (1986), noted that human right education engages the heart as well as the mind. He also challenged learners to ask what human rights mean to them personally and to translate caring into informed non-violent action. Shiman added that human rights should promote understanding of complex global forces that create abuse as well as the way in which abuse can be abolished and avoided.

This work by Shiman is very important to my study as it gives the researcher a wider view on the historical development of human rights education in the USA. However, my study is different as it will look at the role of RE in promoting democracy and human rights in secondary schools in Zambia.

The United Nations (2004) suggested that human rights education does not only mean teaching and learning about human rights, but its fundamental role is also to empower individuals to defend their own rights and those of others. This empowerment constitutes an important investment for the future, aimed at achieving a just society in which the human rights of all persons are valued and respected. Research has shown that learners sometimes suffer from a lack of confidence that limits their ability to socialise with others. This makes it difficult for them to care about other people's rights. Consequently, teaching human rights could require going back to the beginning and teaching confidence and tolerance first.

The foregoing discussion is very important to my research study because it touches on key issues such as the meaning of human rights education, its fundamental role and the outcomes of not taking into consideration education for human rights, which the current study will also explore. However, my study will further look at the role of RE in promoting democracy and human rights among learners.

The OHCHR (2003) acknowledged that the fact that the Universal Declaration of Human Rights and the Convention on the Rights of the Child have virtual global validity and applicability is

very important for teachers. By promoting universal human rights in the classroom standards, the teacher can honestly say that he or she is not preaching. This implies that teachers have a challenge to teach in such a manner that they respect human rights in the classroom and the school environment itself. They also noted that for learning to have practical benefits, learners need to also be aware of the environment that models them. This means avoiding any hypocrisy. Simplistically, hypocrisy refers to situations where what a teacher is teaching is clearly at odds with how he or she is teaching it. For instance, a teacher who introduces a topic on freedom of expression and at the same time shuts up pupils in the back row. In such circumstances, pupils will learn mostly about other power and considerably less about human rights. OHCHR further pointed out that as learners spend good time understanding a teacher's beliefs, a teacher who behaves unjustly or abusively will have little positive effect. Often because of a desire to please teachers, learners may try to mirror a teacher's personal views without thinking for themselves. This may be a good reason, for teachers not to express their own beliefs at the beginning of the lesson. Complex hypocrisy raises profound questions about how to promote human dignity of both learners and teachers in a classroom, school and within society at large.

The OHCHR's discussion is very important to the current study because it brings to light key issues like professionalism among teachers, promoting universal human rights in the classroom standards, learning to have practical benefits and also learners' awareness of the environment that models them. However, my study will further investigate the role of RE in promoting democracy and human rights.

The ODIHR (2012) admitted that sometimes controversial and sensitive subjects come up when students begin to examine human rights. Teachers need to remain constantly alert to students' discomfort and potential disagreement. Teachers should acknowledge that human rights necessarily involve conflicts of values and that students will benefit from understanding these conflicts and seeking to resolve them. Sometimes teachers meet resistance to human rights education on grounds that it imposes non-native principles that contradict and threaten local values and customs.

The foregoing discussion is very significant to my study as it brings to light the controversial and sensitive nature of human rights education and the need for teachers' alertness concerning students discomfort and potential disagreements, which is partly what the current study intends

to explore. However, my study goes beyond this by looking at the role of RE in promoting democracy and human rights.

The CDC (2013) advocates that learning institutions should integrate human rights across the curriculum by involving learners in activities and practices that expose them to human rights awareness. CDC further adds that provision of education in Zambia should be guided by the democratic principles of liberalisation, decentralism equality, equity, partnership and accountability. In realizing the aim of education and aspirations of Vision 2030, the Ministry of Education's desire is to design and develop a curriculum that produces a learner who is organised with some national attributes and values such as creativeness, innovativeness and productiveness connected to family, community, national and global development and who is capable of learning and living with others. The values emphasised in the *Education Curriculum Framework 2013* which can be associated with RE are equity and empathy, respect, tolerance, faith in God and love.

The CDC's advocacy is very important to this study as it brings to light the integration of human rights across the curriculum in all learning institution which the current study intends to explore. It also touches on key issues such as empathy, tolerance, faith in God and love, which RE advocates. However, my study will specifically look at the role of RE in promoting democracy and human rights among pupils in secondary schools.

2.6 Values related to Democracy and Human Rights

Ongong'a (2003) noted that democracy is built on tenets which include human rights, the right to vote, rule of law, and freedom of expression which are mere instruments that enable people to live in dignity, freedom and responsibility. He further argued that good education requires that all learners are informed by fundamental democratic principles underpinning human rights

Ongong'a's study is very important to my study as it touches on some of the values my studies intend to explore. However, my study is different as it will look at the role of RE in promoting democracy and human rights in secondary schools.

The United Nations (2004) argued that without the appeal to human rights, democratic champions would have to argue the desirability of values such as equality and freedom of speech

across the often incomparable circumstances of the world's societies, rather than asserting that such benefits just inherently flow from human existence.

The United Nation's study is very important to my study as it brings to light values such as equality and freedom of speech. However, my study is different as it will look at the role of RE in promoting democracy and human rights in senior secondary schools.

2.7 Relationship between Democracy and Human Rights

According to ODIHR (2012) human rights and democracy are inextricably linked. A truly democratic society is one in which all human rights are respected and protected. It is core democratic concepts such as the rule of law, non-discrimination and universal suffrage that in turn promote human rights. Human rights operate to limit the laws, policies and practices that can be pursued by governments, irrespective of the way in which those governments achieved and continue to maintain power.

ODIHR also admitted that education for democracy and human rights education are closely inter-related and mutually supportive. They differ in focus and scope rather than in goals and practices. Education for democratic citizenship focuses primarily on democratic rights and responsibilities and active participation in relation to the civic, political, social, economic, legal and cultural spheres of society. On the other hand, human rights education is concerned with the broader spectrum of human rights and fundamental freedoms in every aspect of people's lives.

The foregoing discussion is very important to the current study because it will provide the researcher with background information on the relationship between democracy and human rights, which are among the key variables in the study. However, my study also goes beyond ODIHR's discussion by looking at the role of RE in promoting democracy and human rights in secondary schools, thereby contributing to promotion of democracy in Zambian society.

At the 1993, World Conference on Human Rights, the member states of the UN affirmed that democracy, development and respect for human rights and fundamental freedoms were interdependent and mutually reinforcing. Democracy was based on the freely expressed will of the people to determine their own political, economic, social and cultural systems and their full participation in all aspects of their lives. In the context of the above, the promotion and

protection of human rights and fundamental freedoms at the school, national and international levels should be universal and conducted without conditions attached.

The 1993 World Conference on Human Rights' affirmation is very important to my study because it will give me a broader view on democracy and human rights. However, my study will specifically look at what RE can do in promoting democracy and human rights.

2.8 Religious Education, Democracy and Human Rights Globally

Jackson (2002) gave a report on how school education in religion can facilitate the promotion of tolerance and non-discrimination with regard to freedom of religion or belief. Jackson reported that the treatment of religious diversity and religious tolerance in schools involves a range of issues including that of pedagogy. However, Jackson focused the scope of school education in religion where he highlighted the extent to which school covers religion. Jackson gave the example of England and Wales where citizenship education has been used to explore issues of religious diversity and religious discrimination since 2002. One of the reasons for inclusion of citizenship education was to promote social cohesion. Jackson admitted that it was too early to evaluate the impact of citizenship education in England and Wales. Jackson also looked at different types of state funded schools. The stakeholders involved in formulating policy and designing syllabuses as well as the nature of religious plurality.

This study is a report on what happened in England and Wales and why religion was included in education. This is relevant to my study because it will provide some historical data on how school education in religion can facilitate the promotion of tolerance and non-discrimination with regard to freedom of religion or belief as a human right.

In his article entitled, "Human Rights and Religious Education: Some Postcolonial Perspectives," Gearon (2002) discussed the role of RE in promoting a new human rights culture in the UK and globally. Gearon's research was partly derived from the implementation of the Human Rights Act in the UK and other international human rights legislation such as the Universal Declaration of Human Rights and the International Covenant on Civil and Political Rights. He acknowledged the accessibility of non-technical guides to human rights and the United Nation's machinery which tries to uphold human rights at the international level. Gearon, among other things, noted the 1993 UN conference at Vienna which reviewed global progress on

human rights. He further argued that five years later, on the fiftieth anniversary of the 1948 declaration, the UN High Commission presented a formal report outlining key issues for the global community. This symposium brought to light the gap that continues to exist between the promise of human rights and their reality in the lives of people. However, the historical landmark in the UK law was the Rights Act (1998) which from October 2000 brought into direct effect within UK law the 1950 European Convention on Human Rights. In this international context, education was regarded as a crucial context for the promotion of human rights. Gearon went on to point out that Religious Education had the particular potential to address and promote all generations of human rights, civil and political, social, cultural, economic and those which are related to human solidarity.

Gearon's study is important to the current study as it will give the researcher some insights on how human rights can be promoted through RE. The study is particularly important as it also touches on some of the potential of the subject which the researcher intends to explore in Zambian secondary schools. However, the current study goes beyond Gearon's by incorporating democracy in the discussion of human rights and RE.

Baumfield (2003) presented the approach to teaching RE in the secondary schools in the UK based on Dewey's conception of the community of enquiry and the role of the teacher as the mediator of experience. Among other things, Baumfield discussed the pedagogy and recent developments in the education policy in the UK. These developments have seen the emerging of two parallel movements in curriculum design, that is, the implementation of the thinking skills programme and promotion of education for citizenship education. Baumfield admitted that changing classroom practice and developing a new approach to pedagogy was a challenge. However, some success has been achieved by teachers in the North-East of England in using thinking skills approaches. The author acknowledged that the approaches were supported by a sound rationale based on recent research into effective teaching and learning and offered a practical structure within which a process of change began. The principles of transformative learning promote citizenship by developing the skills and dispositions necessary in a democratic society, support young people as they define their identity and take their places as members of the wider community. The relationships with their peers and with the teachers are based on

respect and a commitment to reaching a common understanding that is based on the spirit of inquiry.

The foregoing study is relevant to my study because it looked at key issues surrounding young people, citizenship and teachers which my study would explore. However, Baumfield's study was a case study of how practitioners implement approaches on pupils learning and the teacher's pedagogy and the implications for the subject discipline of RE. My study on the other hand is descriptive in nature and looks at the role of RE in promoting democracy and human rights.

Mason (2003) wrote an article entitled 'Religious Education and Schools: A Human Rights based approach', in which he looked at the accommodation of diverse beliefs within plural community schools where the entitlements and rights of all religious and non-religious persons are recognised and respected. Among other issues, Mason looked at human rights, schools, and children's rights. He quoted the UN (1989) Article 3:1 which explains that the education of the child shall be directed towards the preparation of the child for responsible life in a free society. This had to be done in the spirit of understanding, peace, tolerance, equality of sex and friendship among all peoples, ethnic, national and religious groups. The author further looked at parent's rights in relation to education and teaching, where the state admitted to respect the right of parents in order to ensure that education and teaching were in conformity with their own philosophical conviction.

This study is very important to my study because it brings to light the accommodation of diverse beliefs within plural community schools where the entitlements and rights of all religious and non-religious persons are recognised and respected. It also touches on key issues such as human rights, school and children's rights, which my study will explore and expand on.

Jackson (2003) noted that the role of RE has been seen rather differently in various European countries. There have been a number of publications by different scholars to give a picture of educational provision in relation to religion across European countries. On the basis of this source, one might make some points about the diversity of policy and practice in Europe from different angles. One might, for example, distinguish between the different ways in which the states accommodate religion within their education systems and develop policy accordingly. For instance, in Germany the churches supervise the teaching of RE but of course within the

framework of equal rights and non-discrimination; in the Netherlands schools have the right to teach the religion of the particular sponsor; in France religion has no role in public schools in England and Wales it is a mixed system where fully publicly funded schools have a form of religious education which aims at impartiality in its treatment of religion while mainly state-funded voluntary aided schools may teach and promote the religion of the sponsoring body.

The foregoing discussion is very important to the current study because it gives the researcher a broader view on what is happening in different European countries concerning RE. However, the current study is different in that it will look at the role of RE in promoting democracy and human rights in Zambia.

Jackson (2011) wrote an article entitled, 'Religious Education and European Identity: The contribution of the Council of Europe', in which he considers broader European approaches, developed in the Council of Europe Projects concerning intercultural education and citizenship education with particular attention to the treatment of religious diversity. He proposes the establishment of a European Centre for citizenship education, incorporating dimensions such as human rights and religious diversity in Europe. He sees citizenship education as being inclusive of human rights education, civic education, peace education, global education and intercultural education as well as activities in which participation in societies can be learned, exercised and encouraged.

According to Jackson, the final report by the International Association for the Evaluation of Educational Achievement on the analysis of how citizenship education can be taught gave the following recommendation: the term citizenship education should be detached as far as possible from its legal connotation in order to embrace all members of a given society regardless of their nationality, sex or racial and social background. Individual country reports showed that approaches like citizenship education and religious education reflected the range of conceptions of both fields found across Europe. The Council of Europe has considered education for democratic citizenship to be a priority in relation to its mission to strengthen pluralistic democratic human rights and the rule of law in Europe.

This study used broader European approaches, developed in the Council of Europe projects on intercultural education and citizenship education. It paid particular attention to the treatment of

religious diversity and citizenship education, incorporating dimensions such as human rights and religious diversity in Europe. This work was generally in line with what my study investigates. However, my study clearly focuses on the role of RE in promoting democracy and human rights in Zambian secondary schools and therefore in Zambian society.

The foregoing global studies generally gave the researcher a theoretical background on the topic of study, that is, religious education, democracy and human rights.

2.9 Religious Education, Democracy and Human Rights in Africa

David (2002) noted that in South Africa teaching and learning about religion in public schools was a rapidly changing exciting education field. South Africa was fortunate to have a Department of Education that was clearly committed to advancing human rights. According to the Department as a matter of principle, any policy with respect to religion in school education was to be consistent with constitutional values and social imperatives of building a culture of human rights in post-apartheid South Africa. In this context, education was being pursued in a human rights framework with respect to religion. In addition, the government policy in general adopted a co-operative model for relations between many religions and the state instead of arrangements based on theocratic establishment, anti-religious antagonism or strict separation. He went to explain that in public education the Department of Education made a principled distinction between the many religious interests which are best served by home, family and religious community, and the national public interest on education about religion and religious diversity in South Africa. South Africa's new educational policy for teaching and learning about religion is inclusive, enabling learners to explore their identities within their own diversity of South Africa.

The foregoing discussion is very important to my study as it brings to light the Department of Education's commitment to promote human rights in education, which the current study intends to explore. It also touches on government policy in general with regard to the relationship between many religions and the state. However, the current study is also different as it goes beyond human rights by incorporating democracy in RE in secondary schools.

Matemba (2011) examined tension between Christian dominated RE and interreligious RE. He explained that the social and political changes in the sub-Saharan region have allowed countries to give greater recognition not only to individual rights but also to group autonomy as well regarding the various forms of plurality, be it ethnic culture or religion. Matemba further elaborates on the four scenarios in Sub-Saharan countries. Some countries have not implemented inter religious RE owing to lack of funds or because the stakeholders who are interested in the teaching of religion might prefer Christian Religious Education. For example, the Lesotho Catholic Church refused to replace Christian Religious Education with Islamic Religious Education. Kenya uses three separate syllabuses (Hindu, Christian and Muslim). Namibia and South Africa have introduced pluralism in the RE senior secondary school syllabus. Ghana, Botswana and Zambia follow the pedagogical discourse emerging from England. Matemba concludes with the argument that while recognition should be given to the historical relevance of RE, the subject should be widely promoted as a relevant alternative way of learning religion in a post-modern, multicultural and religiously plural society.

This study is relevant to my study because it gives the researcher a wider picture on what is happening in RE in different countries in Africa. It also provides a brief background and an insight on the status of RE in different countries in Africa. However, my study is different because it specifically focuses on the role of RE in promoting democracy and human rights.

Awuah-Nyamekyo (2011) examined the role of religious bodies and the state of Ghana in RE in the current democratic dispensation. He noted that, the central government fully supported education be it faith-initiated or individual. Such education was adopted by government through the supply of textbooks and other logistics while teachers` salaries are borne, fully. The only condition for this support from the government was that RE is presented in a professional way. That is, religious educators do not present their lessons with the view of converting the pupils to a particular faith but to present every religion in an objective way for the pupils to make their own decisions. This was informed by the fact that the post-independence Constitutions of Ghana guaranteed freedom of religious affiliation. This was aimed at ensuring religious tolerance in the light of the religious pluralism existing in Ghana today. It is for this reason that the Ghana Education Service (G.E.S.), the education authority in Ghana, had to approve the content of the syllabuses of education, particularly those of first and the second cycle schools. Religious bodies

in Ghana wield considerable power and in some cases have been able to influence state policies in the areas of law and politics. He concluded that religion and education in Ghana played a major role in the current political democratic dispensation.

This study is very important to the current study as it brings to light among other things, objective presentation of RE lessons by religious educators so that learners could make their own decisions, and so that the aim of Ghana's Constitution which is to ensure that there was religious tolerance in the light of the existing religious pluralism in the country could be upheld. However, the current study is different as it will look at the role of RE in promoting democracy and human rights among learners in secondary schools.

Itolondo (2012) conducted a survey in eighty schools from one education zone, with the view of finding out 'the role and status of religious education in the school curriculum in Kenya in relation to the prevailing social and moral issues of the country. This study involved two hundred and eighty-seven CRE teachers from the eight schools provided the information using a questionnaire. It was found out that the majority of students chose to take the subject mainly because it could boost their grade 12 certificate. Despite the majority having a positive attitude towards CRE, most of them were not ready to continue learning the subject in case they qualified to University mainly because it did not guarantee employment. In addition, most of the CRE teachers were found to be demoralised because they did not receive recognition from the government like mathematics, sciences and languages did. The majority of teachers blamed the government for undermining implementation of CRE by failing to motivate the CRE teachers through recognition.

This study is relevant to the current study as it brings to light the reasons why the majority of learners chose to take RE. It also explains why RE teachers were demoralised. However, the current study is also different as it will specifically look at the role of RE promoting democracy and human rights in secondary schools.

Most of the foregoing African studies give the historical development of RE in different African countries from pre-colonial up to post-colonial times. Currently, most studies pay attention to the status of RE in pluralistic African societies. However, less attention is given to the role of RE in promoting democracy and human rights, which is what my study focuses on.

2.10 Religious Education, Democracy and Human Rights in Zambia

Henze (1994) gave a historical development of RE in Zambia from the colonial period up to the 1990s. Since the 1980s, the main aim of the subject was to enable pupils to appreciate spiritual, moral and religious values and behaviour based on them. This appreciation is drawn from the four main religious traditions in Zambia namely, Christianity, Hinduism, Indigenous Zambian Beliefs and Islam.

The foregoing study gave the researcher the background on how RE has developed in Zambia. However, this current study goes beyond what was covered by examining the role of RE in promoting democracy and human rights in modern Zambia.

Mujdrlica (1995) evaluated the three Zambian secondary school RE syllabuses. The main findings of the evaluation were that the quality of RE in the syllabuses was mediocre. However, the advantage of the syllabuses was in their coverage of the Zambian society in general. He recommended that the senior secondary school syllabuses should build upon and extend from the junior secondary school syllabus, which was found to be good.

Mujdrlica's study is very important to my study because it touches on an important document, the syllabus, which the current study intends to examine. However, my study goes beyond evaluation of the syllabus by incorporating the role of RE in promoting democracy and human rights.

Simuchimba (2000) dealt with issues affecting Zambian RE, focusing on religion and education with reference to their interrelationship in RE. He also analysed Zambian RE syllabuses and their official Ministry of Education approved approaches and some contentious issues in the practice of the subject, such as starting RE lessons with a Christian prayer or Bible reading followed by a short sermon by teachers, and the negative attitude towards Zambian Traditional Religion.

This study is relevant to my study because it discusses some of the current issues affecting RE. However, my study went further by looking at the content of RE syllabuses on democracy and human rights issues.

Mudalitsa (2002) wrote about Zambian RE focusing on student's realities and dreams. He further evaluated the Zambian education system in general and RE in particular, with a view to

establishing whether they were relevant to the ‘dreams’ and ‘realities’ of the young Zambians. He highlighted students’ reflection on their experience of life, education and religion. His study revealed that the education that takes place in our schools and classrooms is generally not thought provoking, liberating, and development oriented.

This study is relevant to my study because it addressed critical issues such experiences in life, education and religion which the current study intends to explore. However, Mudalitsa’s study was different from mine which concentrates on pupils in secondary schools and not students in colleges.

Kelly (2003) discussed the role of Religious Education in promoting national development. He argued that national development came about because of certain values like integrity, honesty, tolerance which were advocated in Religious Education and contributed to the reduction of tension in learners. Learners are trained to communicate and transmit these values to larger society.

Kelly’s study is relevant to my study because it touches on some key values which are taught in RE. These values proposed by Kelly motivated the researcher to find out more on what RE can do in promoting democracy and human rights.

Carmody (2004) retraced the steps that led to the current RE programme, which is ecumenical and religiously pluralistic. He also illustrated how the formation and delivery of RE has supported and enhanced the creation of an ecumenical and religiously pluralistic environment. He further highlighted challenges encountered by RE and how they were overcome to the present time when the subject is educational and people are trained as teachers of it.

This study is important to my study because it gave the researcher the developmental stages of RE and the challenges faced by the subject though my study concentrated on the role of RE in promoting democracy and human rights.

Simuchimba (2004) examined religious education in Zambia as a Christian nation. Among other things, he discussed the country being under a liberal and democratic socio-political system since 1991. He further explained that some of the problems facing RE in the country today include 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. The author concluded that in a liberal country like Zambia, RE should allow openness and rational understanding of what are considered to be most important beliefs and values of the four major religious traditions in the country namely; Christianity, Hinduism Islam and Zambian Religion.

Simuchimba's study is important because it gives an insight of what is expected with regard to RE in a liberal country. However, my study goes beyond by looking at the role of RE in promoting democracy and human rights.

Simuchimba and Luangala (2006) carried out a research on the teaching and promotion of human rights in basic schools. In their study they acknowledged that Zambia is a signatory to the 1948 Universal Declaration of Human Rights, the 1990 UNICEF Declaration of the Rights of the Child, and UNESCO Convention on Discrimination in Education. They further noted that the principles of democracy are also enshrined in both the current Zambian constitution and national policy on education. They saw classroom teaching of human rights as just one of the avenues for providing human rights education through chalk and talk.

The foregoing study motivated the researcher to explore what RE can do in the promotion of democracy and human rights in secondary schools. However, while the two researchers concentrated on basic schools, my study focuses on the role of RE in the promotion of democracy and human rights in senior secondary schools.

Simuchimba (2007) explored the problems of faith commitment in Zambian RE. He discussed the problems of the RE teacher's faith commitment and neutrality with reference to a multi-faith and multi-cultural country like Zambia. Among other things the author defined the term, 'commitment' and outlined the problems of liberal education. He also looked at dogmatic religious commitment and professional neutrality among RE teachers. Simuchimba argued that both dogmatic religious commitment and professional neutrality are untenable. This is because dogmatic religious commitment was indoctrinating while professional neutrality was impractical because of its emphasis on neutrality, openness, rationality and fairness only. He suggested that a middle path approach like professional religious commitment would allow the teacher to be religiously committed while remaining liberal and neutral in his or her work.

Simuchimba's study is important to my study because it touches on critical issues such as the RE teacher's faith and neutrality in a multi-faith and multi-cultural situation. However, my study is different because it focuses on the role of religious education in promoting democracy and human rights among learners.

Discussing 'Religious Education Teaching Methods in Zambian high schools: past, present and future', Ziwa (2007) argued that just like any other subjects, RE uses the common pool of teaching methods. She discussed the developments that have taken place in the teaching of RE in Zambia, starting from the colonial period, post-independence period and currently. She suggested the implementation of modern technological methods in future that would help pupils to work more independently of the RE teacher. This would also empower the pupils with skills that would make them challenge the ills of the country.

Ziwa's work on the teaching of the subject today provides the researcher with the background description of the methods used in the lessons. However, my study goes further by looking at the role of RE in promoting democracy and human rights at senior secondary level.

In his master's dissertation on the teaching of RE in Zambian Schools and the role it plays in HIV/AIDS prevention, Muleya (2007), articulated the importance of RE as a school subject. He pointed out that RE as a subject has the potential to allow the learners to come face to face with personal and social issues. He also highlighted the skills that are needed in dealing with such issues and which made it easy for the learners to make appropriate decisions in life.

Muleya's study is important because it helped the researcher to explore how the skills taught in RE can help to promote the role of RE in promoting democracy and human rights. Thus while Muleya's study focused on RE in Zambian schools and the role it plays in HIV and AIDS prevention, my study focuses on the role of RE in promoting democracy and human rights.

Musongole (2010) investigated the role of Religious Education in the promotion of girls' educational rights in peri-urban schools in Chingola district of Zambia. She targeted learners from Grades 5 to 9. She categorized her findings into cultural beliefs and practices that hindered girls' progress in education, other problems affecting girl-child education besides cultural norms, freedom to enable girls to make their own constructive decisions, and topics in RE which had the potential to promote self-confidence and self-esteem among the girls. She concluded that RE as a

subject has the potential to promote the girls' educational rights and advancement in the peri-urban schools. Some subjects taught, such as Mathematics, Science and Technology are experimental subjects, while Religious Education leaves room for freedom in making concrete decisions. RE also deals with emotions, values and feelings.

The foregoing study is important to my study because it hinges on important skills such as freedom in making concrete decisions, self-esteem, self-confidence, emotions, values and feelings which are offered in RE. However, Musongole's study focused on girls educational rights in basic schools while my study goes beyond by focusing on the role of RE in promoting democracy and human rights in secondary schools.

Simuchimba (2012) discussed the teaching of RE according to the national education policy, *Educating our Future* (MOE, 1996). The author discusses the relationship between *Educating Our Future* and RE through highlighting the document's recommendations that touch on RE. Simuchimba admitted that some of the aims, objectives and strategies recommended by the national education policy document could not be fully achieved through the current RE syllabuses because they were too old and not in line with the national educational policy requirements.

This short study is very important to mine because it gives the researcher the background information on what the national educational policy document says on RE. However, my study is also different because it focuses on the role of RE in the promotion of democracy and human rights among learners in secondary schools.

Kamanga (2013) carried out a research study in selected schools in Ndola district, with the purpose of assessing RE's promotion of religious literacy, religious pluralism and liberalism. He analysed the content of Zambian senior secondary school RE syllabuses and also explored the teaching and learning of the subject. Among other things the study revealed that Zambian RE syllabuses promoted values such as respect for others, love, awareness and tolerance which are related to religious pluralism and liberalism. He recommended the revision of the RE syllabuses so that the subject could be made more liberal, critical and educational. He also urged RE teachers to go beyond teaching for examinations in order for the subject to contribute to the promotion of religious literacy among learners.

This study is important as it touches on values such as respect for others and tolerance in senior secondary RE syllabuses which the current study also intends to explore. In addition, this study had a similar target population that is, learners and teachers, as my study. However, the current study is different as it looks at the role of RE in promoting democracy and human rights among learners. Furthermore, the current study will be done in Kabwe district.

2.11 Conclusion

In conclusion, this chapter has discussed the literature related to the study. The chapter started by reviewing various definitions of democracy followed by a discussion of education for democracy, and human rights. Thereafter, literature on the relationship between democracy and human rights was discussed. The chapter further discussed Religious Education, Democracy and Human Rights globally, on the African continent and finally in Zambia. As may be seen, most of the existing Zambian studies have discussed the historical development of RE in the country. A few others have discussed the state of RE since Independence and highlighted the need for further educational development of the subject in line with the changes taking place in Zambian society. However, none of these Zambian studies have focused on the role of RE in promoting democracy and human rights. Nevertheless, these studies will provide a foundation for this study on the role of RE in promoting democracy and human rights. The next chapter will focus on the methodology used in collecting data for the study.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This chapter presents the research design and the methods used in collecting data. Primary data was collected using interviews, focus group discussion and observation. Secondary data was collected from documents such as books, articles and journals. The chapter further describes the criteria followed in selecting respondents. The last part of the chapter shows how data was analysed in order to answer the research questions.

3.2 Research design

A research design is the arrangement or conditions for collection, analysis of data, and interpretation of observed facts in a manner that combines relevance to the research purpose with economy in procedure (Ghosh, 2004). A research design may also be considered as a programme to guide the researcher in the collection, analysis of data and interpretation of observed facts (Achola and Bless, 1988). Qualitative research seeks to describe and analyse the culture and behaviour of humans and their groups from the point of view of those being studied (Kombo and Tromp, 2006). Qualitative researchers see the world from the sociological world view where the human environment is constructed by the individuals who participate in the environment and social reality exists only according to the meanings that individuals give to it (Broodryk, 2005). Accordingly, this research study was descriptive in nature and depended on interviews, focus group discussions, and subjective analysis of reality on the role of RE in promoting democracy and human rights.

Descriptive studies are not only restricted to fact finding but may often result in the formulation of important principles of knowledge and solutions to significant problems (Kerlinger, 1969). Accordingly, in this study, the researcher did not restrict herself to the facts found but the findings resulted in the formulation of important ideas and suggestions on the role of RE in promoting democracy and human rights among learners. The researcher described the situation as it existed in schools and explained the meaning of the issues involved. In his discussion of descriptive research, Mwanza (2004:124) pointed out that “descriptive research is used to obtain

information when little is yet known or even the known to gain more in-depth information that may be difficult to convey quantitatively and intuitively concerning the status of the phenomena, to describe what exists with respect to understanding patterns of regularities or variables or conditions in a situation.”

In line with the foregoing, the researcher used the descriptive design so that she could gain in-depth information on the role of secondary school RE in promoting democracy and human rights as very little is known on the topic.

3.3 Population

A population is the set of people or entities to which the findings are to be generalised (Marian and Sampson, 1995). Kabwe district has 15 secondary schools of which 3 are mission schools, 1 is a single sex (girls’) government secondary school and 11 are co-secondary (mixed) schools. The population of this study consisted of all secondary schools in Kabwe district, RE pupils, RE teachers, and Heads of Department for Social Sciences.

3.4 Sample Size

Out of the 15 secondary schools in the district, 3 were sampled using stratified random sampling. The list of schools was proportionally stratified into mission, single sex and co-government schools. According to Kombo and Tromp (2006) stratified sampling involves dividing your population into homogeneous subgroups. Accordingly, there were 3 mission, 1 single sex government and 11 co-secondary schools. In mission and co-secondary school strata, simple random sampling was employed. Paul and Ormrod (2005: 202) suggested that random sampling guarantees equal representation of each of the identified strata. Random sampling was used in order to prevent the researcher from influencing the outcome of the study through sampling. Purposive sampling was used to pick a single sex school, bringing the total of schools to 3 secondary schools.

Cohen and Manion (1994: 89) noted that in purposive sampling, researchers hand-pick the cases to be included in the sample on the basis of their judgment of their typicality. In this way one may argue that they build up a sample that is satisfactory to specific needs. The researcher also used purposive sampling when choosing 9 RE teachers (3 from each sampled school) and 3

HODs (1 from each sampled school). The researcher used her judgment to select cases that best enabled her to answer the research questions and meet the objectives (Sauders, 2003). Besides, purposive sampling enabled the researcher to get people who had information and experience to answer the research questions on the role of RE in promoting democracy and human rights. Among the HODs who were involved in the study, two of them were female and one was male. One of the HOD was not a trained teacher of RE but a trained teacher of geography and languages while the other two HODs were trained teachers of RE. When it came to RE teachers who were involved in the study, 3 were male while 6 were female. These teachers had different ranges of experience from 1 year to 24 years, though the majority had over 5 years of teaching experience.

Systematic random sampling was used when selecting learners taking RE in a mission and single sex government school. Mwanza (2007:160) suggested that systematic sampling is a random method of sampling that applies a constant interval to choosing a sample of elements from the sampling frame. The researcher got a class register from the grade teacher then allocated learners with different numbers and then picked every 20th number in those classes where there were 40 learners. In other classes where there were 36 learners the researcher picked every 18th learner. This resulted in picking 6 learners from each grade (from 10-12) at mission and single sex government school. In co-education school, stratified sampling was employed to come up with two strata, male and female. In these strata random sampling was later done. Six (6) learners (3 boys and 3 girls) from each grade were picked. In this case all the three grades were equally represented. The sample included fifty four (54) pupils, nine (9) RE teachers and three (3) HODs. The fifty four (54) learners involved consisted of 18 learners (6 learners from each grade). All these learners took RE.

3.5 Data Collection Methods and Instruments

Four data collection methods were employed in the study; these are interviews, lesson observation, focus group discussions and document analysis. Face to face interviews were used to collect in-depth information from HODs and RE teachers in order to fully understand the role of RE in promoting democracy and human rights. Face to face interview is a data collection method when the interviewer directly communicates with the respondents in accordance with the prepared interview (Paul and Ormrod, 2005). These respondents were individually interviewed

following the interview guide. The interviews were done in the HODs offices. Face to face interview made it easier to compare data from different respondents on the role of RE in promoting democracy and human rights. This data collection strategy was also advantageous in that the researcher had the opportunity to ask follow up question for clarity of information on the role of RE in promoting democracy and human rights. Collis and Hussey (2003: 167) pointed out that among the aims of the interview is to develop an understanding of the respondents' world so that the researcher might influence it, either independently or collaboratively as might be the case with action research. This is because, the interviewee may be reluctant to be truthful about the issue other than confidentially in a one to one situation.

Kombo and Tromp (2006:96) defined observation "as a tool that provides information about the actual behaviour." Observation was very useful because some behavior involves habitual routines of which people are hardly aware. The researcher used non-participant observation of RE lessons in the participating schools. Bryman (2008: 257) describes non-participant observation research method "as a situation where the observer observes but does not participate in what is going on in the social setting". The researcher observed how RE lessons in the 3 schools were executed with well-defined and strict rules using the observation checklist in both syllabuses. Syllabus 2044 was taught at the girls' mission school while syllabus 2046 was taught at the single sex government and co-education schools. The researcher decided to use the non-participant observation because she wanted to have an opportunity to see how the values of democracy and human rights were promoted in RE lessons at senior secondary level. The researcher's focus was on pupils' participation through the methods teachers used during the lessons. The researcher also paid attention to learners' freedom to express opinion, responsibility and tolerance. Lesson observation allowed the researcher to put the behaviour of RE teachers and pupils in context and thereby understand better the role of Religious Education in promoting democracy and human rights.

Focus group discussions were used to collect data from the learners from grade 10 to 12 in the 3 schools. Focus group discussion is a group interview tool that is based on facilitating an organised discussion with a group of individuals selected because they are believed to be representative of some class (Neuman, 2011: 459). The researcher organised nine (9) focus group discussions consisting of six (6) learners per group (one focus group per grade). The

researcher used a focus group discussion guide to collect data from the learners. A tape recorder was used to record the discussions or interviews for play back in cases where the interviewer was unable to write down all the responses from the interviewees. The focus group discussion offered the researcher an opportunity to study the ways in which individuals collectively made sense of the role of religious education in promoting democracy and human rights in secondary schools.

The researcher examined the two RE syllabuses which are used in Zambian senior secondary schools to determine the role of RE in promoting democracy and human rights. The two senior secondary school RE syllabuses 2044 and 2046 were analysed in terms of how the values of democracy and human rights have been incorporated. The analysis was done using a document analysis checklist. The indicators or values of democracy and human rights to be identified included respect for others, tolerance, freedom of expression, liberty, human dignity, good governance, rule of law, civil rights, equality, fairness and justice.

3.6 Data Analysis

Analysis of data was based on the research questions of the study. Upon the completion of interviews with RE teachers and HODs and focus group discussions with the learners, the researcher transcribed all the responses. This information including that from lesson observations and document analysis was then categorised and arranged according to key concepts which corresponded with research questions, and were presented in a narrative manner. The data was analysed manually, involving re-reading the interview data and focus group discussions data. The analysis involved comparing the interviewee responses with observations and the information gathered from related literature in order to have accurate and reliable information. All the data were strictly interpreted in relation to the research question.

3.7 Ethical Consideration

The researcher asked for written permission from the University of Zambia, PEO and DEBS offices in Kabwe district to carry out the research in the schools. Permission was sought from the head teachers before the study commenced. In other words, while the consent of adult respondents was obtained through the consent form (see appendix vi), consent of learners was generally obtained through the permission granted to the research by the school authorities who were responsible for these learners while at school. The purpose of the study was explained to

the respondents. It was also explained to the respondents that participation in the exercise was voluntary, meaning that they could withdraw if they were not comfortable. Before recording the interviews from the respondents, the researcher asked for permission to do so. In addition, names of the respondents were to remain anonymous.

3.8 Conclusion

In conclusion, this chapter has discussed and explained the research design, methods, instruments and procedures used to collect and analyse data on the topic of the study. The next chapter will present the results, data or findings of the research study on the same.

CHAPTER FOUR

PRESENTATION OF FINDINGS

4.1 Introduction

This chapter presents the findings of the study carried out mainly to find out the role of RE in promoting democracy and human rights among learners in secondary schools. The respondents included HODs for social science, teachers of RE and learners. The findings will be presented according to the research questions that guided the study. As may be recalled, the main research questions were as follow: i) What is covered on democracy in secondary school RE syllabuses? ii) What is taught on human rights in secondary school RE syllabuses? iii) How do secondary school RE syllabuses promote democracy? iv) How do secondary school RE syllabuses promote human rights? These questions will therefore be used as headings under which data are to be presented.

4.2 Content coverage on democracy in secondary school RE syllabuses

In order to establish what was covered in RE on democracy, a number of questions were asked to the learners, teachers and HoDs. Actual lesson observations were also carried to ascertain what was discussed with the learners, teachers and HoDs. Furthermore, the two RE syllabus documents were analysed by the researcher using a document analysis checklist. Presented below, therefore, are the findings addressing the main research question.

a) Learners

In response to the question on what they learnt on democracy, learners from school X, who studied syllabus 2044 said: “Although we learn something we do not have a specific topic on democracy but of course certain Bible passages apply to Zambia as a democratic country.” One learner cited the Bible books of Exodus and Joshua in relation to democracy. Another learner mentioned justice under the topic, Order and Freedom, where they learnt about different injustices within society. Another learner gave examples of bribery, abortion, and tribalism. Most of the learners cited “Champions of justice”, “Courtship and marriage” under present situation

where everyone is free to choose the marriage partner since democracy allows freedom of choice.

When asked what they learnt on democracy in RE lessons, most learners from school Y taking syllabus 2046 mentioned the following sub-units: political changes, attitude towards change, freedom of worship, leadership, judgment, rule of law, attitude to the state, government in a democratic state, functions of a democratic government, judgment, forms of contemporary government, characteristics of democratic states and pillars of democracy. They also mentioned the following issues; respect for all workers, freedom to express oneself and right to choose leaders.

In response to the same question above, learners from school Z mentioned exactly the same sub-units and issues as their counterparts at school Y. The researcher probed further and asked the learners if it was necessary to learn issues of democracy in RE. In response the 38 pupils were of the view that since they interacted with different people with different beliefs and values at school and even at home, learning democratic ideas would help them to express their beliefs and values freely. One learner said: “We need to make our choices freely,” while another learner lamented, “I go to a different church from that of my parents and when my father asked me why I do not go to the family church I told him I am not comfortable with the family church and he has since allowed me to remain there.” In contrast, another learner said, “RE confuses me because under democracy we are told to give our opinion, to choose what we want to do but in RE, especially under African Tradition Religion, we are told to obey elders.”

b) Teachers

In response to what they taught on democracy in RE, all the teachers teaching RE syllabus 2044 confirmed that some components of democracy in RE lessons are taught indirectly in every RE lesson and that other components are taught under theme Order and Freedom, Courtship and Marriage. One teacher gave an example of the sub-theme, work in a changing society, which he said had some component of democracy such as justice. Another teacher commented:

Almost every topic involves some component of democracy either a family making a choice or a group of people though there is no direct topic but we

do teach indirectly for instance when teaching courtship and marriage learners are supposed to make a choice.

Yet another teacher from School X explained that some issues of democracy were indirectly taught under certain sub-themes such as ‘Work’ because under this unit learners were taught to respect workers. She further added that democratic issues were also taught under similarities and differences on each sub-theme. Learners are given an opportunity to choose what is good from different religious beliefs and values and thus upholding the values of democracy.

All the teachers teaching RE 2046 from school Y said they taught democratic issues under units like Kingdom of God and Multiparty Democracy. In these two topics, democratic issues come out clearly. One teacher gave examples of types of democracy, forms of contemporary government, Pillars of democracy, Characteristics of democracy under the kingdom of God and also types of leadership under multiparty democracy. Yet another teacher said that she taught democratic issues in RE when teaching judgment. Under this unit, learners are free to choose what type of lifestyle they would want to lead and they will be judged according to their choices. This teacher commented further that learners are free to choose a particular life style, which the society expects. Freedom of choice, according to this teacher, was among the values of democracy.

Teachers from School Z shared similar responses with teachers from School Y on what they taught on democracy in units like kingdom of God and multiparty democracy. One teacher from school Z said that learners are taught how to express their beliefs and values freely, and also how to ask questions and give opinion(s) on certain topics they are familiar with during lessons. Another teacher from the same school said, “Yes, we do teach democratic issues in RE,” and gave an example on Christians’ attitude to multiparty where they teach learners some attitudes of a responsible citizen, what the bible teaches on democracy, and characteristics of democracy. Another teacher from the same school said that at every unit they indirectly teach democratic issues, because they relate every topic to the four major religious traditions.

c) Heads of Departments for Social Sciences

In response to the question whether there was any component of democracy in RE syllabus at senior secondary level, HOD from school X said that components of democracy were there in the senior secondary school syllabus especially when themes such as justice in society were considered. She confirmed that justice had some components of fairness regarding how people live in society. She further said, “When we look at service, another theme in syllabus 2044, it is these people with authority who can work in a democratic manner.

HOD from school Y said, “Yes it is a must because RE is about fairness which simply means that learners should not be intimidated for their beliefs, values and practices. us at this school we offer 2046 but I remember last term observing an RE lesson based on the characteristics of democracy, am very sure syllabus 2046 has some components though am not an RE teacher myself.”

HOD Z said, “Yes democratic components are there in the RE syllabus at senior level,” She gave an example of learners given chance to choose certain teaching from different bible passages. She further said that during RE lessons teachers made their lessons learner centered, and in that case learners were given chance to express themselves freely on certain beliefs and values. The freedom of expression is among the values of democracy.

Apart from the interviews with learners, teachers and HoDs above, the researcher also observed actual classroom teaching which took place in the three schools involved in the study using a lesson observation checklist in order to verify the information provided by teachers and learners. At school X the lesson was on ‘causes of divorce in modern society’ in the grade 11 class. Learners expressed themselves freely through asking and answering questions. For example, when the teacher asked learners a question on causes of divorce, learners raised their hands and gave the following answers: lack of communication, lack of support from the husband and having more than one wife. The teacher explained polygamy by using the saying, ‘a new broom sweeps better than an old one.’ The learners were so excited that they murmured. The teacher explained further the causes of divorce, and also reminded the learners that what was discussed were real life experiences. The teacher allowed them to ask questions, and depending on the nature of the question, he either answered them or asked fellow learners to explain them.

Afterwards, the teacher told the learners to remove books from their so that they could write notes.

The researcher observed another lesson in grade 12 at school X during mock examination revision. The teacher engaged learners in the lesson through asking them question. The learners also answered questions in return. The learners also read the bible on the question that required a bible passage. Learners suggested applications of the bible passages to their daily lives. The teacher gave learners opportunities to explain further on the responses they gave. The teacher commented, ‘yes this is the way you were supposed to answer, not the way you were answering in the mock examinations.’

Another lesson was observed at school Y, on ‘Temptations met by Christians and how they were overcome.’ The teacher started the lesson with an introduction in which learners were free to express their opinions. During the development of the lesson the teacher was fair in the manner she asked questions and pointed at learners to answer them. The teacher asked the learners what they would do in order to overcome temptation. One learner said, “Praying,” and another said, “Running from the place of temptation.” The teacher further asked learners to give examples of people in the bible who were tempted. One learner gave the example of ‘Jesus’ and another mentioned ‘King David.’ Learners were charged with the responsibilities of distributing text books, cleaning the board and reading the bible texts. The teacher asked for any volunteer to read the bible passages, 2 Samuel 11:1-5 and Daniel 3:14-15. Thereafter, she discussed the content of the passage with the learners.

The researcher observed another lesson in grade 10 B at school Z on ‘Types of kingdoms and their characteristics under the main topic, ‘The kingdom of God’. Learners were actively involved through group work where they expressed themselves freely. In the groups some learners were given responsibilities of secretary and chairperson. The teacher went round to ensure that everyone was participating in the group discussion. Learners were free to ask the teacher and each other questions whenever they were not clear of something. One pupil commented, “*twacilatalikana sir* (we were arguing sir).” Another pupil from another group said, “*iweulepangaicongo* (you, you are making noise).” The teacher intervened by clarifying the question. Learners gave practical examples from their daily experiences. Most learners raised their hands as they indicated their intentions to answer questions.

The researcher observed another syllabus 2046 lesson on “Reaction to criticism in Zambia” in grade 11 at School Z. Learners were engaged in the lesson through role play. One pair of learners gave a bad compliment to each other while another pair of learners gave a good remark to each other. Learners also read questions during the teaching and learning process in class. Learners expressed their opinions freely. For instance, when one learner was booed by his friends because of poor sentence construction, the learner protested as he was not happy. The teacher intervened and advised the learners to give each other chance to speak and pointed at one of those who laughed to tell the class what he knew. Another learner muttered as a friend gave an answer. The teacher appointed the one who misbehaved to be the next to answer the question.

The researcher further observed another syllabus 2046 lesson in grade 12 C at School Z during mock examination revision. The class monitor was given the responsibility to distribute the questions papers. Thereafter, the teacher asked anyone who could remember the bible passage. A number of learners raised their hands and the teacher pointed at one and told him to go in front to recite the passage for the whole class thereafter the teacher clarified on how they were supposed to write the bible passages. When it came to the application part learners were encouraged by the teacher to give a number of answers which he explained further. Most of Learners were engaged in the lessons through narrations of bible passages, and their application.

Apart from that, the researcher also examined the two senior secondary school RE syllabuses (2044 and 2046) as explained in chapter 3. The values of democracy examined were tolerance, respect, and freedom of expression, rule of law, justice, equality, fairness, integrity and accountability. The analysis was conducted using a document analysis checklist and the findings were as presented in the Table.

Table 4.1: Grade, Major topic, Sub-topic, Teaching Stage Values and Comments related to Democracy under Syllabus 2044

Grade	Major and Sub-theme	Teaching Stage	Values	Comment
10	Man in a Changing society ¹ <ul style="list-style-type: none"> • Work in a changing society 	<ul style="list-style-type: none"> • Work in African tradition • Old Testament • New testament 	<ul style="list-style-type: none"> • Fairness • Respect 	Fairness appears twice while Respect appears once
	Order and Freedom in Society <ul style="list-style-type: none"> • Justice in Society 	<ul style="list-style-type: none"> • Present situation • African tradition • Old Testament • New Testament 	<ul style="list-style-type: none"> • Tolerance • Justice • Fairness 	Tolerance appears twice while Justice and Fairness appear once each
	<ul style="list-style-type: none"> • Service in Society 	<ul style="list-style-type: none"> • Church History • Old Testament 	<ul style="list-style-type: none"> • Integrity • Respect 	Integrity appears twice while respect appears once

¹The document analysis was based on the old version of syllabus 2044 consisting of 15 sub-themes and not the new version which has 10 sub-themes. However, the new syllabuses emphasis on the promotion of values is in line with the general recommendations of this study.

		<ul style="list-style-type: none"> • New Testament 		
11	<p>Life</p> <ul style="list-style-type: none"> • Happiness 	<ul style="list-style-type: none"> • New Testament 	<ul style="list-style-type: none"> • Peace 	Peace appears once
	<p>Man and Woman</p> <ul style="list-style-type: none"> • Courtship and marriage 	<ul style="list-style-type: none"> • Present day • Old Testament • Explain Jesus teaching on marriage as a covenant. 	<ul style="list-style-type: none"> • Tolerance 	Tolerance appears three (3) times
	<ul style="list-style-type: none"> • Family Life 	<ul style="list-style-type: none"> • Present situation 	<ul style="list-style-type: none"> • Tolerance • Respect 	Tolerance and respect appear once each
12	None	None	None	No values related to democracy were emphasised in grade 12 themes and topics

The foregoing data in Table 4.1 revealed that the main values related to democracy taught in syllabus 2044 were fairness, integrity, respect, justice, tolerance, respect and peace in grade 10 and 11. However, no democracy related values were taught in grade 12.

Table 4.2: Grade, Major topic, Sub-topic and Values related to Democracy under Syllabus 2046

Grade	Major-Topic and Sub-topic	Value	Comments
10	Ministry and Death of John the Baptist ² <ul style="list-style-type: none"> The message of John the Baptist 	<ul style="list-style-type: none"> Accountability 	Accountability appears once
11	Judgment <ul style="list-style-type: none"> Jesus Attitudes to people 	<ul style="list-style-type: none"> Respect 	Respect appears once
12	Early- Church <ul style="list-style-type: none"> Paul’s witness to various cultures 	<ul style="list-style-type: none"> Fairness Respect 	Fairness and Respect appear once each
	Christian Witness <ul style="list-style-type: none"> Various persecution faced by the Apostles 	<ul style="list-style-type: none"> Tolerance 	Tolerance appears once
	Life in the Early Church <ul style="list-style-type: none"> Characteristic of community life in the early church 	<ul style="list-style-type: none"> Tolerance 	Tolerance appears once

²The document analysis was based on old version syllabus 2046 consisting of 31 units and not the new version which has 24 units. However, the new syllabuses emphasis on the promotion of values, is in line with the general recommendations of the study.

	<p>Christian Attitudes to Work</p> <ul style="list-style-type: none"> • All workers should be respected • Conflict over work values 	<ul style="list-style-type: none"> • Fairness 	<p>Fairness appears once</p>
	<p>Christian Attitudes to Leisure</p> <ul style="list-style-type: none"> • Christian behaviour in leisure time activities 	<ul style="list-style-type: none"> • Integrity 	<p>Integrity appears once</p>
	<p>Christian attitude to Money and Possessions</p> <ul style="list-style-type: none"> • Christian behaviour in situation concerning money 	<ul style="list-style-type: none"> • Accountability • Integrity 	<p>Accountability and integrity appear once each</p>
	<p>Husband and Wife Relationship</p> <ul style="list-style-type: none"> • Adultery and fornication 	<ul style="list-style-type: none"> • Integrity • Respect 	<p>Integrity and Respect appear once each</p>
	<p>Relationship between Parents and Children</p> <ul style="list-style-type: none"> • Duties of children to their parents 	<ul style="list-style-type: none"> • Respect 	<p>Respect appears once</p>

The data in Table 4.2 revealed that, the main values related to democracy taught in syllabus 2046 are: accountability, respect, tolerance, integrity and fairness.

Overall, the foregoing data revealed that learners of RE at senior secondary school level learnt about democracy under sub-themes ‘work in a changing society’, ‘justice’ and ‘courtship and marriage’ in syllabus 2044. The learners also learnt about democracy under sub-topics ‘types of democracy’, ‘forms of contemporary government’, ‘pillars of democracy’, ‘characteristics of democracy’, ‘types of leadership’ and ‘judgment’ in syllabus 2046. Additionally, the learners

learnt the following values of democracy: tolerance, respect, responsibility, freedom of expression, fairness and accountability in both syllabuses.

4.3 Content coverage on Human Rights in Secondary School RE syllabuses?

A number of questions relating to what was taught in RE concerning human rights in secondary school RE syllabus were asked to learners, RE teachers and HODs at the three schools. The questions used reflected the study objectives. The researcher also observed actual classroom teaching which took place in the three schools involved in the study using a lesson observation checklist. The researcher further examined the two senior secondary school RE syllabuses used in the schools as explained in chapter one. Presented below are findings.

a) Learners

In response to the question on what they learnt on human rights, learners at school X taking syllabus 2044 confirmed that they indirectly learnt about human rights issues in topics such ‘injustices within social systems’ and ‘champion of justice’. One learner said that certain bible passages talk about certain injustices in society; she gave examples of passages from the bible books of Exodus 22:21-27, 1 Samuel 12:1-13 and 1Kings 21:1-13, which touch on human rights as follows:

Exodus 22:21-27

...Do not ill-treat any widow or orphan. If you do, I, the Lord, will answer them when they cry out for help. And I will be angry and kill you in war...

1 Samuel 12:1-13

...Have I taken anybody's cow or anybody's donkey? Have I cheated or oppressed anyone? Have I accepted a bribe from anyone?

1Kings 21:1-13

...Get a couple of scoundrels to accuse him to his face of cursing God and the King. Then take him out of the city and stone him to death...

Another learner gave an example of how people of long ago were mistreated and yet they kept quiet. “Nowadays when one is mistreated, they need to report to relevant authorities,” she said. A

grade 11 learner explained that RE was helping her to understand the meaning of life. A grade 12 learner said, “Although there is no direct topic on human rights in syllabus 2044, there are a lot of issues connected to human rights which we have learnt.”

At school Y the grade 10 syllabus 2046 learners expressed mixed feelings about whether they learnt about human rights or not. Most of them said that they were not sure if there were human rights topics in RE at senior level. They added that they had not yet come across a topic on human rights and expressed hope that they would learn such issues in grade 11. The grade 11s and 12s confirmed that they learnt about human rights in RE. One grade 11 learner said human rights issues were taught in topics like ‘Jesus attitude towards despised and unpopular people.’ Another grade 12 learner mentioned ‘racial and cultural barriers’, ‘inclusion of different races and cultures in other religions’ and ‘fundamental human rights’ as topics in which the pupils learn about human rights.

Most of the grades 10s at school Z expressed ignorance concerning human rights. One of them said, “I think we have not yet reached there.” Other learners from other grades mentioned the right to own property, freedom of choice, liberty, safety, right of expression, fundamental human rights, and inclusion of different races and cultures as human rights coordinates.

The researcher probed further by asking learners if it was necessary to learn human rights in RE at senior secondary level. Most of the learners at the three schools agreed that it was necessary to learn human rights issues in RE. This was because knowledge of human rights would help to reduce problems like racial discrimination. People would be aware of their limitations and privileges. One learner said, “it is necessary because it will make people do onto others what they want them to do onto you”. Other learners said, “Yes it is necessary so that people can respect other people’s beliefs and values, to know what is accepted and not accepted, to know the good and bad based on religious and non-religious principles. “One learner from school X narrated how a named religious sister told her that she was not supposed to be at a Catholic school because she was Moslem. She argued that if human rights issues were taught, people would know that they were all equal and made in the image of God and such discriminatory remarks would be avoided. The learner explained that she herself respecting other people’s beliefs and values. That is why she was able to do what was required at a mission school including attending mass.

b) Teachers

In answering the question on what they taught on human rights in RE at senior secondary school level, most teachers teaching syllabus 2044 mentioned the following topics as examples: ‘champions of justice’ ‘order and freedom,’ ‘choosing a partner’ (under courtship and marriage) and ‘work in a changing society’ (under present situation). These topics involved respecting other people’s beliefs and values in one way or another. One teacher added that every topic under church history in RE 2044 contained some aspect of human rights. He further gave examples of people such as Martin Luther King, Mahatma Gandhi, Nelson Mandela and Kenneth Kaunda who fought for theirs and other people’s rights. Another teacher said that the human rights component did not come out clearly in the topics but indirectly. He gave the example of the topic, ‘injustices within society,’ where learners were asked to mention some of the injustices they experienced either in their lives or in what they had seen going on in society. This was indirectly in line with what learners learnt on human rights.

Under syllabus 2046, all the teachers at School Y mentioned similar components including the ‘kingdom of God,’ ‘early church’ and ‘work and death of John the Baptist.’ One of the teacher from the same School mentioned ‘forgiveness and tolerance,’ which had some component of human rights though indirectly at senior level. A teacher at School Z said, “Yes we teach some components of human rights such as ‘fundamental human rights,’ ‘definition of human rights’ and also some components under ‘Christian attitude to multiparty democracy.’ Another teacher said there were some components of human rights in units like ‘work,’ and ‘forgiveness and tolerance.’ On the other hand, one teacher said she had not yet taught full any component or topic on human rights in the subject.

c) Heads of Department for Social Sciences

In response to the question on whether there were components of human rights in the RE syllabuses at senior secondary level, two heads of department confirmed that there were such components. However, one HOD confessed that he was not very sure whether human rights featured in the RE syllabuses at senior level. One of the HOD who confirmed the presence of human rights in the syllabus gave an example of the Ten Commandments in Christianity and the

Five Pillars in Islam which have some values of human rights. He explained that the two sets of laws promoted human rights because they spelt out the dos and don'ts for a Christian and Moslem, respectively. Another HOD gave the example of the religious teaching of doing to others what you want them to do to you as supporting or promoting human rights.

From the foregoing data, learners following syllabus 2044 learnt about human rights values on sub-themes like injustice within the social systems, champion of justice and on some bible passages while learners following syllabus 2046 learnt about human rights values like freedom of choice, safety, right of expression and on sub-topics like fundamental human rights, inclusion of different races and cultures, Jesus attitude towards despised and unpopular people.

In order to verify the information provided by learners, teachers and HODs concerning what was taught on Human Rights in secondary school RE syllabuses, the researcher observed actual classroom teaching. In the first lesson observed, teacher A at school X was teaching on slave trade in the early Church in RE syllabus 2044 under the bible dimension from the book of Exodus 22:21-27 and 23:1-8. Learners read the passage which denounced injustices in the Old Testament among the Israelites. After the bible reading, the teacher discussed with the learners how they treated different people at home, especially the strangers, relatives, the orphans, and the poor. Most of the learners said that they treated them well.

However, one learner narrated how his mother was mistreated when his father died. She said:

All the property was taken away from us. My father's relatives accused my mother of killing my father because my father was not ill, he just died while he was asleep.

The second lesson observed was in grade 12 D taking syllabus 2046 at school Y. The lesson was on 'inclusion of different races and cultures in Christianity and other religions.' Learners expressed themselves freely especially under Christianity and Zambian Traditional Religion. Under Zambian Tradition the teacher explained as follows:

Every human being was treated with respect, people worked together. Those who belong to African traditional religion have the same human

rights not because Mr. Mulenga has many cattle and Mr. Chanda has few cattle, everyone was treated the same.

From the lesson observed on what was taught on human rights, learners at senior secondary school learnt human rights on the following sub-themes; slave trade in the early church and the inclusion of different races and Christianity and other religions. The main values of human rights taught are responsibility, freedom of expression, respect and tolerance.

In addition to the foregoing data, the researcher also examined the two senior secondary school RE syllabuses (2044 and 2046) in terms of the role of RE in promoting human rights in secondary schools. The values of democracy examined were tolerance, respect, freedom of expression, human dignity, autonomy, equality, liberty, responsibility and justice. The analysis was conducted using a document analysis checklist and the findings are as presented in Table 4.3

Table 4.3: Grade, Major themes, Sub-themes, Teaching Stage and Values related to Human Rights under Syllabus 2044

Grade	Major and Sub-theme	Teaching stage	Values	Comment
10	Living in a Changing Society <ul style="list-style-type: none"> • Work in a Changing Society 	<ul style="list-style-type: none"> • Work in African Tradition 	<ul style="list-style-type: none"> • Respect 	Respect appears once
	<ul style="list-style-type: none"> • Leisure in a Changing Society 	<ul style="list-style-type: none"> • Present situation • African Tradition 	<ul style="list-style-type: none"> • Responsibility 	Responsibility appears twice

	Order and Freedom in Society <ul style="list-style-type: none"> Justice in society 	<ul style="list-style-type: none"> Present situation African Tradition Old Testament New Testament 	<ul style="list-style-type: none"> Tolerance Responsibility 	Tolerance appears twice while responsibility appears three times
	<ul style="list-style-type: none"> Service in Society 	<ul style="list-style-type: none"> Present Situation Old Testament New Testament 	<ul style="list-style-type: none"> Responsibility 	Responsibility appears four times
	<ul style="list-style-type: none"> Happiness 	<ul style="list-style-type: none"> New Testament 	<ul style="list-style-type: none"> Tolerance 	Tolerance appears once
11	Man and Women <ul style="list-style-type: none"> Courtship and Marriage 	<ul style="list-style-type: none"> Present Situation African Tradition Old Testament New Testament 	<ul style="list-style-type: none"> Tolerance Respect 	Tolerance appears five times while respect appears twice
	<ul style="list-style-type: none"> Family life 	<ul style="list-style-type: none"> Present situation 	<ul style="list-style-type: none"> Respect Responsibility 	Respect appears twice while responsibility appears once
12	None	None	None	No values related to human rights

The foregoing data in Table 4.3 revealed that the main values related to human rights taught in syllabus 2044 were responsibility, respect and tolerance in grade 10 and 11. However, no human rights related values were taught in grade 12.

Table 4.4: Grade, Major themes, Sub-themes, topics, Values and Comments related to Human Rights under Syllabus 2046

Grade	Major and Sub-topics	Values	Comment
10	Ministry and Death of John the Baptist <ul style="list-style-type: none"> • Message of John the Baptist 	<ul style="list-style-type: none"> • Responsibility 	Responsibility appears once only
	Jesus Power over disease and Nature <ul style="list-style-type: none"> • Jesus heals Lepers and his Attitude to them 	<ul style="list-style-type: none"> • Respect 	Respect appears once only
11	Judgment <ul style="list-style-type: none"> • Meaning of Judgment 	<ul style="list-style-type: none"> • Responsibility 	Responsibility appears once
	Jesus Attitude to People <ul style="list-style-type: none"> • Jesus Attitude to the despised and Unpopular 	<ul style="list-style-type: none"> • Respect 	Respect appears once only
	<ul style="list-style-type: none"> • Christian Teaching on Love, Forgiveness (comparison with those in other Religion) 	<ul style="list-style-type: none"> • Tolerance 	Tolerance appear once only
	Life in the Early Church <ul style="list-style-type: none"> • Characteristics of Community Life in the Early Church 	<ul style="list-style-type: none"> • Tolerance 	Tolerance appears once only
	Christian Attitude to Work <ul style="list-style-type: none"> • Reasons why people work 	<ul style="list-style-type: none"> • Responsibility 	Responsibility appears once only

	<ul style="list-style-type: none"> All workers should be respected 	<ul style="list-style-type: none"> Respect 	Respect appears once only
	<ul style="list-style-type: none"> Conflicts over Work Values 	<ul style="list-style-type: none"> Responsibility Fairness 	Responsibility and fairness appear once
	Husband and Wife Relationship <ul style="list-style-type: none"> Responsibility of Husband and Wife in a Christian Marriage 	<ul style="list-style-type: none"> Respect Responsibility 	Respect and responsibility appear once each
	<ul style="list-style-type: none"> Husband and Wife in other Religion 	<ul style="list-style-type: none"> Respect Responsibility 	Respect and responsibility appear once each
	<ul style="list-style-type: none"> Adultery and Fornication 	<ul style="list-style-type: none"> Respect Responsibility 	Respect and responsibility appear once each
	Relationship between Parents and Children <ul style="list-style-type: none"> Christian Homes 	<ul style="list-style-type: none"> Responsibility 	Responsibility appears once only
	<ul style="list-style-type: none"> Duties of Children to their Parents 	<ul style="list-style-type: none"> Respect 	Respect appears once only

The data in Table 4.4 revealed that the main values related to human right taught in syllabus 2046 are: responsibility, respect and tolerance in all the three grades.

Overall, the foregoing data reveals that learners following syllabus 2044 learnt human rights under the theme topics and ‘injustice within the social systems’, ‘champions of justice’ and some bible passages. Learners following syllabus 2046 learnt about human rights under the sub-topics ‘definition of human rights’, ‘fundamental human rights,’ ‘inclusion of different races and cultures’ and ‘Jesus attitude towards despised and unpopular people.’ The main human rights related values taught in senior secondary school RE were respect, tolerance, freedom of expression, and responsibility.

4.4 How do secondary school RE syllabuses promote democracy?

In trying to find out how secondary school RE syllabuses promote democracy, the researcher interviewed RE teachers and HODs for Social Sciences under which RE falls. She also held focus group discussions with the learners.

a) Learners

In answering the question on the role of RE in promoting democracy, most learners at school X said that of RE was there to bring unity and fairness among people with different beliefs and values. They said that the subject also helped leaders to avoid corruption, thereby making them sound minded with a good sense of judgment. One learner from school Y said that the role of RE in promoting democracy was to educate people on different religions. Another learner added:

RE makes us express ourselves freely in terms of what we believe and that is what democracy is about; freedom of expression, different religious values bring fairness in us. This helps us to respect other people's beliefs and values and to treat them equally.

Another learner added that RE helped them to live in harmony with other people who had different beliefs and values. Using the example of Zambia being a Christian nation, she explained that Christians and non-Christians can live in harmony because of learning about different beliefs and values from RE lessons. Yet another learner said that the role of RE in promoting democracy was to make learners solve problems according to different views and values. She also added that RE taught people in leadership positions such as monitors, prefects and teachers to be just.

Similarly, learners at school Y said that the role of RE in promoting democracy was to bring peace, justice and stability in classes as well as in community. They said that this was because in RE they learnt to appreciate different beliefs and values from Islam, Zambian Tradition Religion, Hinduism and Christianity. Another learner said that RE enlightened learners on evil action and injustice in society. She further gave an example of certain bible passages like from the book of Exodus 22:21-27, 23:1-8, which could be applied to modern Zambian society so that such injustices are not perpetuated.

Yet another learner said that the role of RE was to bring fairness and equality among learners and teachers regardless of their religious affiliations. Similarly, another learner said that RE reduced selfishness in leaders, a something that contributed to the promotion of democracy. Furthermore, another learner said RE enhances morality because learners are taught the dos and don'ts of different particular religious traditions.

Coming to school Z, 14 learners said that the role of at senior secondary school RE in promoting democracy was to bring peace and order, respect for other people's beliefs and values and promotion of equality. They further said that the role of RE was to instill fairness, justice, respect and freedom of expression in learners so that the values of democracy are upheld. One learner said that the role of RE in promoting democracy was to maintain peace by encouraging love for one another. RE helped people to have faith in God. Another learner said RE helped rulers to know that their authority comes from God. Another learner said that the role of RE was to bring security and liberty among people.

One learner gave examples of certain temptations learners go through such as stealing, sex before marriage, lying, refusing to respect elders and how RE helps them to overcome such temptations. Another learner said;

RE helps us to imitate some of the good rulers we learn in the bible, which help us to be good leaders. I am a prefect myself. I make sure that I treat everyone fairly including those who are not my friends.

Yet another learner said that the role of RE in promoting democracy was to help learners to choose well behaved monitors and prefects who follow the word of God. Other learners added that the role of RE was to help leaders not to take advantage of others, and to act in those not in authority.

From the above responses it seems that RE as a subject has a big role to play in terms of protecting and upholding some of the democratic values such as fairness, freedom of expression, justice, respect, and liberty.

b) Teachers

In response to the question on the role of RE in promoting democracy, most teachers said that the role of RE was to teach learners good morals, help learners to respect other peoples beliefs and values and to become responsible citizens. One teacher said, ‘Democracy comes in because we teach four different types of religions, we are not biased and of course learners are at liberty to choose which values are good or bad from the different religious traditions.’ Another teacher said, ‘RE has to do mainly with religious issues.’ She explained that the role of RE was to teach learners to respect different beliefs and values in school and society at large and this is what democracy advocates for.

Another teacher said that the role of RE ‘is to help democracy take the center stage because RE deals with different beliefs and values.’ Another teacher said the role of RE was to give learners democratic rights. Yet another teacher said that the role of RE was to help learners to become good citizens and good future leaders. He emphasised that democratic issues are taught at school level so that learners grow up with them. Another teacher said that the role of RE in promoting democracy was to help learners have divergent views.

The foregoing data shows that RE has the potential to promote democratic values among learners at secondary school. Learners are exposed to various divergent views which are found in different religious traditions. As they grow up they may appreciate democratic ideals such as respect for each other’s views and beliefs, justice, and fairness.

c) Heads of Department for Social Sciences

In response to the question on the role of RE in promoting democracy, HOD X said:

First of all RE contributes to the general aim of education of producing a learner who is well rounded who can among other things uphold democratic values so that there is tolerance and peace in society. Another role of RE in promoting democracy is to alert learners on their rights so that when these children grow up they can utilise them to the fullest. The other role is to teach learners how to relate democratic values from bible

content into their lives to help learners accommodate other people's views and values.

HOD Y also said that the role of RE in promoting democracy was to make learners express themselves freely so that democratic principles are transmitted into society. "RE touches all areas of life including democracy and other contemporary issues in society. Similarly, HOD Z said, 'RE is a social science subject which deals with human society just like any other social science subject, it helps to transform learners into good and responsible citizens through emphasis on beliefs and values.'

The foregoing data revealed that RE lays the foundation of democracy in senior secondary school learners through the teaching of values such as fairness, freedom of expression, justice, respect and responsibility.

4.4 How do secondary school RE syllabuses promote human rights?

In order to find out how secondary school RE promote human rights, the researcher interviewed teachers and heads of Social Sciences Department and held focus group discussions with learners.

a) Learners

In response to the question on the question on the role of RE in promoting human rights most learners said the following: to enable a peaceful environment where they could express their beliefs and values freely. Making teachers of RE use practical example which the learners could use to sensitize other people on the right behaviour, Right to religion, Right behaviour (morals), and help people love one another. One learner said it was to alert people on their rights and also reminds them of some of the teachings from the bible such as 'do not kill.' Another learner said, 'the role of RE in promoting human rights to teach us about injustices which affect us in society.' Similarly, another learner said treating others well and avoid mistreating each other. Another learner said to reduce some of the injustices in society such as abortion.

b) Teachers

In answering the question on the role of RE in promoting human rights, 7 teachers said that the subject's role was to help learners understand different values and beliefs, thereby bringing harmony in schools and society at large. The 7 teachers added that educating learners on human rights more especially those who did not attend church would help them to respect other people's beliefs and values. This would in turn reduce religious violence. They explained that RE inculcated a sense of justice and truthfulness in learners with the hope that this might result in learners refraining from vices such as corruption, violence and discrimination.

One teacher at school X said 'the role of RE in promoting human rights is to expose different evil in society to learners and how best to avoid them.' She added, 'certain injustices in the bible are condemned and this condemnation acts as an eye opener to learners in schools and society.' Another teacher said the role of RE was to transfer human rights tendencies in RE into learners' lives. 'RE promotes an enabling environment where people with different beliefs and values will feel the sense of belonging,' she further said.

Another teacher said that the role of RE in promoting human rights could not be underestimated. He explained;

RE makes learners aware of how they are supposed to behave in the environment where they interact with people holding different beliefs and values. RE's role in promoting human rights is to champion human rights in schools as well as community, learners are taught that they are equal and made in the image of God so no one should mistreat others. RE should encourage people to enjoy and practice their beliefs and values freely. The other role of RE is to help pupils develop good morals and to practice them.

Another teacher said the role of RE in promoting human rights is to equip learners with different beliefs, values and practices, which in turn enhances the promotion of human rights. RE equips learners with messages that will help them respect each other's beliefs, values and practices. Yet another teacher said, role of RE in promoting human rights was to harmonise different religious beliefs and values in learners. He admitted that some teachings contradicted, for instance, under

Christianity the bible says one man one wife while in African Traditional Religion and Islam it is allowed to marry more than one wife. It also helps people to check on equality, gender, justice and fairness, these are values of human rights. On the contrary, one teacher said the values of RE contradicted with the values of human rights. “For instance, the bible says obey your parents but under human rights we are free to choose,” he argued.

c) Heads of Department for Social Sciences

HODs were asked to explain what the role of RE in promoting human rights was. In response to this question, HOD said that RE promoted development, peace, unity and order, so that human beings could exercise their rights freely. HOD X said: ‘RE help learners to easily interact with people of different beliefs and values since they are taught to respect other people’s beliefs and values.’ HOD Y said: ‘the role of RE in promoting human rights is to help learners express their beliefs and values regardless of the place where they are but also to respect other people’s beliefs.’ HOD Z said: ‘the role of RE in promoting human rights is to emphasise on justice, respect, tolerance, fairness and responsibility when teachers are teaching so that learners are aware of what is expected of them.’

The researcher probed the HODs further by asking them if it was necessary to teach human rights. In response to the question, one HOD said: ‘Yes it is necessary because the subject helps learners to respect each other’s beliefs and values, which in turn reduces certain offences such as fighting and stealing other’s belongs.’ HOD Y said: ‘through the 10 commandment in Christianity, Five pillars in Islam RE exposes learners to the dos and don’ts of society which human rights cherish.’ Other HODs commented that RE dealt with morals, which should be respected through human rights values. They added that teaching human rights in RE would promote development in society and schools as people would aspire to be somewhere. HOD Z said: ‘The role of RE in promoting human rights is helping learners to express their beliefs and values regardless of the place where they are but also to respect other people’s beliefs; RE promotes a good environment where people with different beliefs and values will feel the sense of belonging.’

The foregoing data revealed that RE provides a conducive environment for inculcation and development of a sense of respect for others, justice, responsibility and tolerance in learners.

These values can help the learners to respect their own and other people's rights both at school and in society.

4.6 Conclusion

This chapter aimed to present the results or findings of the research study conducted to find out the role of RE in promoting democracy and human rights in secondary schools. In line with the objectives of the study, the chapter has presented what is taught on democracy and human rights in senior secondary school RE. It has further presented views on the role of RE in the promotion of democracy and human rights in secondary schools and society. The next chapter will discuss the findings of the study.

CHAPTER FIVE

DISCUSSION OF THE FINDINGS

5.1 Introduction

This chapter discusses the findings of the study. The discussion will be done under the following headings: i) The teaching of democracy in secondary school RE, ii) The teaching of human rights in secondary school RE, iii) Promotion of democracy through RE and iv) Promotion of human rights through RE. These headings are derived from the objectives of the study and the main research questions that guided the study.

5.2 The Teaching of democracy in secondary school RE

The first objective was to establish what is covered on democracy in secondary school RE syllabuses. The findings revealed that in both syllabuses 2044 and 2046 learners are taught different democratic values. These values include: freedom of choice, justice, and freedom of expression, tolerance, and respect for other people's beliefs. This finding is in line with Kamanga's (2013) study which revealed that Zambian RE syllabuses promoted values such as tolerance and respect for others' views and which are related to religious pluralism and liberalism.

I will now discuss some of these values further. Freedom of expression implies that learners are free to hold opinions without interference. As Elster (2002) noted, when learners participate in making decisions, they have to listen to others, justify themselves to others, and are made to think in part in terms of the interests of others. Learners therefore freely participate in classroom activities, compete among themselves and even work hard to accomplish given tasks in class. The teaching of democratic values like freedom of expression in RE makes learners to be conscious of the way they relate with each other and express their views, beliefs, values and practices. Through RE, learners are made aware that they are interacting with people who have and live by different beliefs, values and practices.

Demonstrating freedom of expression is also encouraged in RE mainly through learner centred methodologies like group work and class discussion. These methods help learners to express their views freely, which may later in life help them to make decisions independently. As

Simuchimba and Luangala (2006) saw, classroom teaching of human rights is just one of the avenues for providing human rights education through chalk and talk. Learner-centred methodology is thought to be the best way to teach the young the values of human rights. In other words, children learn human rights better through what they live or actually do in schools. As such, implementation of human rights values right from classroom secondary school RE is very important. I say so because it is easy for learners with different beliefs, values and practices to interact and express their uniqueness through participatory methods in the subject. Human rights values education requires teaching approaches that are not only practically oriented but also involve inquiry and reflection.

Through the values of democracy like respect learnt in RE, learners acquire skills and attitudes that empower them to enjoy and exercise respect for other people's beliefs, values and practices. This is in line with Mason's (2003) work which looked at the accommodation of diverse beliefs within plural community schools where the entitlements and rights of all religious and non-religious persons were recognised and respected. Respecting other people's beliefs contributes to the promotion of social cohesion, value diversity and equality. This also helps learners to appreciate different religious beliefs, values and practices. This in turn helps to combat all forms of discrimination and violence, especially bullying and harassment of other people and their beliefs, values and practices.

However, some important democratic values like accountability are less emphasised in the Zambian RE syllabuses while others like the rule of law did not even appear under any topic. Perhaps this could be due to the coming in of Civic Education which also teaches democratic values. All the same it would be good if these values were emphasised from the religious perspectives while their social and political emphasis is left to Civic Education.

5.3 The Teaching of Human Rights in secondary school RE

The second objective was to find out the teaching of human rights in secondary school RE syllabuses. The evidence from the data suggests that senior secondary school learners in the targeted schools learnt some human rights related values which include justice, freedom of expression, tolerance, respect, responsibility and fairness. This finding is in line with the CDC

(2013) which emphasises that values like empathy, respect, tolerance and love should be included in the secondary school curriculum. I will now discuss some of these further.

Tolerance which is infused in the RE syllabus and methodology contributes to human rights being a “lived” experience in the schooling system. Tolerance resonating within the climate of the classroom and school motivates learners to apply human rights values in their own lives. This is in line with UNESCO (1968) which suggested that the principles of human rights should be ideally reflected in all the daily operations of school life. Zambian RE at senior secondary school level is consistent with some of the values of human rights, including tolerance, respect, and opportunities for meaningful participation in decision making that affect interests, beliefs and values. The subject fosters participation, self-expression, communication, co-operation and team-work, it uses processes that affirm the human dignity of learners. I see the above values fostered by the subject as appropriate in helping learners to reflect on their beliefs and values and also review shared experiences in the world today where people with different beliefs and values interact. Working with others and observing the way in which they engage with reflection provides learners with comparisons with other people’s beliefs and values. I believe that when learners are actively engaged in reflecting as part of their learning experiences, openness and tolerance to different beliefs and values will be created in them.

In addition, teaching human rights values like responsibility in RE at senior secondary school level guides learners on how to live responsibly. This is because learners will be aware that rights come with responsibilities and responsibilities start with respecting other people’s rights. This agrees well with MoE (2003:103) which encourages subjects like RE to aim at developing an understanding of the learners’ rights and responsibility as citizens of the local, national, regional and global communities, and an understanding of the need to eliminate all forms of discrimination and other threats to human rights and democracy. Responsibility calls for contribution to the best of one’s ability to a life of an adequate standard of living. Therefore, teaching human rights values like responsibility in RE equips learners with knowledge, understanding and skills, but also empowers them with the readiness to take action in society and defend human rights, especially as they grow up into mature citizens of society. In my view, responsibility is part of being human. As such learners as human beings need to take responsibility for their beliefs and values and embrace them as their own despite interacting with different beliefs and values. Thus

responsibility is an important aspect of maturity. As these learners mature they should be able to think responsibly about their beliefs and values and act upon them in a responsible manner.

5.4 Promotion of democracy through RE

In the third objective, the study sought to establish and explain the role of RE in the promotion of democracy. As reported in chapter 4, data revealed that RE lays the foundation for development of democratic thinking and behaviour in learners through the teaching of certain values. These values include respect, accountability and tolerance, freedom of expression, fairness and justice. The subject therefore helps learners to begin to understand these beliefs and values before putting them in action. As Johari (2007) noted, the moral point of education for democracy is to inspire learners to understand the implications of terms like rule of law, justice, respect, freedom of expression and accountability. In turn these values enable learners to live in tolerance, respect and integrity.

Secondary school RE helps learners to acquire skills needed to actively take part in all aspects of democratic life regardless of one's religious beliefs and values. The basic skills acquired through the teaching and learning of secondary school RE include effective communication, leadership, comparing, contrasting, explaining and critical thinking on different beliefs and values. Moreover, education including RE is a democratizing force that helps to prepare learners to participate actively in all aspects of life. This corresponds with Baumfield (2003) who advocated for promotion of citizenship by developing the skills and dispositions necessary in a democratic society through supporting young people as they define their identity and take their places as members of the wider community. Skills learnt in RE influence learners to apply themselves fully in other areas of life. For example, being free to compete amongst themselves in a democratic society and working hard to accomplish their goals.

In addition, secondary school RE exposes learners to democratic tendencies in theory and practice. Naturally the subject deals with practical situations which call for respect for other people's beliefs and values. In other words, secondary school RE brings democratic values to learners in class, schools as well as society at large. This is in line with Dewey (2009) who suggested that schools address the needs of learners for satisfying lives through all three great

dimensions of contemporary life: home and family, occupation and civic education, and domestic and global dimensions.

Secondary school RE gives awareness to learners on some of the democratic tendencies and characteristics. The subject gives learners an opportunity to meet and interact with people who have different beliefs and values. Interaction among learners helps them to freely express themselves and openly discuss their beliefs and values. Thereafter, they are encouraged to investigate their own doubts and queries and to arrive at their own judgments instead of just conforming to societal norms. Learners realise that each person has the potential to express oneself regardless of the different religious beliefs and values. They learn that each person chooses his or her own beliefs and values and should be willing to let others choose their own beliefs and values too. As Kapur (2000) observed, the brotherhood of man is the basis of a democratic society and all its members stand equal in the common fraternity. In my view, teaching democratic values in senior secondary school RE sharpens learners' recognition of their behaviour and attitude and how these affect others. Learners learn to make moral decision without any interference.

However, it needs to be pointed out that some democratic values may be difficult to successfully teach and achieve because learners come from different backgrounds and home environments. Some of them may not even have been given chance to express themselves by their parents or guardians while others could have been given more freedom such that they act as they wish. As Noddings (2013) observed, democracy needs people who act with self-discipline and have the drive to live with others in solidarity and compromise. Nevertheless, democratic values need to be taught because they are part and parcel of modern education

5.5 Promotion of human rights through RE

In the fourth objective, the study sought to establish and explain the role of RE in the promotion of human rights. As reported in chapter 4, data revealed that RE sensitizes learners on the importance of the modern statements of rights such as the universal declaration. In other words, the subject deals with matters which concern human rights such as respect, responsibility and justice and also the maintenance of human dignity. As Betty (1995) suggested, issues of universal human rights are critically important topics in education today. Secondary school RE

contributes to the promotion of awareness and understanding of values related to human rights. The subject helps the learner to resist some of the traditions which interfere with their rights and choose what they want in life, especially freedom of expression and justice.

Secondary school RE helps learners to think honestly, tolerate each other and respect others rights within the school set up. These learners later assume duties and responsibility towards their fellow citizens, their families and the community at large. As the UN (2004) suggested, human rights education's fundamental role is to empower individuals to defend their own rights and those of others, which constitute an important investment for the future. The aim of this education is achievement of a just society in which the human rights of all persons are valued and respected.

Secondary school RE deals with Biblical events and other situations that help them to grow towards maturity. Moreover, most of the learners at senior secondary school level have reached adolescence, a stage during which learners get excited with life and the majority of them may use their beliefs and values wrongly. As such, RE helps to direct the learners towards correct behaviour. As Simuchimba (2012) explained, RE should establish an environment that caters for the psycho-social needs of pupils and facilitates their growth towards maturity as moral and responsible individuals. Therefore, RE contributes towards the development of a favourable atmosphere that is conducive for formation of essential attitudes to an understanding of the values of human rights.

Secondary school RE helps the learners to establish an intellectual basis for practice of human rights. When learners learn about values such as justice, fairness, respect, responsibility and tolerance, they are made aware of the important need to work for the realisation of such values regardless of religious beliefs and values. As Human Rights Global Reality Summits (2017) noted, human rights apply regardless of where you are from, what you believe in or how you choose to live your life. They can never be taken away.

Secondary school RE widens the learners' perspective of human rights values so that when they mature and assume responsibility for themselves and their own actions, they act in a responsible way towards others and they are given opportunity to reflect on the importance of spiritual and moral questions they encounter in life. Teaching human rights values in RE therefore

transforms learners thinking into responsible citizens. Learners are exposed to different beliefs and values in which they explore a range of religious beliefs and practices that are related to their experiences in life. As Muleya (2007) pointed out, RE as a subject has the potential to allow learners to come face to face with difficult personal and social issues. Therefore, learners will reflect, react and express their beliefs and values in a manner that is respectful of their own and others' rights.

Secondary school RE strengthens the respect for human rights values and fundamental freedoms. Many learners tend to think that their values are more important than those of other people in society. In RE learners are guided on how to live positively in a rapidly changing society in terms of beliefs and values. As Musongole (2010) noted, RE makes learners become aware of how they are supposed to behave in the environment where they interact with people holding different beliefs and values. As such learners should be taught about the universality of human rights at a tender age. So that they come to understand that the only way to attain personal freedom and enjoyment of their own rights is by helping to extend those rights to other people.

Secondary school RE motivates learners to respect human rights values. Through coverage of sub-themes like “work in a changing society”, “service in society” and “family life” under syllabus 2044 and sub-topics like “Paul’s witness to various cultures”, “respected for workers” and “duties of children to their parents” under syllabus 2046 learners realise that their friend’s beliefs and values are also important. Respecting human rights values leads to people living in harmony. Respect and harmony come about if learners are also educated on what other members of society value. As Smith (2007) observed, rights are claims that others should act in a particular way, or refrain from acting in ways which restrict the enjoyment of what is claimed such as freedom of speech and respect.

The evidence in the findings shows that secondary school RE in Zambia helps learners to acquire of knowledge and understanding of the social, religious and cultural traditions within which they are growing up. These traditions include democratic and human rights value which are part of the education system and which RE helps to promote in the learners. Learners will become knowledgeable and sensitized on the values and take a position on some of the moral issues and challenges facing the world today. As Kelly (2003) noted, RE contributes to national

development because of certain values like integrity, honesty, tolerance which are advocated in the subject.

However, it should be pointed out that some of the human rights values seem to contradict with some of the teachings in the scriptures which encourage learners to always obey. As ODIHR (2012) admitted, sometimes teachers meet resistance to human rights education on grounds that it imposes non-native principles that contradict and threaten local values and customs. Nevertheless, what is needed is a balanced emphasis on both individual rights and group or community rights to maintain order and positive customs. This is important because individual rights have to go with responsibilities towards others and positive traditions.

5.6 Conclusion

This chapter has discussed and explained in detail the main findings of the study on the teaching and promotion of democracy and human rights in senior secondary school RE. The chapter has shown that in line with some existing literature, RE contributes to education for democracy and human rights. The next chapter draws conclusions and makes appropriate recommendations.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.1 Introduction

The study aimed at finding out the role of RE in promoting democracy and human rights in senior secondary schools. Having discussed the findings of the study, this chapter draws the conclusion and makes recommendation for future research.

6.2 Conclusion

In line with the objectives of the study and the basis of the data presented in chapter 4 the following conclusions were made.

With regard to the teaching of democracy in senior secondary school RE, it can be concluded that learners at senior secondary school learnt about democratic values. Values like respect, tolerance, freedom of expression, justice, responsibility, freedom of choice are taught in both syllabuses 2044 and 2046.

Coming to the teaching of human rights in senior secondary school RE, it was clear that learners learnt about human rights in the subject. The main values taught are respect, tolerance, freedom of choice, fairness and justice.

On the promotion of democracy through RE, it can be concluded that the subject has the potential to champion the implications of democratic values in school as learners with different beliefs and values meet and interact with each other. Similarly, on the promotion of human rights, through RE it can be concluded that the subject contributes to the awareness of the values of human rights like justice, tolerance, respect, solidarity and dignity. This awareness helps learners as citizens to enjoy and exercise their rights and respect and uphold the rights of others.

6.3 Recommendations

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

1. Teachers of RE should be helped to acquire the necessary knowledge and skills through Continuous Professional Development (CPD) to enable them adequately explain democratic and human rights values; they should also demonstrate these values in classroom management.
2. School administrators should provide or create a more favourable environment in schools for the teaching and learning of democratic and human rights values in RE.
3. The Ministry of General Education should take disciplinary measures against human rights violations cases in schools whether by pupils or teachers or school administrators in secondary school.
4. The Ministry of General Education through CDC should stress the importance of democratic values and human rights through the syllabuses, teachers guide, learners' textbooks and methodologies in the senior secondary school curriculum subjects, including RE.

6.4 Recommendations for further research

1. Since this study focused on senior secondary school RE, the junior secondary school RE syllabus should be studied in order to establish the role of RE in promoting democracy and human right at junior secondary school level.
2. Additionally, the effects of teaching democracy and human rights through RE and other related subjects should be investigated and appropriate recommendations made.

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APPENDICES

Appendix I: Interview Guide for Heads of Departments Social Sciences

I am a postgraduate student of Religious Studies at the University of Zambia conducting research on the role of RE in promoting democracy and human rights. I am very glad that you have accepted to be part of this study. May I further assure you that all the responses will be appreciated and will be treated in confidence and will be used for academic purposes only.

1. For how long have you been HOD?
2. Which subject do you teach?
3. Are learners given responsibilities in your department? If “yes”, give examples, if “no” why?
4. Are there any components of democracy in the RE syllabus? If “yes”, give examples
5. Is it necessary to teach democratic issues in RE?
6. Do teachers give practical examples when teaching human rights? If “yes” give examples.
6. Have you seen any democratic tendencies in pupils after pupils learn RE?
7. What can RE do in promoting democracy?
8. Are there instances or examples of pupils violating fellow pupil’s rights in class?
9. What do teachers do in such cases?
10. Give some of the examples of violation of pupils’ rights
11. Why do such things happen when they knew they were violating the rights for of fellow pupils?
13. Are there any components of human rights in the RE syllabus? If yes give examples.
14. Do teachers give practical examples when teaching human rights in RE?
14. Have you seen any tendencies of respecting one other after pupils learn about human rights in RE?
15. What can RE do in order to promote human rights?

Thank you for your participation

Appendix II: Interview Guide for R.E Teachers

I am a postgraduate student of Religious Studies at the University of Zambia doing research on the role of RE in promoting democracy and human rights. I am very glad that you have accepted to be part of this study. May I further assure you that all the responses will be appreciated and will be treated in confidence and for academic purposes only.

1. Which subjects do you teach?
2. Which Grades do you teach?
3. For how long have you served as a teacher?
4. Do you give any responsibilities to learners in class? If yes give example if no why?
5. Do you involve learners in decision making in class?
6. If “yes” give example, if “no” why?
7. Do you teach any components of democracy in RE at senior secondary level? Give examples.
8. Is it necessary to teach democratic issues in RE? Why?
9. Have you seen any democratic tendencies in learners after they learnt democratic issues in RE? If “yes” give example if “no” why?
10. Why do children need to participate in class? Give some examples.
11. Do you teach any components of human rights in RE at senior secondary level? Give examples.
13. Is it necessary to teach human rights issues in RE? Why?
14. Have you seen any human rights tendencies in learners after learning human rights in RE?

Thank you for your participation

Appendix III: Discussion Schedule

Focus Group Discussion Interview Guide for Pupils.

I am a postgraduate student of Religious Studies at the University of Zambia doing research on the role of RE in promoting democracy and human rights. I am very glad that you have accepted to be part of this study. May I further assure you that all the responses will be appreciated and will be treated in confidence and for academic purposes only.

1. Tell me briefly about yourselves.
2. Apart from RE which other subjects do you take?
3. Have you been given any responsibility in class more especially during RE lessons? Give examples.
4. Do you learn anything concerning democracy in RE lesson? If “yes” give examples
5. Do teachers give practical examples when teaching about democracy in RE lesson? If yes give examples.
6. After learning democratic issues how do you put them into practice?
7. Do all human beings deserve respect? Why
8. How do you show respect for others? Give examples
9. Why is it important to respect each other?
10. What do you learn on human rights in RE lesson?
11. After learning human rights how do you put them into practice?
12. Do teachers give practical examples when teaching human rights in RE lesson?
13. What is dignity? Is your dignity hurt when others do not respect you?

Thank you for your participation

Appendix IV: Document Analysis Checklist on Democracy and Human Rights

Document.....Station.....

A

Indicators of Democracy	Present/absent	Comment
Freedom of expression		
Rule of law		
Equality		
Good governance		
Fairness		
Peaceful change of government		
Justice		
Tolerance		
Accountability		

B

Indicators of Human Rights	Present/Absent	Comments
Tolerance		
Human dignity		
Liberty		
Autonomy		
Respect for others		
Equality		
Justice		

Appendix V: Lesson Observation Checklist

INDICATORS OF DEMOCRACY AND HUMAN RIGHTS	PRESENT	ABSENT	COMMENTS
Tolerance			
Freedom to express opinion			
Equality of pupils			
Responsibility			
Fairness			

Appendix VI: Consent Form

I am Mwenya, Chimfwembe, a postgraduate student of Religious Studies at the University of Zambia, doing research on the role of RE in promoting of democracy and human right in Zambia. I am requesting for your voluntary participation in this study. Please read the information below and ask questions about anything you do not understand, before deciding whether to participate or not.

1. There are no risks in taking part in this study. Actually, taking part in the study will make you a contributor to the possible improvement of RE as a curricular subject.
2. If you do not want to be in this study, you do not have to participate. Remember, participation in this study is voluntary and you have the right to discontinue if you decide otherwise.
3. All the responses will be highly appreciated, treated confidentially and used for academic purposes only.
4. If you accept to take part in this study, please sign your name on the space provided.

Participant’s NameSignature: Date

Researcher’s NameSignatureDate