

**AN EXAMINATION OF THE TEACHING OF ISLAM IN THE TWO
SENIOR SECONDARY SCHOOL RELIGIOUS EDUCATION
SYLLABUSES**

BY

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**A Dissertation submitted to the University of Zambia in partial fulfilment of the
requirements for the award of the Degree of Master of Education in Religious
Studies (M.Ed.)**

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DEDICATION

This work is dedicated to my parents, brothers and sisters for their unwavering support and love, and to my wife Melody and our two lovely sons, Chitonthozo and Zingani for sharing with me the joys and pains in my quest to pursue this study. I love you all.

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DECLARATION

I, OSWARD TEMBO, do hereby declare that “**An Examination of the Teaching of Islam in the two Senior Secondary School Religious Education Syllabuses**” is my own original work and has not been previously submitted to this University or indeed any other institution for similar purposes. I further declare that all the works of other people used and quoted in this dissertation have been duly acknowledged by means of complete references.

Signature: Date:

APPROVAL

This dissertation of Oswald Tembo has been approved as partial fulfilment of the requirements for the award of the Degree of Master of Education in Religious Studies (M.Ed. RS) by the University of Zambia.

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LIST OF ACRONYMS AND ABBREVIATIONS

ATR	African Traditional Religion
CDC	Curriculum Development Centre
CRE	Christian Religious Education
CRK	Christian Religious Knowledge
FGD	Focus Group Discussion
HIV/AIDS	Human Immune-Deficiency Virus/Acquired Immune Deficiency Syndrome
IRK	Islamic Religious Knowledge
IRE	Islamic Religious Education
MESVTEE	Ministry of Education, Science, Vocational Training and Early Education
MIST	Makeni Islamic Society Trust
MOE	Ministry of Education
RE 2044	Religious Education Syllabus 2044
RE 2046	Religious Education Syllabus 2046
RE	Religious Education
ZARET	Zambia Association of Religious Education Teachers
ZTR	Zambian Traditional Religion

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ABSTRACT

This study investigated the teaching of Islam in the two Senior Secondary School Religious Education syllabuses (2044 and 2046). The objectives of the study were to: examine the content coverage of Islam in the two syllabuses in comparison with other religious traditions; explore the methods used to teach Islam in senior secondary school RE syllabuses; assess the context in which Islam is covered in RE syllabuses in relation to religious pluralism; and solicit the views of stakeholders on the nature of reforms needed in the teaching of Islam in senior secondary school RE.

The study employed an interpretivism approach; utilising a narrative research design in order to capture in-depth and descriptive information from the respondents. Data was collected through Semi-Structured Interviews, Focus Group Discussions, Lesson Observation and Document Analysis checklists. The target population included all teachers and pupils of RE from the selected senior secondary schools in Lusaka, Curriculum Specialists at the Curriculum Development Centre (CDC) and the Muslim representatives at Makeni Islamic Society Trust (MIST). Both simple random sampling and purposive sampling were used to select 31 respondents. Data was analysed qualitatively. This involved description, explanation and interpretation of the raw data.

The study revealed that the content coverage of Islam in RE syllabuses is inadequate compared to Christianity and Zambian indigenous beliefs. The study also revealed teachers mainly used two methods of teaching namely, lecture and question and answer methods. The study further showed that pupils were largely passive during lessons where the Islamic content was covered but tended to be more active during those lessons where other religious content, particularly on Christianity, was covered. The study also showed that Islam was not covered in its own right as a religion. The study revealed that stakeholders were of the view that the teaching of Islam in RE should be adequate, educational, relevant, and contextual. Additionally, the need to include a religious perspective on how Islam responds to current issues on corruption, gender and HIV and AIDS was expressed.

In view of the above findings, the study recommended that: The MESVTEE should revise and improve the contents on Islam in order to make RE more educational and responsive to the needs of learners; teachers of RE should endeavour to use experiential, stimulating and pupil-centred methods and uphold high professionalism in teaching the subject; the teachers should also employ the phenomenological approach to teaching Islam so that the religion (and others on the syllabus) can be studied in their own right as religions. In addition, the MESVTEE should consider coming up with a policy document to guide the teaching of RE in Zambian secondary schools. For future research, it is recommended that the teaching of RE in Christian mission schools could be instituted to establish whether the schools' orientation to promoting Christian spirituality and values have any bearing on the way RE is taught, paying particular attention to the non-Christian religions in the syllabuses.

CHAPTER 1: INTRODUCTION

Chapter one gives a synopsis of the study, providing the background on what prompted the undertaking of this study, “An Examination into the Teaching of Islam in the two Senior Secondary School Religious Education Syllabuses.” The chapter further presents the statement of the problem, purpose of the study, objectives and research questions. It also presents the significance of the study, delimitation, conceptual and theoretical frameworks, and limitations of the study, operational definitions as well as the structure of the dissertation.

1.1 Background to the study

Religious Education (RE) has been part of Zambia’s formal education system since its inception in the second half of the 19th century. As a learning subject, RE was known as Religious Instructions (RI) and was a critical subject area in the missionary education system. The subject was used to evangelise and convert the young people from their indigenous religious beliefs to Christianity through school education. However, over time, RE has evolved and undergone various educational changes. It has moved from being confessional and denominational during the missionary settlement up to the 1960s to interdenominational with ecumenically agreed syllabuses in the 1970s, and to being educational in approach with multi-faith syllabuses and under the state-control in 1980s to date (Henze, 1994; Simuchimba, 2007).

At present, there are two RE syllabuses at senior secondary school level; syllabus 2044 and syllabus 2046. Initially, RE was taught as an optional subject from grade 10 to 12 in most government schools and compulsory in church run schools with 3 to 4 periods per week. However, with the coming of the new educational framework in 2013 called, *Zambia Education Curriculum Framework*, the Ministry of Education, Science, Vocational Training and Early Education (MESVTEE) introduced two educational career pathways namely; academic and technical. This was done in order to meet the needs and ambitions of different learners (CDC, 2013). Like all the school syllabuses, the senior secondary school RE syllabuses were revised and later published in 2013. According to

the educational framework, RE should be taught as an optional subject in both the academic and technical career pathways with 5 periods of 40 minutes each per week.

RE plays a critical role in the spiritual, moral, social and intellectual formation of learners. As a school subject, RE contributes to the holistic education of the young people and helps them attain a full and well-rounded development of their physical, intellectual, social, affective, moral and spiritual qualities (MOE, 1996). However, this is only possible if RE is explored from the pluralistic and multi-faith perspective as espoused by various educational documents. This pluralistic outlook of RE is also reflected in the main aim of the subject which is, to enable learners appreciate the spiritual, moral, religious and cultural values and behaviour based on the main religious traditions in Zambia; Christianity, Hinduism, Indigenous Zambian beliefs and Islam (CDC, 2013). It is worth mentioning that the pluralistic and multi-faith approach to RE has its pedigree in the 1977 Educational Reforms. These reforms saw the inclusion of Hinduism, Islam and Zambian Indigenous beliefs in RE syllabus.

Like any modern, pluralistic and democratic society, Zambia has continued to experience massive growth in cultural and religious pluralism as evidenced by the influx of various faith communities among them; Islam, Baha'i faith, Hinduism and Buddhism. With this growth, it is expected that RE will help young Zambians gain some understanding of the major religious traditions which also form part of Zambia's social, political, cultural and spiritual life. As Simuchimba (2000: 18) rightly observes, "What is needed is education in religion (in its plural sense) so that the beliefs and values of existing religious traditions are explored and the pupils freely and autonomously choose which values to live by."

Despite the continued pluralistic outlook of the Zambian society, the status quo of RE in secondary schools has remained exclusively Christian with the syllabuses emphasising Christian beliefs and values (Kamanga, 2013). The two senior secondary school RE syllabuses are heavily Christian in content and approach (Ziwa, 2007; Haambokoma, 2007). This scenario has undoubtedly led to the marginalisation and poor representation

of non-Christian religions in RE. One such religion that has suffered neglect in Zambian RE is Islam. It is incontestable that Islam has imposed a significant change on the religious landscape of the country and constitutes a real alternative to traditional religions and indeed to the long established Christian churches (Phiri, 2008). Islam brags to be one of the fastest growing religions and the second largest faith community in Zambia after Christianity (Cheyeka, 2007). According to the 2010 census of population and housing, Islam accounted for 0.5% of the Zambian total population (CSO, 2010). Certainly, five years after the national census, one expects the current percentage to be higher than the one obtained in 2010.

As captioned in the preamble of the 1996 constitution, Zambia is a Christian nation but embraces other religions, respects and guarantees the freedom of conscience, worship and propagation of other faiths. With regard to education, Zambia is currently guided by the national policy on education, *Educating Our Future*, which emphasises; rational and moral autonomy, equality, fairness and liberty in educational practice (MOE, 1996). Therefore, guided by the values of liberal democracy underpinning the current education system, RE should not be used to compartmentalise pupils and the Zambian society along religious lines. Instead, it should be used to help pupils successfully build bridges across the religious, ethnic and cultural divides (Jawoniyi, 2009).

Arising from above, Islam, like any other religion should be treated as a dialectical interchange with other religions in RE so that learners can critically appreciate the social, moral and spiritual values as well as study the differences in the system of beliefs, concepts and attitudes based on them. RE should be liberal, pluralistic, multifaith and educational (Carmody, 2004; Simuchimba, 2005). However, with what appears to be Christian-oriented syllabuses in both content and approach, it is still unclear on how Islam in the RE syllabuses is actually taught in Zambian schools. It is against this background, therefore, that this study sought to investigate the teaching of Islam under the two senior secondary school RE syllabuses.

1.2 Statement of the Problem

Many studies conducted on RE in Zambia have indicated the poor coverage of Islam in the two senior secondary school syllabuses. For instance, studies by Simuchimba (2005), Chizelu (2006) and Kamanga (2013) have all elucidated this poor coverage. However, their focus has been generally on RE as a whole subject without any detailed investigation on how Islam is actually taught. At the moment, it is not known clearly the extent to which Islam is taught in RE, especially with regard to the content coverage, teaching methods and context. If this remains unchecked, Zambian RE may continue to promote Christian beliefs and values at the expense of education and other religions included in the syllabuses, thereby defeating the educational and liberal values espoused by the national policy document on education and the multi-faith agenda being championed by many educationists and RE scholars. It was hoped, therefore, that this investigation would help to fill this knowledge gap.

1.3 Purpose of the Study

The purpose of this study was to investigate the teaching of Islam in the two Senior Secondary School RE Syllabuses (2044 and 2046) in terms of content coverage, teaching methods and context.

1.4 Study Objectives

The objectives of this study were to:

- i. Examine the content coverage of Islam in the two senior secondary school RE syllabuses in comparison with other religious traditions.
- ii. Explore the methods used to teach Islam in senior secondary school RE syllabuses.
- iii. Assess the context in which Islam is covered in RE syllabuses in relation to religious pluralism.

- iv. Solicit the views of stakeholders on the nature of reforms needed in the teaching of Islam in senior secondary school RE.

1.5 Research Questions

The research questions which guided this study were:

- i. What is the content coverage of Islam in the two senior secondary school RE syllabuses in comparison with other religious traditions?
- ii. What methods are used to teach Islam in senior secondary school RE syllabuses?
- iii. In what context is Islam covered in RE syllabuses in relation to religious pluralism?
- iv. What are the views of stakeholders on the nature of reforms needed in the teaching of Islam in senior secondary school RE?

1.6 Significance of the Study

It is hoped that this study will contribute to the body of knowledge and literature on the teaching of Islam in Zambian RE at senior secondary school level. In addition, the findings of the study might be helpful to the subject specialists and curriculum planners at the Curriculum Development Centre (CDC) in making Zambian RE more educational, critical, inclusive and pluralistic. It is also hoped that the study may form a foundation for further research and investigations on the teaching and learning of Islam and other religious traditions in RE.

1.7 Delimitation of the study

This study was confined to the teaching of Islam in the two RE syllabuses (2044 and 2046) in the selected four senior secondary schools in Lusaka district of Zambia. Lusaka was chosen based on the researcher's proximity and accessibility to people with rich data. To achieve this general aim, the study focused on the syllabuses content, teaching methods used and the context in which Islam is taught. In adherence to ethical issues,

pseudonyms have been used in this dissertation for all the four schools. The schools have been referred to as; school A, school B, school C and school D.

1.8 Theoretical and Conceptual frameworks

1.8.1 *Theoretical framework*

Kombo and Tromp (2006:56) define a theoretical framework as a structure that can hold or support a theory of a research study. It is a collection of interrelated ideas based on theories. Arising from this understanding, a theory can then be defined as a “set of interrelated constructs (variables), definitions, and propositions that present a systematic view of phenomena by specifying relations among variables, with the purpose of explaining natural phenomenon” (Kerlinger, 1979: 64).

Among the many educational theories of teaching and learning is the constructivist theory. The theory posits that learning is an active and transformative activity through which learners are helped to construct knowledge rather than to reproduce a series of facts. Constructivism is concerned with how information is presented and how learners are supported in the process of constructing knowledge. This means that even knowledge about religion is not something that can simply be passed on from teacher to pupil without attaching any value and purpose. The formal development of this theory is attributed to Jean Piaget (1896-1980), a Swiss cognitive developmental psychologist who devised mechanisms by which knowledge is internalised by learners through accommodation and assimilation (Santrock, 2004). The theory has also been propounded by other proponents such as John Dewey, a pragmatist philosopher and educationist who opposed the idea of coming to class with fixed truths and fixed values (Akinpelu, 1981).

According to the constructivist theory, a teacher acts as a facilitator and not the initiator and indoctrinator of knowledge. He should be concerned with challenging learners’ thinking, not to dictate or attempt to proceduralise that thinking (Savery & Duffy, 1995; Jia, 2010). The fundamental challenge is therefore, “changing locus of control over

learning from the teacher to the student” (Hein, 1996: 3). Constructivist theory taps into and triggers the learners’ innate curiosity about the world and how things work. This curiosity about the world also includes various religious, spiritual and moral ideas and information found in RE.

Today, the theory has continued to influence many educationists prompting them to adopt its pedagogical principles in the classroom in order to improve the learning and teaching of their respective subjects and RE is no exception. For instance, Grimmitt (2000) used the constructivism perspective in teaching and learning RE and outlined a three staged pedagogical strategy namely; (1) preparatory pedagogical Constructivism, (2) Direct Pedagogical Constructivism, and (3) Supplementary pedagogical Constructivism. According to Grimmitt, the goal is to develop a pedagogy which should help pupils to construct links between their life-knowledge and formal religious concepts. Here, it is important to indicate that these religious concepts Grimmitt talks about are diverse and include those from Islam and other religions in society. Therefore, emphasis should be placed on encouraging pupils to autonomously, critically and objectively explore various religious ideas and issues for themselves with the help of the teacher to enable them arrive at their own conclusions.

Arising from above, the study adopted the constructivist theory because of its concept of learning and teaching which is active, pupil-centred, interactive, and is supportive of learners’ autonomy and personal relevance. The theory is also in line with the pedagogical approaches recommended for the teaching of RE as elucidated below:

Learner-centred teaching focuses on learners, who play a centre role in teaching and learning activities. It gives them an opportunity to participate actively and independently in their learning. With the help of the teacher, they are encouraged to seek an understanding of art, spiritual and moral issues. A teacher acts as a facilitator to build on the learner's existing knowledge, skills, values, attitudes and experiences. These experiences should be stimulating for effective learning (CDC, 2013).

Therefore, in order to effectively accomplish the objectives of this inquiry, the study adopted Lebow's (1993) seven constructivist values since they are in line with what the study espouses with regard to the teaching of RE in Zambian secondary schools. According to Lebow, the feelings, intuitions, attitudes, values, interests, significant relationships and learner commitment are inseparable elements of the learning process. As a school subject, RE has a special interest in all these aspects. He further identified the traditional educational technology values as replicability, reliability, communication and control, while listing the seven primary constructivist values as collaboration, personal autonomy, generativity, reflectivity, active engagement, personal relevance and pluralism.

Lebow's seven constructivist values



Figure 1: Lebow's seven constructivist values (Source diagram: own construction)

1.8.2 Conceptual Framework

A conceptual framework is a representation of research variables and the relationship between them. It is a framework which assists a researcher to explain the relationship among interlinked concepts and the possible connection between the variables (Kombo & Tromp, 2006).

The current trend in the teaching of RE at senior secondary school level in terms of content and approach is biased towards Christianity. As a religious constituent of both RE 2044 and RE 2046, Islam exists as a marginalised and unappreciated religion. In terms of content coverage, the study conceptualises Islam as inadequately covered. The content is still old and elementary to be able to bring about social, intellectual, emotional and spiritual change in learners. Pedagogically, the teaching and learning methods used to teach Islam are conservative, restrictive and teacher-centred. Regarding the context, Islam is not covered in its own right and context as a religion of equal value and importance with other religions, particularly Christianity.

Considering the fast rate at which Islam is growing in the country, it is indisputable that pupils are getting exposed to Islamic information mainly from their schools, communities, peers and mass media. Therefore, if this information is to be relevant to the educational needs of learners, it should be processed as part of RE knowledge in an objective, critical, reflective and professional manner. The Islamic information should contribute to the holistic understanding of religion and the educational aim of RE. If this is achieved, pupils should be able to develop their rational autonomy and manage their personal growth and bring about social change (Mujdrlica, 2004). The content on Islam should, therefore, be adequate, informative and current to meet the educational needs of learners in today's society. The teaching methods should be stimulating, liberal and pupil-centred. In terms of the context, Islam should be covered in its own context as a religion of equal value and importance with other religions. The ultimate outcome is critical and liberal education in RE, religious pluralism, tolerance and literacy.

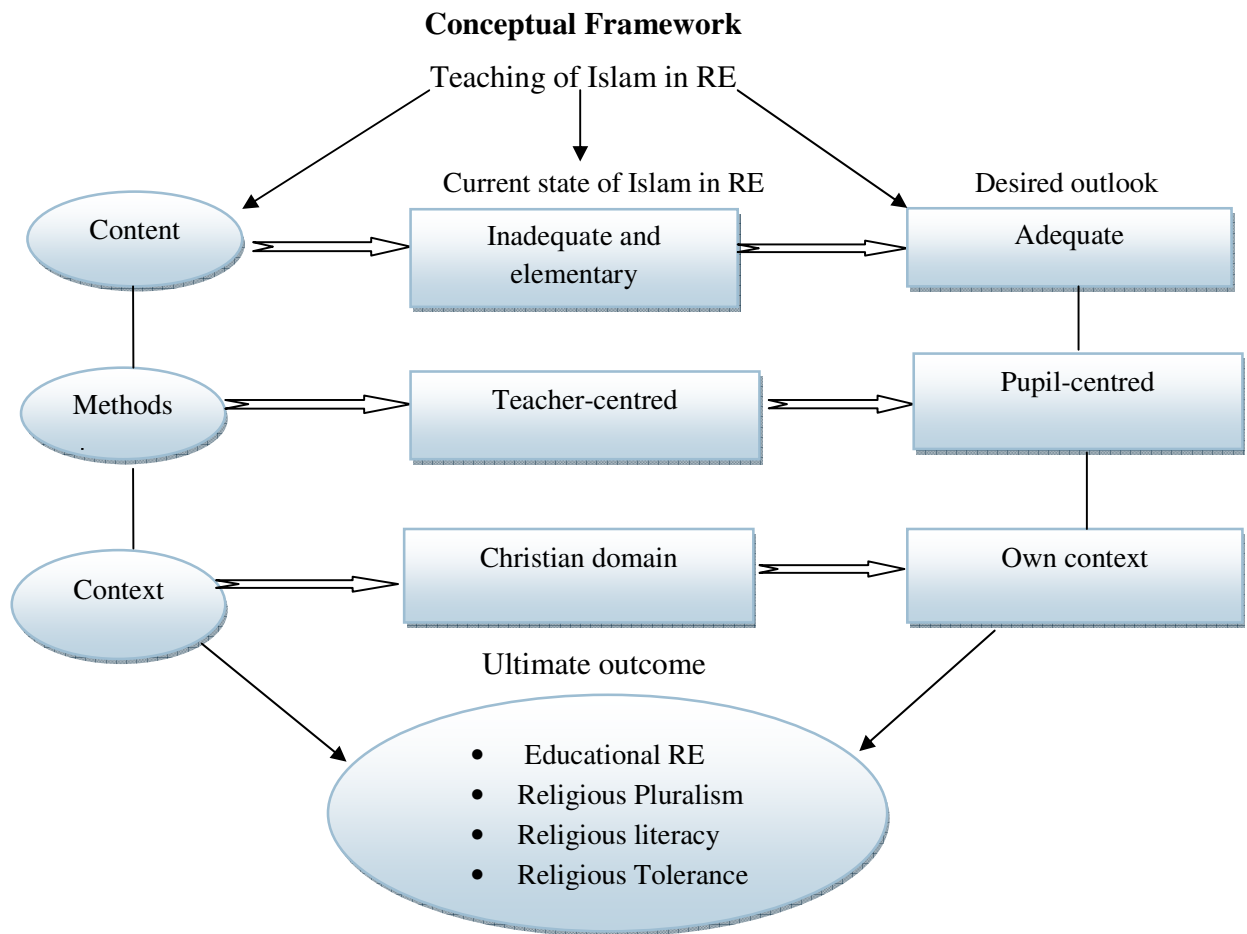


Figure 2: A diagrammatic representation of the Conceptual Framework

1.9 Limitations of the study

Since the study was restricted to four secondary schools in Lusaka district, its findings should be generalised with caution. The other limitation faced by the study was that the researcher was not able to get the views of the RE Subject Specialist on the problem under investigation as the officer was out of the country pursuing his studies at the time of data collection. To this effect, the researcher tried to get the Specialist's views using other means such as through a telephone conversation and emails. Unfortunately, these efforts proved futile. However, this did not put the researcher off as it was instead, possible to interview the Senior Curriculum Specialist, Editorial and Educational Materials, who was acting on behalf of the RE Specialist at the time the research was conducted. Accessing printed copies of the actual RE syllabuses was a challenge since

the reviewing process was still on up to early 2015. However, the researcher managed to get hold of the actual syllabuses in soft copies from CDC after the reviewing and compilation process. The other limitation faced by this study is that the syllabuses had some typographical and editorial gaps which may affect the accuracy of the data obtained from the document analysis. This was brought to the attention of the Curriculum Specialist and the researcher was assured that the identified gaps will be taken care of in the next review.

1.10 Operational Definitions

Some words may be used to denote other things by different people depending on a situation or context. In this study, the following words have been used as they are defined to suit the study:

1.10.1 *Religious Education*

This refers to a school subject with educational aims of contributing to the holistic education of learners, i.e. intellectually, morally, emotionally, socially and spiritually. In this study, the term has been used to refer to the two senior secondary school syllabuses namely, RE 2044 and RE 2046.

1.10.2 *Religious Pluralism*

This refers to the existence of diverse religious beliefs in society. The term has been used to refer to the teaching and covering of the main religious traditions in the senior secondary school RE syllabuses. Notably, the term religious pluralism has also been used to mean a multi-faith set up.

1.11 Structure of the Dissertation

This dissertation has six chapters. In the first chapter, a general background to the study is presented followed by the statement of the problem, purpose of the study, objectives and research questions. The Chapter also states the significance of the study, delimitation, conceptual and theoretical frameworks. It further states the limitations of the study, operational definitions and the structure of the dissertation. A review of related literature

is given in chapter two of the dissertation followed by the methodological approaches in chapter three. Chapter three discusses the research design, study site, population and study sample, sampling techniques, research methods and instruments, data collection procedure, data analysis and presentation, reliability and validity as well as some ethical issues of the study. Research findings are then presented in chapter four followed by the discussion of the findings and conclusions with recommendations in chapters five and six respectively.

1.12 Conclusion

This chapter has discussed the background to the study, statement of the problem, the purpose of the study, objectives and research questions. Further, it has presented the significance of the study, delimitation, conceptual and theoretical frameworks. Lastly, limitations of the study, operational definitions and structure of the dissertation have been discussed. The next chapter reviewed literature related to the study.

CHAPTER 2: LITERATURE REVIEW

2.0 Introduction

This chapter deals with the literature review related to the topic under study. According to Creswell (2003), the importance of the literature review is that it shares with the reader the results of other studies that are closely related to the study being reported and provides a framework for establishing the importance of the study as well as a benchmark for comparing the results of the study with other findings. The chapter first reviews and discusses foreign literature before focusing on Zambian studies.

2.1 Foreign Studies and Literature on RE

This section reviews foreign literature drawn from Britain, Nigeria, Kenya and South Africa. It was important to review studies from Britain because they provided an additional background to this study considering that Zambia was a British colony and that the British education system in general and RE in particular has had an influence on the development of RE in Zambia. Furthermore, African studies from Nigeria, Kenya and South Africa were equally crucial in situating this particular study as well as providing a good source of comparison on how RE is handled in various national syllabuses.

In 1993, Andrew Wright published his work in a book entitled, '*Religious Education in the Secondary School: Prospects for Religious Literacy.*' In this book, Wright surveyed the development and current state of affairs of RE in secondary schools in the context of the 1988 Education Reform Act. He addressed among other major concerns the role of RE in public schools, its contribution to individual and social development, the presentation of RE in a classroom and the role of RE teachers. The author contends that following the 1944 education reform Act, the main objective of RE was to bring about healing to a sick Europe through its moral and spiritual rejuvenation. Children were to be instructed into the Christian faith which was reinforced by a daily act of collective

worship with much emphasis on Bible texts like the Ten Commandments and the sermon at the mount.

Wright explained various models that were used in RE after 1944 such as the Explicit/Phenomenological Model which saw a paradigm shift in RE from a traditional Christian to a liberal model with the introduction of not only key religions represented in Britain but also the secular alternatives of humanism and Marxism. The aim of RE was now to bring about an understanding of a variety of belief systems, rather than commitment to one. He cogently argued that RE was in a state of flux and cited the 1988 Education Reform Act as one of the profoundest changes that education in general and RE in particular had gone through in England and Wales. The author also emphasised the importance attached to RE as demonstrated by the 1944 Education Reform Act which made it the only compulsory subject in the curriculum. In justifying the place of RE in schools, Wright fervidly argued that the concern for moral and spiritual rejuvenation of the country was still firmly in place. RE still played a pivotal role in providing the cement that held society together in some sort of moral consensus and brought about an understanding of and empathy with the diversity of religious systems in such a way that mutual respect and toleration would unite a pluralistic society.

The author advocated for a RE that respected the autonomy and reasoning of learners; allowing them to come face to face with personal and social dilemmas in a manner in which they could make sense of them, intelligently and in informed ways. He called for professionalism and integrity on the part of teachers as educators whose task was to help produce religious literacy in their pupils and enable them to mature in their ability to think and communicate about religious issues. His conclusion was that contemporary RE needed to take a long hard look at itself, discard much of the surplus baggage it had picked up over the years and in the process rediscover its heart and its soul.

This comprehensive work by Wright is significant to the current study because it brings out pertinent issues concerning the role of RE in a pluralistic society like Britain and Zambia. His call for professionalism and integrity on the part of teachers as educators

whose task is to help produce religious literacy in their pupils and enable them to mature in their ability to think and communicate about religious issues is exactly what this study envisages for RE in Zambia. However, the current study diverts from Wright's standpoint that Christianity needs to be studied in depth and that a professional teacher needs to be religiously committed as well. Therefore, this study goes beyond Wright's work and advocates for objectivity, inclusiveness and equal coverage of all the religious traditions represented in Zambia while calling for professionalism on the part of teachers, whether religiously committed or not.

In his 2000 work, 'Contemporary Pedagogies of Religious Education: What are they?' Michael Grimmitt explained the importance of pedagogical knowledge and skills as the basis for a successful teaching in RE. He argues that RE should respond to the changing needs of children and contribute to their full development depending on the teacher's ability to explore new possibilities for the subject regardless of how challenging they may be.

Grimmitt identified and discussed eight types of pedagogical models which reflect a multifaith and non-confessional approach to RE. These models are: (1) Liberal Christian Theological, Experiential, Implicit models, (2) A Phenomenological, Undogmatic, Explicit models, (3) Integrative Experiential and Phenomenological models, (4) Human Development, Instrumental learning About, Learning from Models, (5) An Ethnographic, 'Interpretive', Multifaith Model, (6) A Revelation-Centred, Concept-Cracking, Trinitarian Christian Realist Model, (7) A Literacy-Centred, Critical Realist Model and (8) Constructivist Models of learning and Teaching in RE. However, in line with what this study envisages for Zambian RE, particular attention was given to 'Human Development, Instrumental learning About, Learning from models,' and 'Constructivist models of learning and Teaching in RE'. In the former model, Grimmitt emphasised the importance of presenting the beliefs and practices of religions to learners in a more accurate and empathetic manner to enable them understand the subjective religious consciousness of others through the phenomenological approach. Pedagogically, this model entails that pupils learn about and learn from religions which helps them in

appropriating and translating insights gained from their study of RE topics into their personal lives. In the latter model, emphasis is put on the life-knowledge of pupils that is gained from experience and communicated and refined through selective conversation with others. The concern is to engage pupils' minds both rationally and affectively through the process of identification, reflection, and application of religious knowledge.

This comprehensive work by Grimmitt is significant because it informs the current study on how RE should reform. His discussion of different models forms a basis for my conclusions and recommendations with regard to the teaching of Islam in RE in Zambian secondary schools. The current study is however, different from Grimmitt's work because it focuses on the teaching of Islam in RE, examining the content, methods and the general context.

In 1999, Rosalind I.J. Hackett published an article entitled, 'Conflict in the Classroom: Educational Institutions as Sites of Religious Tolerance/Intolerance in Nigeria.' The author was particularly concerned with the ways in which educational institutions had been connected to the growth of religious conflicts in Nigeria. She examined in depth the history of RE in Nigerian schools and gave a critical assessment of the role student organisations had played in shaping the RE discourse and policy in Nigeria. She cited various tensions and incidences of violence and religious discriminations in schools particularly between Muslims and Christians.

According to Hackett, Christian missionary societies were most active in establishing schools in the southern part of Nigeria among Christians while Muslims in the North did not gain as many of the benefits of western education as their Christian counterparts because of the British policy of non interventionism toward the Muslims. Consequently, she contended that this situation had resulted in a lasting and destabilising dichotomy, which was firmly imprinted on the historical memory of Nigerian Muslims. Hackett cogently articulated that educational institutions may be viewed as microcosmic versions of more macrocosmic socio-political trends and constitute important breeding grounds for religious ideas and movements. The general shape and direction, and the specific issues

of religious freedom that have emerged from it, have clearly been influenced by persistent fears of domination and manipulation, as well as actual cases of religious and ethnic groups. She contended that RE in Nigeria was confessional in approach and polarised along IRK and CRK.

Hackett's conclusion was that the Nigerian system which encourages a confessional approach to RI in schools had contributed to the further polarisation of the Nigerian society along religious lines. The system had also led to the probable violations of religious freedoms embodied in the U.N. Declaration on the Elimination of all Forms of Intolerance and of Discrimination Based on Religion or Belief. He recommended that the current system be abandoned in favour of one in which non-confessional RE was presented in an objective, non-normative way.

This work by Hackett is relevant to this particular study in that it is critical of the confessional approach to RI in the Nigerian education system, an approach this particular study envisages for *Zambian RE*. The study also brings to the fore the negative effects of confessional RE in a multifaith society like Nigeria and Zambia. This particular study, therefore, builds on Hackett's work by examining in details the Islamic component in RE in light of religious intolerance, divisions and violations of religious freedoms in a *Zambian context*.

In her 2002 work entitled, 'A Holistic Approach to Teaching Islam to Children: A case study in Northern Nigeria,' Aisha B. Lemu examined the place of Religious Education in Nigerian schools, paying particular attention to Islamic Studies in the North. She gave an overview of the ethnic and religious groups in Nigeria as well as a synopsis on the place of RE in Nigerian schools by highlighting some educational changes that were carried out in the 1980s. According to Lemu, all the subject syllabuses were revised and more weight was given to moral education based on religious values.

The study revealed that the contents in Islamic education were extremely narrow and needed improvements while its methods were weak and more suitable for training

parrots. She contended that a child was looked upon as bottomless receptacle into which buckets of information about Islam were poured and that had not helped the growing child to understand anything. She was of the view that Islam must be taught in a way that was meaningful to learners and assist them to understand the meaning and purpose of life. She further argued that learners must be guided to think and act as Muslims in all their affairs. According to Lemu, children must be encouraged to think and be able to ask questions about what they did not understand and they should be given reasonable answers. She indicated that, a child who has been taught to reason grows up equipped to discuss religious and moral issues with people of all faiths and philosophies. She underscored the importance of consultation with all the stakeholders when reviewing the education system. Lemu concluded by emphasising the need to form a unified perspective through which learners were able to inter-relate various aspects of Islamic studies as a whole structure.

Although Lemu's study focused entirely on Islamic studies, her work is nonetheless important because it gives an insight into the Islamic content and teaching methods used. It may therefore inform my study in terms of recommendations. However, the weakness of Lemu's work lies in its failure to give a critical and scholarly examination of the confessional nature of IRK which is tailored towards indoctrinating learners into the Islam faith.

In an article entitled, 'Rethinking Religious Education Curricula in Nigerian Schools,' Oduntan Jawoniyi (2009) explored the polarised RE in Nigerian primary and secondary schools. He used regional treaties and international human rights frameworks to analyse the confessional model of RE in Nigerian schools and how this model violates the principles of religious freedoms. He contended that despite the provisions in the constitution of the federal republic of Nigeria which protects religious freedoms of learners, the exclusive teaching of CRK has continued in public funded schools and Christian private schools in predominantly Christian communities. Similarly, IRK has continued to be provided in government and private schools in predominantly Muslim communities. Jawoniyi advocates for a non-confessional and multi-faith RE which,

according to him, is indispensable considering the multi-ethnicity, multiculturalism, multi-religiosity and the incessant interreligious conflicts in Nigeria. He maintains that the current polarised RE syllabuses should be discarded because they promote Christian nurture on one hand in the case of CRK and Islamic nurture on the other in the case of IRK.

Jawoniyi ardently reaffirms the need for qualified teachers and trainee-teachers of RE to acquire sufficient knowledge and understanding of the major religious traditions and facilitate for the acquisition of pedagogical skills vital for delivering multifaith RE in an objective, critical and pluralistic manner. The author concludes by urging teachers of RE to deploy a combination of phenomenological and anthropological/interpretative approaches not only in the acquisition of knowledge and understanding of different religious traditions represented in Nigeria, but also in communicating the body of religious knowledge to their pupils in an objective and pluralistic manner, devoid of indoctrination.

This work by Jawoniyi is significant because it goes beyond earlier studies by advocating for a non-confessional and multifaith approach to RE, which protects pupils' religious freedoms and promotes religious harmony and tolerance in a pluralistic and multireligious society like Zambia and Nigeria. My study will therefore build on Jawoniyi's study particularly on his suggestion that RE teachers should have sufficient knowledge and understanding of the major religious traditions. However, the point of departure from Jawoniyi's work is that the author seems to suggest that RE should not dwell exclusively on impartial or objective description of religions but instead, help pupils to acquire the knowledge and understanding of their own religious traditions. His suggestion arguably, may lead to religious indoctrination into a particular religion. This is exactly where this particular study seeks to do better.

In 2010, Mikael Kindberg conducted a study entitled, 'From Jesus and God to Muhammad and Allah-and back again.' He sought to examine and compare how Kenyan Christian and Islamic Religious Education are taught in selected schools in Nairobi. The

author employed an ethnographic methodological approach using textual analysis of the curriculum and syllabi, classroom observations and qualitative interviews with teachers to collect data.

According to Kindberg, CRE is aimed at creating awareness in the pupils' life and relationship with God as revealed in Jesus Christ, in the developing society in which they are members. He indicated that emphasis is put on reading the Bible as well as presenting the basics of Christianity and its presence in Africa. On the other hand, IRE aims at exposing pupils to fundamental principles and teachings of Islam. In this regard, Islam must be seen as more than just a religion but as a way of life. The main findings of the study were that, both CRE and IRE were designed in a confessional way and aim at making learners good Christians and good Muslims, respectively. In terms of the teaching methods, Kindberg observed that teachers were forced to use lecturing methods so that they could finish the syllabus in time as opposed to other preferred teaching methods. The study further revealed that RE was facing an ongoing change towards teaching about religions than teaching religion. Kindberg concluded that although RE in Kenya was changing, it could still be described as confessional. His recommendation was that teachers in comparative religious studies should reflect about different ways of teaching RE.

This study by Kindberg is important to the current study because it brings out changes and challenges which RE in Kenya is going through and which are similar to those in Zambia. Kindberg's recommendation that teachers in comparative religious studies should reflect about different ways of teaching RE forms part of my recommendations. However, my study goes beyond his work by critically examining the content, methods and context in which Islam is taught and advocating for a more liberal, non-confessional and critical multifaith RE in Zambia.

In his study entitled, 'The Challenges of Teaching Islamic Religious on Spiritual and Academic Formation of Secondary School Students in Nairobi, Kenya,' Juma Shaaban (2012) explains that the foundation of education in Islam is guided by the principles of

the Quran and Hadith. According to Shaaban, education in Islam is classified into two categories. The first category consists of knowledge of religious obligations; this is made up of revealed knowledge or religious sciences. The second category consists of knowledge of the world or universe which is a communal obligation. He asserts that IRE as a subject has been very instrumental in developing the natural and personal skills of students. The author further contends that the primary goal of IRE is moral refinement and spiritual formation and that the subject is inclined towards noble character building.

His main findings were that, there was a shortage of trained IRE teachers and inadequate teaching and learning resources. He also observed that capacity building and staff development programmes for IRE teachers were lacking. The study further revealed that few pupils enrolled for IRE because of the negative attitude by both parents and students towards the subject. Most parents encouraged their children to pursue courses which would be useful in the labour market in terms of getting formal employment. This means taking subjects which are science oriented as opposed to Arts based subjects such as IRE. Shaaban concluded his study by explaining the role played by Islamic organisations in assisting the needy secondary school students in Nairobi through bursary schemes, providing teaching and learning materials for IRE, and establishing colleges to train IRE teachers. He recommended that more IRE teachers should be trained by the government to ameliorate the shortage. IRE should also be introduced in all schools in Nairobi where there are Muslim students to help in spiritual and academic development and acquisition of more knowledge on Islam. Students should also internalise their obligations and responsibilities of being *vicegerent* of Allah on earth.

Although this study by Shaaban was based on the teaching of IRE whose main goal is moral refinement and spiritual formation of learners, his work is nevertheless important because it brings out critical issues affecting the teaching and status of RE in schools. His finding that parents and students had a negative attitude towards RE and the shunning of the subject in preference to science-based subjects also applies to the Zambian scenario. However, Shaaban's study falls short of an objective and critical scrutiny of the confessional nature of IRE. It is clear that IRE is confessional in nature and approach as it

seeks to confirm learners into the Islam faith. Therefore, this particular study will go beyond Shaaban's work and advocate for RE which fulfils educational aims rather than religious aims and help learners to develop into critical, mature, literate and autonomous thinkers on religious and moral issues.

In his 2005 book, *Religion and schools*, Na'eem Jeenah, justified the need for a national policy on religion and education to guide the teaching and learning of religions in public schools. He maintains that the question of teaching religions in schools is a very sensitive one and many people become very passionate when discussing the matter. Based on the 1996 constitution of the Republic of South Africa, the 1996 Schools Act, the 2003 national policy on Religion and Education and the 2005 draft national guidelines on school uniforms, the South African government adopted a co-operative model which identifies separate areas of influence for religion and the state but the one which would promote co-operation between the two. Under this model, citizens are protected from all forms of religious discrimination.

Jeenah cogently argues that the work of educators of RE is therefore to teach learners certain aspects of many religions and not to convince learners that a particular religion is better than others or that all religions are good or that all religions are bad. The author concludes that the role of RE is not to strengthen or assess the students' faith nor is it aimed at making a learner a better believer in a particular religion because this is the role of religious communities and families. The role of RE therefore, is to get learners to understand and appreciate the diversity of religions.

This work by Jeenah is relevant to the current study because it brings out pertinent issues on the role of RE in public schools. His views on how various policy documents have guided the teaching of religions in schools are in line with what this study envisages for RE in Zambia. However, my work is different from Jeenah in that it focuses on the teaching of Islam in Zambian RE syllabuses.

2.2 Zambian Studies and literature on RE

Having reviewed some foreign studies and literature on RE, this section focused on Zambian studies. Since the inception of RE in the second half of the 19th century, many studies have been conducted in the field of education and religion in Zambia. Some studies have documented the historical and current issues on RE while others have endeavoured to explore the development and status of the subject. Additionally, other studies on RE have underlined the multifaith and pluralistic aspects. Therefore, reviewing Zambian studies was important because they provided a specific background upon which this study built.

In 1995, John J. Mujdrlica did an evaluation of the three Zambian secondary school RE syllabuses namely; junior secondary, senior secondary syllabus 2044 and syllabus 2046. He begun by highlighting the theoretical aspects of religion, education and evaluation and later compiled a list of the characteristics of modern RE which were used as criteria for his evaluation.

According to Mujdrlica, RE is for all children in the class irrespective of their religious affiliations. The study revealed that the quality of RE particularly in syllabuses 2044 and 2046 was mediocre. He contended that the two RE syllabuses presented religion in very idealistic terms thereby encouraging the appreciation and respect for religion as opposed to being critical. The study also revealed that the syllabuses represented confessional RE and approached God as if He was exclusively for Christians. With respect to 2044, the study showed that the content was weak, exclusive and dogmatic as it concentrated on Christianity as opposed to the multifaith context. He observed that Islam was squeezed into the present situation and could easily be bypassed even in exams. Coming to 2046, the study revealed that the syllabus was Bible-centred and did not promote the well-being of all Zambians. Mujdrlica concluded that the two senior secondary school RE syllabuses should be more developmental, balanced and critical. He recommended that both the systems approach found in 2046 and the life themes approach in 2044 should be combined in order to have a pupil-centred and experiential approach to RE. The author further recommended that the coverage of religions in the RE syllabuses should be 33%

biblical (Christianity), 33% Zambia Traditional Religion, 16.5% Muslim and 16.5% Hindu.

This study by Mujdrlica is significant because it informs the current study in terms of RE content and composition in the two syllabuses. His emphasis on pupil-centred and experiential approaches to RE also informs this study with regards to the recommendations. However, Mujdrlica seemed to have overlooked the consultative aspect by not bringing out the actual views and opinions of various key stakeholders in RE. This is where the current study seeks to do better. In addition, Mujdrlica's proposed 16.5% coverage of Islam in RE does not resonate well with the current study which is advocating for equal coverage of all the religions in Zambian society.

In an article, 'Religious Education in Zambia: Syllabuses, Approaches and Contentious Issues,' Simuchimba (2000), discussed some theoretical and direct issues that had affected Zambian RE since 1991. He discussed the Zambian RE syllabuses and approaches in relation to the differences between religion and education. The following factors were cited as having negatively affected the teaching of Zambian RE: The declaration of Zambia as a Christian nation; the practice of starting RE lessons with a Christian prayer or Bible reading followed by a short sermon by teachers; and the resistance to include ZTR in RE syllabuses by some Christian quarters.

Simuchimba contended that syllabuses 2044 and 2046 were weak in content because they were confessional, uncritical and not inclusive and pluralistic enough. He was of the view that the syllabuses needed to be improved if they were to meet the educational standards of promoting an open, critical and rational understanding of the religions. He also stressed the need to teach each religion's truth-claims and values, thereby exposing learners to the existing religious belief systems in society and helping them to discern between good and bad religious beliefs and practices. The author concluded that education and religion need each other but their relationship must be governed by the provisions of the country's constitution and the national education policy document. He

suggested that the basic and high schools should embrace all the religions through RE if they were to produce fully educated young people.

The work done by Simuchimba is significant because it brings out critical issues with regard to the RE content. While Simuchimba highlighted how the declaration of Zambia as a Christian nation has negatively affected the teaching of RE in general, the current study seeks to ascertain the extent to which this declaration of Zambia as a Christian nation has affected particularly the teaching and learning of Islam in RE in Zambian secondary schools.

Mujdrlica (2004), in his article entitled, 'Towards a more Relevant Religious Education for Zambia,' discussed the quality of RE offered in upper basic schools, high schools, and colleges where new RE teachers undergo training. He addressed the nature of RE and how it could be made better. His discussion was anchored on three major questions namely: Who are young Zambians? Do they find their education relevant? Do they benefit from religion they learn?

The author contended that Zambian RE syllabuses are educationally outdated and religiously naive. According to him, the syllabuses teach nothing about the ambiguity of religion and consequently nothing about religious discernment. As a result, RE does not enlighten the young people to beware of false and destructive religious beliefs and practices; it does not empower them to withstand manipulations of religious crooks, bogus healers and cunning politicians. In making RE more relevant, Mujdrlica proposed that modern Zambian RE should have the following six characteristics; integral rather than just academic, liberating as opposed to indoctrinating, progressive rather than conservative, democratic as opposed to authoritarian, realistic rather than just idealistic, and critical rather than just appreciative. He asserted that young Zambians have a lot of talent but that they need more help to exercise rational autonomy in order to manage personal growth and bring about social change. The author emphasised the art of religious discernment in order to differentiate a good religion from a bad religion. His conclusion was that the quality and effectiveness of an education system depends on the

quality of its teachers. In this regard, the author recommended that the new generation of RE teachers needs a good understanding of the foundations of modern RE. Above all, they themselves must excel in exercising rational autonomy, managing personal growth, bringing about social change and using tradition, religion and modernity critically and constructively.

Mujdrlica's work is relevant in that it informs this study in terms of how *Zambian modern RE* ought to be based on his proposed six characteristics. Furthermore, his recommendation on the need for RE teachers to exercise rational autonomy, managing personal growth, bringing about social change and using tradition, religion and modernity critically and constructively is in line with what the current study envisages in *Zambian senior secondary school RE*. However, the point of departure from Mujdrlica's study lies in the approach. Mujdrlica focused on RE from a broader perspective while this particular study focuses on the teaching of Islam as one of the four main religions covered by *Zambian RE*.

In his 2005 study called, 'Religion and Education in Zambia, from 1890-2000 and Beyond,' Simuchimba gave a comprehensive historical development of RE in Zambia from the missionary period to post-independence. He looked at different models of RE in different countries before aligning his study to the *Zambian context*. The study then tested the opinions of various stakeholders in Zambia on RE syllabuses.

His major findings were that *Zambian RE* at senior secondary school level is multifaith in intent but remains largely exclusively Christian and confessional in approach. The study further revealed that the two senior secondary school RE syllabuses were predominantly Christian in content and cover the Islamic material in a distorted manner which tends to dilute Islam as a religion. The author concluded and recommended that *Zambian RE* should go beyond its unclear status in which it is partly confessional and partly phenomenological and adopt the religious literacy as well as critical understanding model. This model of RE, he argues, is respectful to both religion and education and

satisfies both the religious and educational (or secular) needs of the learner in Zambia today and tomorrow.

Simuchimba's work is important because it provides a good background upon which this study builds. It also gives useful insights into the status of Islam in RE, especially when he reported that the Islamic material is covered in a distorted manner. This is where the current study will go beyond Simuchimba's study and explore in great details the coverage of Islam in terms of the content, teaching methods and context.

In a study conducted by John Mabaya Chizelu (2006) on the 'Teaching of Religious Education in Zambian multireligious secondary schools,' in which he used quantitative and qualitative survey through self administered questionnaires and in-depth interviews, he investigated why RE teachers tend to be reluctant to respond to the Ministry of Education directive of a multireligious approach to the subject.

The study's findings were that RE teachers' reluctance to the Ministry's directive is as a result of their perceptions which are mostly influenced by their religious affiliations and the syllabus they use. The study also revealed that most teachers of RE teach the subject with a single religious approach (in this case Christianity) for fear of compromising their faith and conscience. With regard to the content, the study showed that RE content is narrow-based and does not provide equal coverage of all major religions. Further, it indicated that RE does not provoke critical thinking, encourage discovery and creative learning. He also observed most of the questions in RE are of a closed-ended type which either prepares the pupils' minds to receive the teacher's content or to prove to the teacher that the content transmitted is correct and final.

Chizelu concluded that the teaching of RE should be firmly placed in an educational context by making no assumptions or preconditions from the personal commitment of RE teachers. He further added that RE teachers are educators and this requires them to be sensitive to the diversity of religious beliefs. The recommendations of the study were that the teaching methods should be responsive to the multireligious RE in schools. He cited

co-operative learning, role-play, inquiry and discovery learning, research project, music and dance, proverbs and folktales, drama and story-telling as crucial methods and techniques in teaching multireligious RE. Others are case study, question and answer, discussion method, problem-solving and field/educational trips.

Although Chizelu's work generally explored the historical genesis of RE in Zambia, the nature of RE and the Zambian RE teachers' perceptions of the subject, his work is relevant in that it informs this particular study in terms of the teaching and learning methods used in multireligious RE. While Chizelu's approach was generally multireligious, this study distinctively examines the teaching of Islam in RE before making conclusions and recommendations with regard to the teaching of multireligious RE.

In the article entitled, 'Religious Education Teaching methods in Zambian High Schools: Past, Present and the Future,' Ilubala Ziwa (2007), discussed the developments that have taken place in the teaching of RE from the past, present and what the future holds for RE teaching methods in Zambian High Schools. The author explained that there were no distinctive teaching methods uniquely applicable to RE alone, but that teachers make use of common pool of methods and techniques for art subjects. She contended that although RE teachers were trained to handle the subject properly and to use appropriate methods and techniques, they might still fail to apply what they had learnt, probably because of their cultural and indeed religious affiliation.

With regard to future methods in RE, the author explained that the methods would depend on the educational reforms at the time. She forecasted some changes in RE syllabuses due to the fast growing of Islam in Zambia. She envisages future methods in RE which should aim at making RE intrinsically interesting and useful to real life situations. According to Ziwa, the methods should be outgoing and touch on practical and social issues. She argues that pupils needed more capacity to face social ills like HIV and AIDS, poverty, unemployment, corruption and sexual abuse rather than limiting them to religion only. Furthermore, she indicated that future methods should aim at developing

pupils' emotional, intellectual and religious aspects of life as opposed to making them memorise texts and drilling them for examinations. The author was also maintained that future methods should explore more into the beliefs and practices of African Traditional Religion which has been regarded as less important than other religions. Participatory and project methods were also espoused as part of the teaching methods and techniques in RE for the future. She concluded that the development of RE from being denominational to its current status is one that can help policy makers and RE specialists map out adequate and better methodologies applicable to RE.

This work by Ziwa was intensively reviewed in order to provide a good background upon which the current study built. Therefore, it informs this study in terms the nature of reforms where teaching methods and techniques are concerned. However, Unlike Ziwa, this work explores not only the teaching methods but also the content coverage and context for the teaching of Islam in RE. The study will also use the views of stakeholders on the nature of reforms needed before making conclusions and recommendations.

Contributing to the debate on RE in Zambia, Nicholas Miyoba Haambokoma (2007), in an article entitled, 'Pupils' and Religious Education teachers' Perspectives on Religious Education in Zambia: The case of Lusaka secondary schools,' examined the perceptions, expectations and experiences of pupils and teachers on RE as a school subject in Zambia.

The findings of the study were that the Zambian RE syllabuses are outdated and need updating to include more recent issues that affect the pupils. The study also revealed that the teaching and learning methods used to teach RE are teacher-centred while the assessment methods used favour the testing of the cognitive part of RE learning. Further, the study indicated that some teachers only gave notes to the class without any proper teaching. The study revealed that exposing pupils to guest speakers, discussions and role-play were the best ways of teaching RE especially when teaching topics that were more difficult and had limited literature. Discovery learning and group discussion were also cited as being very appropriate because they exposed the pupils to critical thinking instead of simply listening to the teacher. His conclusion was that pupils' and teachers'

expectations had not been met and that teachers have failed to equip the pupils with life skills that would assist them to appreciate and socialise with peoples of different religions. The author recommended that opportunities should be provided, whether in taught courses or distance learning in the subject, to enhance the competence and confidence of RE teachers. Further, teachers should use teaching methods which are pupils centred so as to expose the pupils to critical thinking.

Haambokoma's work is significant because it goes beyond some earlier studies by bringing out pertinent issues on pupils' and teachers' expectations and experiences of RE. The study is also important because it gives an insight into the teaching methods which could be used when teaching topics that are considered to be difficult and had limited literature. This is where the current study will add by exploring these methods in relation to the teaching of Islam. However, the point of departure from Haambokoma's study lies in the approach; while his focus was on pupils' and teachers' perspectives on RE in general, the study at hand concentrates on the Islamic content, methods of teaching it and context in which it is taught.

Discussing the relationship between RE and the national education policy document, *Educating Our Future*, Simuchimba (2012), in his article entitled, 'Teaching Religious Education According to Educating Our Future, the National Policy on Education,' highlighted and explained important policy document provisions that affect RE as a school curriculum subject in terms of goals, aims, cross-curricular skills and abilities.

Simuchimba contended that although the policy document on education referred to RE in general terms rather than specific ones, most of the skills and abilities it espoused apply more to RE than other subjects. This was because they touched on the personal lives of the learners and on the spiritual dimension of their experience as human beings. In relation to cross-curricula skills and abilities, Simuchimba calls for a radical change in the RE teachers' attitudes and approach to the teaching of the subject in the classroom. He argues that RE teachers should treat senior secondary school learners as young adults who bring to school a lot of educationally useful experiences. The author suggests five

practical implications of the policy recommendation on the classroom teaching of the subject. These are: using andragogy rather than pedagogy only; taking the learners experiences' more seriously; flexibility in curriculum designing, work scheming as well as lesson planning; using continuous assessment rather than summative tests and examinations only; and lastly, putting professional commitment before faith or church commitment. In concluding his work, Simuchimba indicates that the RE syllabuses are too old and not in line with the national educational policy requirements. He recommends that the syllabuses should be revised so that they are relevant to the needs of learners in the modern Zambian society.

The relevance of Simuchimba's work to this study lies in the five practical implications of the policy recommendation on the classroom teaching of RE. His work is also important in the sense that it informs the current study in terms of recommendations on the nature reforms needed regard to the teaching of RE (and Islam in particular) in Zambian secondary schools. However, this study is different from Simuchimba's work in that it focuses particularly on the teaching of Islam in the RE syllabuses.

In his work, 'Religious Education in Zambia: Towards Religious Literacy, Religious Pluralism and Liberalism,' Gilbert Kamanga (2013) sought to ascertain whether the values promoted by the two Zambian senior secondary school RE syllabuses are in conformity with the promotion of religious pluralism and liberalism and whether they could promote the attainment of religious literacy.

His main findings were that Zambian RE has continued to be poorly handled. He observed that pupils were given little information on other religions compared to Christianity. On the teaching methods, the study revealed that teachers mostly employed teacher-centred methods which impose religious knowledge on pupils and put them at risk of indoctrination. They become passive receptors of information given by teachers. The study also revealed that RE syllabuses were oriented towards Christianity while the non-Christian traditions were not adequately covered and are only referred to in comparison to Christian values and teachings. The author concluded and recommended

that the RE syllabuses should to be revised so that the subject is made more liberal, critical and educational. Additionally, RE teachers should go beyond teaching for examinations if the subject was to contribute to the promotion religious literacy.

This study by Kamanga is significant to the current study because it gives an insight into the limited space given to non-Christian religions which include Islam. Kamanga's work is also important and informs this particular study in terms of conclusions and recommendations on the need to promote religious literacy and pluralism in RE. However, despite indicating the limited space given to non-Christian religions and to Islam in particular, the extent to which Islam is covered is still not clear. This is where the current study will add on to our knowledge of Zambian RE.

2.3 Conclusion

This chapter has reviewed relevant literature related to the topic under study. Both foreign and local literatures were discussed to form the background and to situate this study. The reviewed studies have shown that RE has generally undergone various educational changes. However, literature on Nigeria and Kenya has clearly shown that RE in these countries is still confessional and dogmatic. With regard to the Zambian scenario, the review has highlighted strides that have been made by various scholars and researchers to ground the subject within the educational and pluralistic contexts. However, their approach and focus has been on RE as a whole subject and no study has actually investigated the teaching of Islam in the two senior secondary school RE syllabuses (2044 and 2046). Therefore, the current study makes a unique contribution to the body of knowledge on RE in Zambia.

In the next chapter I will discuss the methodological approaches the study employed.

CHAPTER 3: METHODOLOGY

3.0 Introduction

This chapter presents and discusses the methodological approaches which the study employed. Wilson (2009: 58) defined methodology as “...the plan of action which informs and links the methods used to collect and analyse data to answer the original research question.” The chapter has been divided into sub-headings as follows: Research design, study population and sample, sampling techniques, research methods and instruments, data collection procedure, data analysis and presentation, reliability and validity and ethical considerations.

3.1 Research Design

Research designs are plans and the procedures for the research that span the decisions from broad assumptions to detailed methods of data collection and analysis (Creswell, 2009). According to Bryman (2008), a research design is a framework for the collection and analysis of data which one employs in a research study. In choosing the research design, the researcher was informed by the principle that the selection of a research design is based on the nature of the research problem or issues being addressed and the audience for the study (Creswell, 2009).

The study employed a narrative research design. This design is a literary form of qualitative research which seeks to describe personal experiences of individuals in a particular setting and offers practical, specific insights into the phenomenon of study (Creswell, 2012). It focuses on capturing everyday familiar data, describing and writing narratives of individual experiences and their understanding of the problem under investigation. With regard to its application to education, Creswell (2012: 516) observes that, “a narrative research has emerged as a popular form of qualitative research and has become a viable way to study teachers, students and educators in educational settings.” The narrative design was deemed appropriate for this study because it allowed the

researcher to explore and capture the subjective, inner experiences of the respondents on the matter at hand.

There are various forms of narrative designs which can be combined and used in a single study in order to provide a comprehensive understanding of the research problem. In this study, three forms of narrative designs were utilised namely; narrative interviews, personal experiences and a theoretical lens. Narrative interviews and personal experiences were used to get an in-depth understanding and experiences of respondents on the problem under scrutiny. According to Creswell (2012), a theoretical lens is a guiding perspective or ideology that provides structure for advocating for individuals in a written report for the purposes of providing a voice for seldom heard or marginalised individuals and elements. Therefore, a theoretical lens was used in order to advocate for equal coverage of Islam since it is one of the marginalised or seldom heard elements in RE syllabuses.

It is worth indicating that employing a narrative research design in a study has its own weaknesses. One weakness of this design is that data may be faked by some respondents (Creswell, 2012). Therefore, to overcome this weakness, the researcher ensured the collection of multiple field texts (triangulation) and created a good collaborative atmosphere with the participants as the inquiry unfolded.

In social researches, the methodological approach usually depends on the existing epistemological position of the researcher. According to Bryman (2008), there are two epistemological positions namely; positivism and interpretivism which are also referred to as quantitative and qualitative paradigms, respectively. Positivism is an epistemological position which posits that the goal of knowledge is simply to describe and measure the phenomena that we experience (Krauss, 2005). It seeks the application of natural sciences to the study of social reality and beyond (Bryman, 2008). Positivists are ontologically objective (value-free) and employ deductive reasoning to study causes of behaviour which are the social structures rather than their effects or human behaviour.

On the other hand, interpretivism is an epistemological position which allows social scientists to grasp the subjective meaning of a social reality. This research orientation is subjective in nature and enables researchers to interact with the social phenomenon. Interpretivists are not expected to have an a priori, well-delineated conceptualisation of the phenomenon but rather, this conceptualisation should emerge from the interaction between the participants and an investigator (Krauss, 2005). The researcher, therefore, grounds his search within the knowing subject (Cronin, 1999). It is this subjective nature of qualitative research which makes it possible for researchers to construct multiple realities as opposed to a unitary reality found in positivism. In line with the purposes of this study, an interpretivists approach was employed in order to capture in-depth the descriptive information from the respondents. The approach was deemed suitable for this study because it provided a unique feature of understanding the social reality from the participant's experiences and interpretations (Bryman, 2004).

3.2 Study Population and Sample

A population is a universe of units from which a sample is selected or chosen (Bryman, 2004). Best and Kahn (2006: 13) defined population as "a group of individuals with at least one common characteristic which distinguishes that group from other individuals." On the other hand, a study sample refers to a group of subjects selected from a larger population (White, 2008). Although a sample is a sub-set of the population, it must have properties which make it representative of the whole (Bless & Achola, 1988).

The targeted population in this study comprised of four categories namely; all teachers and pupils of RE in the selected four secondary schools in Lusaka district, the Subject Curriculum Specialist at CDC and the Muslim representatives at Makeni Islamic Society Trust (MIST). Since not all the pupils and teachers of RE could take part in the study, six pupils from each of the four schools were selected based on a lottery technique which will be explained in-depth in the next heading. The sample also included one teacher from each of the four schools, one Curriculum Specialist at CDC, and two Muslim representatives (sheikhs). Therefore, the total sample size was thirty-one.

It is worth mentioning that MIST is run and managed by the Sunni Muslims who are the majority of the three major Muslim groups in the country (Cheyeka, 2007; Phiri, 2008). The other two groups are the Shi'ites and Ahmadiyya Muslims, with the latter being the minority group. Apart from offering religious, health and vocational services to the surrounding community and beyond, MIST also runs a pre-school, primary school and the secondary school for both Muslim and non-Muslim children. It also runs a teachers' training college which was established in 1996. Therefore, these unique features guided the choice of MIST over other Muslim institutions.

3.3 Sampling Technique

Sampling refers to that part of the research plan that indicates how cases are to be selected for the study (Ng'andu, 2013). Kombo and Tromp (2006) define sampling as a procedure used to gather people, places or things to study. In this study, two sampling techniques were used namely; simple random sampling and purposive sampling.

3.3.1 *Simple Random Sampling*

According to Bless and Achola (1988), simple random sampling refers to a sampling procedure which provides equal opportunity of selection for each element in a population. It is a probability sampling in which all the members of the population have equal chances of being selected for the study.

In this study, a simple random procedure was used to select a class that was to be observed as well as selecting the pupils to take part in the focus group discussion. In coming up with the class to participate in the study for each school, two papers were marked "Grade 11" and "Grade 12," respectively. The papers were then put in a box and an independent person was asked to pick one paper from the box. The class mark that appeared on the paper was to be in the study. The pupils to take part in the FDG were then selected using a lottery technique based on the class list. Guided by the class list, the researcher selected every 4th, 8th, 12th, 16th, 20th and 24th pupil to be part of the study. Therefore, it followed that the teacher in charge of the class in question was to be

interviewed as well. Notably, the researcher did not sample Grade ten classes since they had not yet commenced learning at the time of this study.

3.3.2 Purposive Sampling

Purposive sampling which is sometimes referred to as 'judgmental sampling' is a method of sampling based on the judgment of the researcher (Bless & Achola, 1988; Kulbir, 2006). This sampling procedure purposively targets people believed to be reliable and knowledgeable on the problem under investigation. The logic and power of purposive sampling lies in selecting information-rich persons whose responses will illuminate the questions under study (Patton, 1990).

Therefore, purposive sampling, particularly a *typical case sampling* was used to select one Curriculum Specialist and two Muslim sheikhs. These respondents were deemed reliable for the study because they possessed relevant knowledge and understanding of the problem under study. Further, using purposive sampling, the researcher intentionally selected four schools. Notably, as explained in chapter one, the RE Specialist was out of the country for studies at the time of data collection. Therefore, the researcher decided to interview the Senior Curriculum Specialist, Editorial and Educational Materials who was acting on his behalf. This choice was also based on her understanding and experience of many years as a teacher of RE.

Initially, the researcher wanted to sample only one Muslim representative. However, the management at MIST saw it fit to allow two Zambian Muslim sheikhs to take part in the study based on their understanding of Zambian RE syllabuses. This decision was made two weeks after the researcher had submitted an introductory letter from the University of Zambia to MIST. It should be noted that the real names of the two sheikhs have been withheld for ethical reasons. They will therefore be referred to as sheikh 1 and sheikh 2.

3.4 Research Methods and Instruments

Research instruments refer to the tools that the researcher uses in collecting the necessary data (Ng'andu, 2013). In order to gather data for this study, a variety of data collection instruments were employed namely; focus group discussion guides, document analysis guide, in-depth semi-structured interview guides and lesson observation checklists. This was done in order to achieve the strength of each instrument while minimising the deficiencies of another. The research instruments used are further explained below:

3.4.1 *Focus Group Discussion Guide*

A Focus Group Discussion as a method of data collection refers to a planned group interview designed to obtain information on the participants' beliefs and perceptions on a defined area of interest (Kombo & Tromp, 2006). According to Wilson (2009: 90), "Focus groups are useful for revealing, through interaction, the beliefs, attitudes, experiences and feelings of participants." It is worth noting that in a focus group discussion, the role of the researcher changes; he or she functions more as a moderator or facilitator, and less as an interviewer (Punch, 2009). Like any other interview, a focused group discussion can be unstructured, semi-structured or highly structured. In this study, semi-structured focus group discussion guide as instruments were used in order to solicit pupils' views, experiences, perceptions and beliefs on the problem under investigation. This also allowed the researcher to probe the respondents further.

3.4.2 *Document Analysis Checklist*

Best and Kahn (2006: 257) observes that, "when document analysis is used as descriptive research, current documents and issues are the foci." The analysis as a research method is concerned with the explanation of the status of some phenomenon at a particular time or its development over a period of time. In this study, the revised RE syllabuses (2044 and 2046) of 2013 were analysed. Using an appropriate checklist, this analysis gave the researcher an insight into the content coverage of Islam and other religions in RE. It also enhanced the interpretability of the research findings and discussion which will be presented in chapters 4 and 5, respectively.

3.4.3 *Semi-structured Interview Guide*

According to Kombo and Tromp (2006), an interview as a method of data gathering refers to the questions which are asked to the respondents orally. It consists of a written list of questions or topics that need to be covered by the interviewer. In this study, Interview Guide as instruments were designed for RE teachers, the Curriculum Specialist and the Muslim sheikhs in order to get their free expressed opinions, experiences, attitudes and understanding of the research problem. The interview guides comprised semi-structured questions in order for the researcher to get a complete and detailed understanding of the issue under research. The semi-structured questions also enabled the researcher to probe his interviewees further. During the face-to-face interviews, the researcher endeavoured to pay attention to non verbal cues such as gestures of the respondents as part of the data to be analysed. It is worth mentioning that all the interviews with the respondents above were recorded using an audio recorder and permission of the interviewees was sought. The interviews were then transcribed.

3.4.4 *Non-participant Observation Checklist*

Bryman (2008: 257) describes non-participant observation as a research method in which “the observer observes but does not participate in what is going on in the social setting.” An observation can either be structured or unstructured. In order to observe specific behaviour patterns, attitudes and expressions, a structured observation approach was used. This kind of observation allowed the researcher to be focused and clear on the behaviour being observed (Kombo & Tromp, 2006). Thus a non participant observation checklist was used to observe how the teachers were teaching the Islamic component in RE and how pupils were learning. This instrument was used because the researcher wanted to verify the levels of consistence between the data collected from the pupils and teachers during interviews and what was actually prevailing in a classroom setting. A total of four lessons; one lesson from each school were observed. In RE 2046, the researcher intentionally chose to observe RE lessons in school A and school B when the fourth learning stage (part D), where Islam is covered was being taught. Pertaining to RE

2044, lessons were observed in school C and school D when the present situation dimension which covers the Islamic component was being covered.

It is worth mentioning that when an observation is used as a research method, the natural setting tends to be influenced by the presence of the researcher. Therefore, in order to handle this, the researcher endeavoured to create rapport with both the pupils and teachers especially that the lesson observations were conducted after focus group discussions and interviews with pupils and teachers, respectively.

As earlier explained, the researcher triangulated the data collection methods and instruments in order to allow the biasness of one method to be cancelled by other methods (Seale, 2000). Apart from the research instruments which were employed, the researcher also used research tools such as pens, field note books and audio recorder to record data.

3.5 Data Collection Procedure

Data collection refers to the process of gathering information to serve or prove some facts (Kombo & Tromp, 2006). The study collected both secondary and primary data. Secondary data was collected through the document analysis of both 2044 and 2046 RE syllabuses while primary data was collected through in-depth interviews, lesson observations and focus group discussions.

The Researcher started by designing the research instruments which included the Document Analysis Guide, Semi-Structured Interview Guides, Focus Group Discussion Guides and Non-Participant Observation Checklist. The researcher first sought permission from relevant authorities and ensured that the objectives of the study were thoroughly explained to all the respondents before they could take part in the study. Data from the Curriculum Specialist at CDC and the Muslim representatives (sheikhs) was collected between December 2014 and January 2015. From January to March 2015, data

was collected from RE teachers and pupils as well as from the lesson observations while the document analysis of both RE 2044 and 2046 was done between April and May 2015.

3.6 Data Analysis and Presentation

According to Kombo and Tromp (2006:117), “data analysis refers to examining what has been collected in a survey or experiment and making deductions and inferences.” It involves selecting, categorising, comparing, synthesising and interpreting the information gathered to provide explanations of the single phenomenon of interest (White, 2008).

Creswell (2012) observes that analysing qualitative data requires an understanding on how to make sense of the text and images so that answers to the research questions are formed. Collected data was analysed qualitatively. This involved description, explanation and interpretation of the observations made and responses collected from the interviews. Descriptive statements were then made according to the major variables and research questions and subsequently presented in a narrative way in the findings chapter. The researcher started by familiarising himself with the data in order to get a sense out of it by listening to the recorded interviews and reading through observational and field notes before transcribing them. The conceptual and theoretical frameworks which formed part of this study provided the necessary direction during the whole process of data analysis. Data was analysed simultaneously with data collection in order to keep track of all the data and reduce the chances of it being misrepresented or misplaced due to its large volumes.

3.7 Reliability and Validity

Reliability is concerned with the degree of consistency to which a particular measuring procedure gives equivalent results over a number of repeated trials (Bless & Achola, 1988). According to Sanders (1992), “reliability is concerned with error of measurement or whether the instrument or method is giving you a stable reading.” It depends on the *trustworthiness* of the research instruments, whether a research instrument is consistent and able to generate the same data when repeated several times. To ensure that the

research instruments remained consistent, all the instruments were piloted so that corrections and modifications could be made. Additionally, through triangulation of the research methods, reliability was assured because the defects which can be found in a single method were minimised (Patton, 1990).

Validity on the other hand is concerned with the integrity of the conclusions that are generated from a piece of research (Bryman, 2008). It has to do with the accuracy and precision of data, and whether a study can yield the same results when repeated. To ensure that data remained valid and trustworthy, the researcher established rapport with respondents and ensured the collection first hand information. All the research instruments were personally administered by the researcher who ensured that probes, clarifications and follow-up questions were addressed. Recording of the interviews also helped in further strengthening the trustworthiness of data by ensuring that data was not distorted.

3.8 Ethical Considerations

According to Bryman (2008), ethical issues in a research study refers to those practices that ensure that no harm is made to the respondents, that respondents participate in the study out of their own volition, that the privacy of respondents is respected and that there is no deception involved in bringing the respondents into the study. Sanders (1992: 57) states that, “respondents should be treated with diplomacy and respect; they should not be subjected to any form of physical or psychological harm or even potential harm.”

Arising from the above, the researcher ensured that ethical issues are adhered to throughout the process of data collection and the subsequent report writing. Furthermore, permission was sought from relevant authorities and respondents before taking part in the study to allow for voluntary participation. The respondents’ rights to privacy, dignity and confidentiality were assured.

3.9 Conclusion

In conclusion, this chapter has presented and discussed the methodological approaches the study used. It has discussed the research design, study population and sample, sampling technique and research methods and instruments. It also discussed the data collection procedure, data analysis and presentation, reliability and validity and some ethical considerations. The next chapter will present the research findings.

CHAPTER 4: PRESENTATION OF RESEARCH FINDINGS

4.0 Introduction

This chapter presents the research findings of the study that sought to examine the teaching of Islam under the two senior secondary school RE syllabuses in terms of the content coverage, teaching methods and context. The findings are presented under the themes drawn from the research questions. The study sought to answer the following questions:

- i. What is the content coverage of Islam in the two senior secondary school RE syllabuses in comparison with other religious traditions?
- ii. What methods are used to teach Islam in senior secondary school RE syllabuses?
- iii. In what context is Islam covered in RE syllabuses in relation to religious pluralism?
- iv. What are the views of stakeholders on the nature of reforms needed in the teaching of Islam in senior secondary school RE?

4.1 Content coverage of Islam in the RE syllabuses compared to other religions

In order to address the first research question, a number of questions on the content coverage of Islam in the RE syllabuses were asked to the Senior Curriculum Specialist, Editorial and Educational Materials at Curriculum Development Centre (CDC). Questions were also asked to the Muslim representatives at Makeni Islamic Society Trust (MIST), RE teachers and pupils. These were supplemented by document analysis of both 2044 and 2046 RE syllabuses. As explained earlier in chapters one and three, the RE Subject Specialist was out of the country at the time of this study. Therefore, the researcher engaged the Senior Curriculum Specialist, Editorial and Educational Materials, who was acting on RE Specialist's behalf. The choice was also based on her understanding and experience of many years as a teacher of RE.

Responding to the question on the content coverage of Islam in the two RE syllabuses, the Senior Curriculum Specialist at CDC explained that Islam and Hinduism were not

adequately covered in RE 2046 compared to RE 2044. She added that RE 2046 was largely Christian and Biblical based. The respondent explained: “The aim of teaching various religions in RE is to help learners appreciate and get an understanding of what other people believe in as well as cultivating in them the sense of respect towards other faiths.” She lamented that the Islamic content in RE had generally remained poor and static for a long time despite major religious and educational developments that had taken place since the inception of RE as a school subject in Zambia. She said: “The knowledge that I received as a learner on Islam is almost the same knowledge that is in these books.” However, she was quick to mention that from the Ministry’s point of view, the current content in the RE syllabuses is what has been agreed upon.

When asked to indicate the religion she enjoyed teaching as a teacher and why, the Senior Curriculum Specialist recounted: “As a teacher of RE, I did not have any preference to any religion; I taught all the religions as they were supposed to be taught.” However, the respondent indicated that naturally, she dwelt much more on Christianity than any other religion because of the way the syllabuses were designed. She explained:

When you look at the present situation, tradition, Islam, Hinduism and Christianity; I am talking from my experience as a teacher, I had more to teach from Christianity because my background was anchored on Christianity and I had a lot of knowledge about Christianity than I had on Islam and Hinduism. My scope was limited and I could not broaden it further than what was in black and white.

When asked, “Did you, as CDC engage the Muslim community in Zambia on what should constitute the Islamic content in RE syllabuses?” The respondent explained that from the few consultative meetings that had taken place at CDC, there has never been any representation from the Muslim community. She further explained that, “the ideal situation is that all the stakeholders should be invited but there are some logistical constraints on the part of the Ministry.”

Based on their interaction and understanding of the two senior secondary school RE syllabuses, the two Sheikhs described the content coverage of Islam as being insufficient. They further indicated that the Islamic content in RE was poor; a situation they said has greatly contributed to the misrepresentation of Islam as a religion. Sheikh 2 who indicated that he did RE 2046 in grade 10 before being transferred to a different school where he did RE 2044 from grade 11 to 12 had this to say: “Unlike RE 2044 which has some Islamic themes standing independently, RE 2046 is purely Christian and does not cover Islam except in comparison to Christianity.” He wondered why Islam as a religion should be subjected to comparison with Christian teachings. He further described this approach as “looking at Islam through Christianity.” Commenting on the value of learning Islam in RE in Zambian public schools, sheikh 1 said: “The main objective of teaching Islam is to make the pupils upright both morally and spiritually and to help them become good members of the family and citizenry since Islam is the way of life.”

When asked whether they were consulted by CDC on what should constitute the Islamic content in RE when the syllabuses were being reviewed, Sheikh 1 replied that: “I have never come across any group of people from our community as Muslims that was invited or indeed consulted by CDC with regard to the Islamic content or material in RE.”

In response to the question on the content coverage of Islam in RE syllabuses, teacher 1 from school A explained that the coverage of Islam in RE 2046 was shallow. He added that the syllabus gives prominence to Christianity while Islam and other religions are just covered in a comparative manner to Christian teachings. On whether the teaching of Islam in RE syllabuses contributes to the attainment of general religious and moral values by pupils, the respondent indicated that the attainment of these values was difficult because of the limited space accorded to Islam in the syllabus. He further explained:

When you look at the four parts of our question in RE, the only part where Islam is embraced is on similarities and differences. If you look at the bible passages which form part A, the moral and spiritual values or teachings which is part B and then the C part where we have situational

stories, all we see under these parts are Christian based questions. Islam is only covered in the D part when being compared to Christianity.

Answering the question on the content coverage of Islam in RE syllabuses, Teacher 2 from school B explained that the coverage of Islam in RE 2046 was scanty and that the syllabus was deficient in helping pupils to learn and appreciate Islamic teachings much as they did with Christianity. The teacher further explained that Christianity constituted a larger portion of the syllabus than any other religion. She said: “Islam and other religions are just covered towards the end each topic when looking at the differences and similarities.”

When asked whether the teaching of Islam in RE syllabuses contributes to the attainment of general religious and moral values by pupils, teacher 2 indicated that it was difficult to achieve these values because the information provided on Islam was scanty and does not go in details to provide pupils with meaningful and balanced education in RE. She stated: “For me the subject is not really RE as it ought to be but Christian Religious Education.” The teacher regretted that the Zambia Association of Religious Education Teachers (ZARET) was no longer as active as it used to be. She recounted her experiences with ZARET in the following way:

During ZARET workshops, the conveners could invite some Muslims to come and share with us some of the Islamic teachings and values. It was a good platform for us to learn and share our challenges, experiences and insights on how best we could improve the teaching of RE in our schools. It also helped us to change our perception of Islam and other religions in RE. From our interactions with the Muslims, we could discover that some of the Islamic teachings found in the pupils’ text books and teachers’ handbooks were inadequate and sometimes misrepresented.

Describing the content coverage of Islam in RE syllabuses, Teacher 3 from school C explained that compared to Christianity, the coverage of Islam in RE 2044 was insufficient. She said: “In fact Christianity is covered more than any other religion in the

syllabus.” However, the respondent seemed to justify the limited space given to Islam when she said: “I think one of the major reasons why Islam is not sufficiently covered could be that the majority of us are Christians and we only teach these other religions like Islam to make the pupils appreciate them.” When asked whether such teaching of Islam contributes to the attainment of general religious and moral values by pupils, the respondent seemed not sure of what to say. With hesitation, she said, “personally, I wouldn’t know how to answer that question because my knowledge on Islam is inadequate.” However, when probed further, the teacher had this to say: “I think from what I said earlier that the coverage is insufficient, I want to believe that even these values we are talking about may not be realised fully since we do not go much deeper when discussing Islam in RE.”

Like the other respondents, teacher 4 from school D was of view that Islam was not adequately covered in the RE syllabuses. Based on his experience with both RE 2044 and RE 2046, the teacher indicated that none of these syllabuses explain Islam in details as they did with Christianity. He further said: “There are many things that are not revealed and known about Islam in RE syllabuses.” The respondent showed his dissatisfaction in the following words: “As a teacher, I find it difficult to execute RE lessons when it comes to the Islamic component because the information that we have in the text books is not adequate.” On whether the teaching of Islam in RE syllabuses contributes to the attainment of general religious and moral values by pupils, the teacher doubted the attainment of these values. He explained that since the content coverage of Islam was inadequate, it was very difficult to fully instill these values in the learners.

Asked to describe the content coverage of Islam in RE 2046, pupils at school A from a grade 11 class indicated that Islam was not adequately covered. The pupils further mentioned that the teacher did not go in details to explain the Islamic topics the way he did with Christianity and ZTR. One pupil had this to say: “I think the coverage of Islam is inadequate and our teacher does not go in details to explain most of its teachings.” Another pupil echoed a similar sentiment when he said: “I do not understand this religion fully because the information that is given to us was not enough.” The pupils indicated

that some of the Islamic teachings and concepts were difficult to grasp because of the way the material was presented to them by the teacher, thereby making it difficult for them to fully appreciate the value of learning Islam in RE.

Like their counterparts at school A, grade 12 pupils at school B described the content coverage Islam in RE 2046 as poor. One pupil explained: “There is no proper explanation of the Islamic teachings and even the notes that we are given are not enough.” Another pupil who had earlier indicated that she converted to Islam in order to follow her parents who were Muslims, had this to say: “Although I do not have full knowledge on Islam, I feel it is not well explained in RE the way it is supposed to be explained.” She added that the explanations they got on the Islamic teachings and values were often confusing, especially that Islamic teachings were always explored in a comparative way with Christian teachings. The pupils explained that they found the Islamic content in 2046 rather scanty, complicated and hard to understand.

When asked to describe the content coverage of Islam in syllabus 2044, grade 11 pupils at school C gave varied explanations. One pupil observed that, “Islam is fairly covered although some concepts still need to be explained further in order to deepen our understanding of this religion.” Giving a divergent view on the topic of discussion, another pupil said: “Islam is given equal attention like any other religion in the syllabus.” He further added that RE should help them to understand and appreciate the Christian values by improving on the Christian content in the syllabus. Overall, the pupils were of the view that the content coverage of Islam in RE 2044 was adequate especially that it was taught in a predominantly Christian country.

Pupils at school D who were drawn from a grade 12 class explained that the content coverage of Islam in 2044 was inadequate. One pupil said that, “the information given on Islam is not enough and even the explanations that we get are usually brief.” The group mentioned that they learn more about Christian teachings and values as opposed to the teachings and values from Islam and other religions. One pupil further explained:

From the little knowledge I have about Islam, I feel it is an intriguing religion with its own principles and laws. More should be explored than what we have; the topics should be broadened and made deeper.

The Ministry of Education, Science, Vocational Training and Early Education (MESVTEE) through the Curriculum Development Centre (CDC) reviewed the two senior secondary school RE syllabuses in the curriculum review process which started some years back and was completed in 2015. However, following the implementation of the New Educational Framework in 2014, RE was to be taught in line with this framework starting with grade ten classes. This development necessitated the MESVTEE to distribute the draft copies of the revised syllabuses of 2012 in schools for use. In all the four schools visited, it was observed that teachers were using the old syllabuses to teach grade twelve classes while the revised versions of the syllabuses were supposed to be used in grade ten and eleven classes.

As such, the researcher decided to analyse the revised versions of both syllabus 2044 and syllabus 2046. This analysis was critical because the researcher wanted to have an in-depth understanding of the space given to the different religions in the RE syllabuses in order to establish how much space was given to Islam as the religious tradition under study.

Scrutinising the document called: “Ministry of Education, Science, Vocational Training and Early Education 2044 Religious Education Syllabus Grades 10-12”, it was revealed that the syllabus was structured around five major themes consisting of two sub-themes each. Further, the analysis revealed that each sub-theme is covered from four perspectives as follows: Present situation, African tradition, Experiences of Churches in Africa, and the Bible. The following are the five major themes with their sub-themes:

A. Living in a Changing Society

- *Work in a Changing Society*
- *Leisure in a Changing Society*

B. Order and Freedom in Society

- *Justice in Society*
- *Service in Society*

C. Life

- *Happiness*
- *Unending Life*

D. Man and Woman

- *Courtship and Marriage*
- *Family life*

E. Man's Response to God Through Faith and Prayer

- *Man's evasion from God*
- *The Search for God*

The analysis further revealed that the syllabus covers Islam and Hinduism within the Present situation dimension while Zambian Traditional Religion (ZTR) stands on its own as a dimension. From the number of teaching and learning objectives, the analysis revealed that Islam and Hinduism had 10 learning objectives each while ZTR had 20. The analysis further indicated that Christianity had the highest number of objectives standing at 106. These were derived from two perspectives namely; Church experiences in Africa and the Bible. Notably, as indicated in chapter one, the analysis of the syllabus showed some typographical and editorial gaps which may affect the accuracy of the data obtained from the document analysis. This was brought to the attention of the Curriculum Specialist who assured the researcher that the identified gaps will be addressed in the next review.

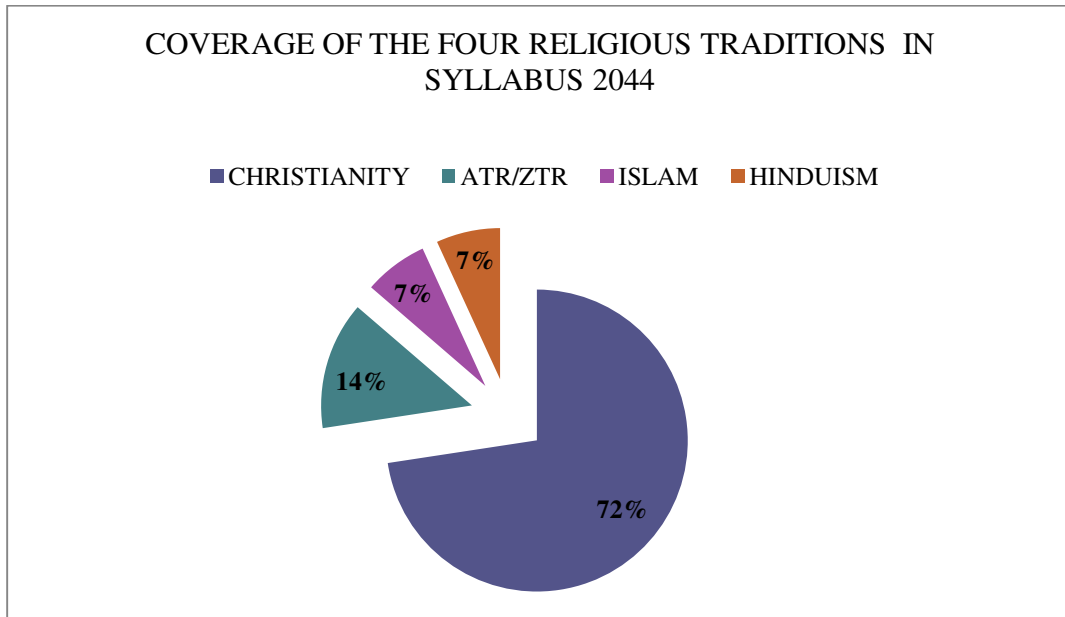


Figure 3: Pie Chart on the coverage of each Religion in Syllabus 2044.

The researcher further analysed the document called: “Ministry of Education, Science, Vocational Training and Early Education Religious Education 2046 Syllabus Grades 10 – 12”. It was revealed the syllabus is structured around 24 units which are covered under the following four learning stages:

1. Learners should recall the content of the Bible passages and identify particular verses selected from these passages. Pupils should describe the historical, religious and cultural situations to which passages refer.
2. Learners should state spiritual and moral values which Christians have, based on these Bible passages and show how those values have been deduced from the passages.
3. Learners should show how spiritual and moral values based on these Bible passages can be expressed in Zambia today.
4. Learners should compare spiritual and moral values based on these passages with related values from the three main non-Christian religious traditions in Zambia namely; Islam, indigenous Zambian beliefs and Hinduism (CDC, 2013: viii).

The data from the analysis further showed that the syllabus consists of two parts. Part one deals with themes from the Gospels (based on the Gospel of Luke) while part two deals with themes on Christian witness and behaviour. Data also indicated that Islam and Hinduism were only covered in the fourth learning stage (part D) in a comparative way with Christianity. Furthermore, the data showed that apart from being covered in the fourth learning stage, ZTR also appears in other learning stages. Therefore, a total of 118 specific objectives were counted under Christianity from the first three learning stages. Coming to ZTR, 8 learning objectives were counted. With regard to the number of times each non-Christian religion had been compared to Christianity, the analysis revealed 20 for ZTR and 23 each for Islam and Hinduism.

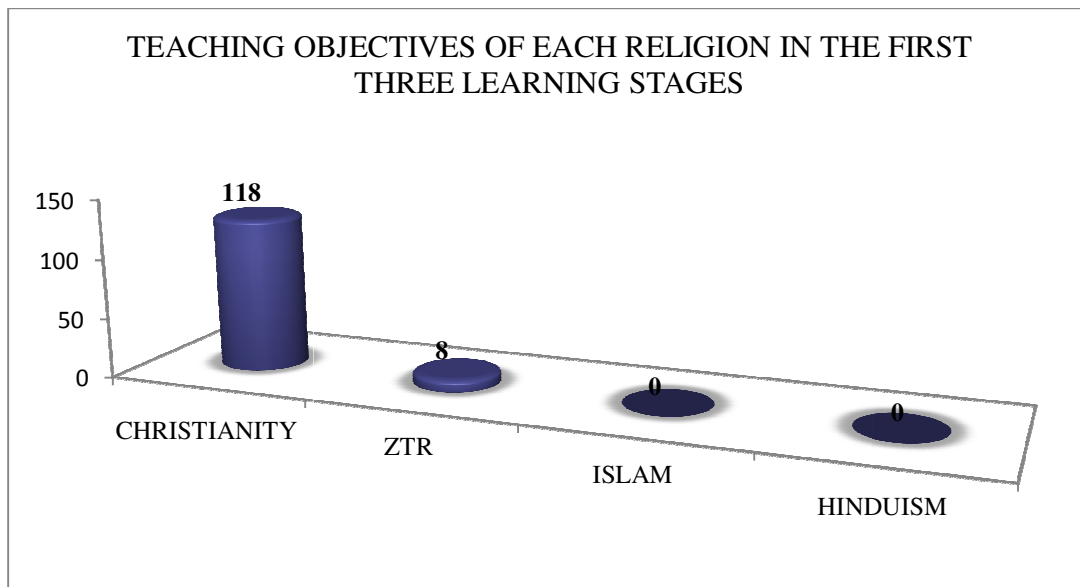


Figure 4: Learning objectives of each religion in the first three learning stages in RE 2046

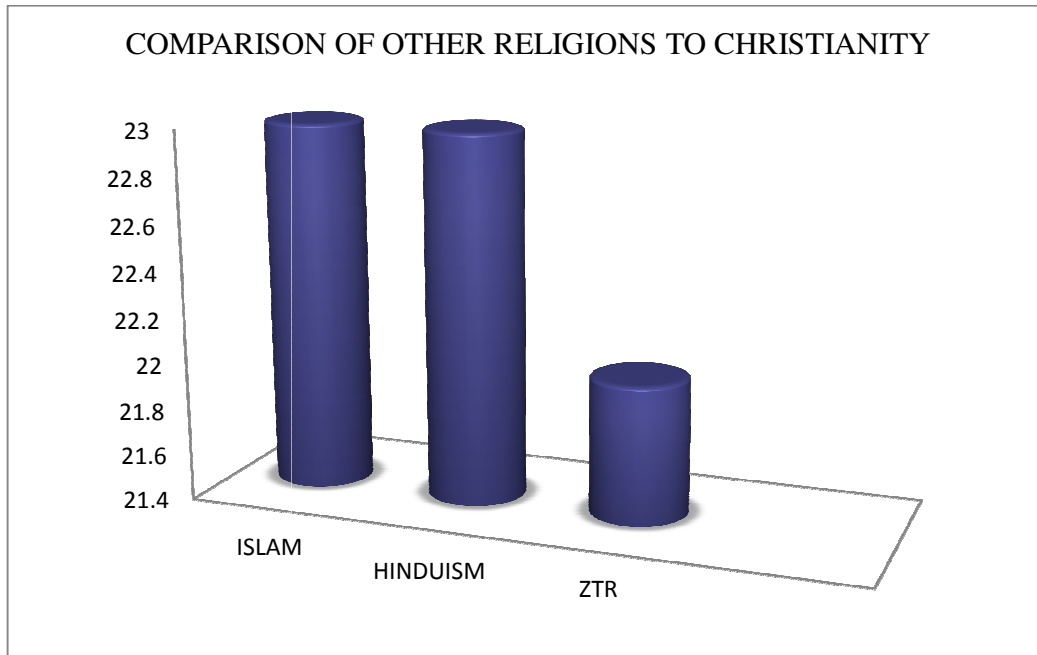


Figure 5: No. of times each Religion is compared to Christianity in RE 2046

According to CDC, (2013), the two RE syllabuses analysed above have the same educational aim of enabling the learners appreciate the spiritual, moral, religious and cultural values and behaviour based on them. This appreciation should be drawn from the main religious traditions in Zambia namely; Christianity, Hinduism, Indigenous Zambian beliefs and Islam.

The foregoing data from the document analysis revealed that Christianity is predominantly covered in the RE syllabuses. In 2044, the religion has a content coverage of 72% followed by ZTR at 14% while Islam and Hinduism have an equal coverage of 7% each. In 2046, the data indicated that the syllabus is largely Christian while other religions, particularly Islam and Hinduism, are covered in a comparative manner to Christian teachings and values. Further, the data revealed that while ZTR was covered in the comparative part, it also appears in other learning stages with a total of 8 learning objectives. On the number of times each religion has been compared to Christianity, Islam and Hinduism had 23 times while ZTR had 20 times. These issues will be discussed further in the next chapter.

In line with the first research question, the foregoing data revealed that the content coverage of Islam in the two syllabuses is inadequate compared to Christianity and ZTR. It was shown that teachers do not go in details to explain the content in the syllabuses. Further, the data revealed that CDC did not engage and consult the Muslims on the Islamic content in RE when the syllabuses were being reviewed.

4.2 Methods used to teach Islam senior secondary school RE syllabuses

In order to address this second research question, a number of questions were asked to the Senior Curriculum Specialist, Editorial and Educational Materials, RE teachers and pupils. A non-participant observation of the actual RE lessons was also conducted.

When asked to explain the teaching and learning methods that are recommended by CDC in the teaching of Islam, and whether they were in any way different from those used to teach other religions, The Senior Curriculum Specialist explained that there were no distinctive methods recommended for the teaching of Islam. She added: “RE, like any other art subject uses methods that are general and designed to tackle the subject as a whole and not in parts.” She reiterated that RE is taught as a whole subject without aligning any particular method with any particular religion. Question and answer, discussion, field trips and inquiry methods were cited to be among the teaching methods that have been suggested in the syllabuses. Emphasising the role of the teacher in executing effective lessons, the Senior Curriculum Specialist explained that teaching is an art and depends on the initiative and creativity of a teacher. She mentioned that teachers should be eclectic in their teaching and not restrict themselves to the methods given in the syllabuses. She noted: “If I am a teacher and I realise that there are some pupils who are Muslims, I can use my initiative to get more information from them apart from the methods that are stipulated in the syllabuses.”

Teacher 1 mentioned question and answer, group discussion and lecture methods as the teaching methods he mostly employed when teaching Islam. The teacher explained that he uses different methods when teaching Islam and Christianity. He further explained that

he finds it easier to use a variety of methods when teaching the Christian perspective since most of the pupils were Christians and had a deeper understanding of Christianity than Islam. Regarding the levels of participation when the different religions were covered, teacher 1 indicated that pupils tended to be more active when Christianity was being covered but became passive when learning the Islamic component.

Question and answer, discussion, role-play and teacher exposition methods were cited by teacher 2 as the teaching methods she mostly employed when teaching Islam in RE. Unlike teacher 1 who indicated that he uses different methods for Islam and Christianity, teacher 2 stated that she uses the same methods for all the religions in RE. The teacher agreed with the Senior Curriculum Specialist when she indicated that RE is taught as a whole subject and not in isolated parts with each religion having its own methods. However, she was of the view that some methods could not be used in RE because they are too demanding and time consuming. She said: “We are always cautious of time allocation in RE. Since some methods such as research projects are too involving and need a lot of time, it may be risky on your part as a teacher to use such methods because you may end up not finishing the syllabus.” On the levels of participation in class during the Islamic component in comparison to other religions, teacher 2 agreed with teacher 1 that pupils tended to be passive when the Islamic component was being covered which was not the case when Christianity was taught.

When asked to indicate the methods used to teach Islam in RE, teacher 3 mentioned teacher exposition, question and answer and group discussion methods. Agreeing with the Senior Curriculum Specialist and teacher 2, teacher 3 explained that there were no specific methods for Islam or any other religion in RE. She further mentioned that she strictly followed what the syllabus stipulates. She noted: “I just follow what the syllabus says because teaching outside it is actually going against my ethos as a teacher.” With regard to pupil-participation in the lessons involving Islam, the teacher’s response was in conformity with other respondents that pupils did not actively participate in the RE lessons when the Islamic components were being covered. She added: “Pupils do not

appreciate Islam because they believe that Muslims will go to hell since they believe in a different God other than the one they believe in as Christians.”

Teacher 4 cited teacher exposition, question and answer and document study methods as the teaching methods he mostly employed when teaching the Islamic component in RE. Like teacher 1, teacher 4 indicated that he used different methods for Islam and other religions, particularly Christianity. He explained that he found group discussion method more appropriate and useful when teaching topics on ZTR and Christianity because of the background and experiences of learners. He said:

When I am teaching Christianity, it is very easy for me to use methods like group discussion because most of the pupils are knowledgeable about Christianity, coming from that background. However, it is difficult to use the same method when handling Islam because pupils including me as a teacher have scanty information on this religion.

When asked whether pupils actively participated in lessons which cover the Islamic components, the teacher agreed with other respondents that pupils did not actively take part in the lessons involving Islam as much as they did when the Christian component was being covered. However, the respondent mentioned that there were some topics like ‘Islamic teachings on Marriage’ and ‘Alms giving’ which drew a lot of contributions from the pupils.

Pupils at school A were asked to describe how they learn the Islamic component in RE. Responding to the question, one pupil said: “Normally the teacher explains the main concepts and then gives us notes from the text book.” Asked whether they were happy with the way they learn the Islamic component in RE, the group expressed some dissatisfactions with the way Islam was taught. One pupil said: “I am not happy with the way Islam is taught because the teacher does not explain it in details.” The pupils expressed the desire to have an interface with the Muslims once in a while to help them understand some of the Islamic teachings and concepts they said were left hanging by the

teacher. They indicated that this approach would greatly help them to appreciate and know more about Islam as a religion.

When asked to describe how they learn the Islamic component in RE, one pupil at school B recounted: “Often, we listen to the teacher’s explanations and sometimes she gives us work to discuss in groups.” Another pupil added: “Depending on the topic under discussion, we are given different tasks in groups then make presentations before the class.” When asked whether they were happy with the way they learn the Islamic dimension in RE, four pupils in the group indicated that they were not happy because they find Islam a bit difficult to understand. Like their colleagues at school A, the pupils were of the view that bringing some Muslims as guest speakers could help them understand and appreciate Islam as an important aspect in the RE syllabuses.

Pupils at school C explained that they learn the Islamic component mainly through teacher’s exposition which was sometimes done simultaneously with writing of notes. When asked whether they were happy with the way they learn the Islamic dimension in RE, the pupils expressed divergent views with others seemingly not being concerned on whether they should learn it or not. One pupil, however, indicated that he was not happy with the way Islam was taught. He added: “Personally, I find it difficult to understand Islam because some concepts are not clearly explained; I would want to have an experience of visiting a Mosque and learn few things from the Muslims themselves.” Out of six pupils, one indicated that he was not happy with the way the Islamic teaching and values were taught.

Pupils at school D explained that they learn the Islamic component in RE mainly through oral questions, teacher’s exposition, and dictation methods. Commenting on oral questions and answer, one pupil observed that, “through oral questions and answer, the teacher wants to know whether we have understood the topic or not by bringing out the issues he was explaining.” On whether they were happy with the way they learn the Islamic dimension in RE, the group unanimously said that they were not happy. One pupil said: “I feel, we are not well integrated into the lesson, it is like we are left out.”

Another pupil added: “For us to fully appreciate the teachings on Islam, Muslim teachers should be brought once in a while so that certain concepts and teachings can be explained in details.”

As mentioned earlier, a total of four lessons were observed. The researcher intentionally chose to observe lessons in RE 2046 in the two schools A and B when the fourth learning stage (part D) was being covered since this is the only part of the syllabus where the Islamic teachings and values are covered. Pertaining to RE 2044, the lessons were observed at schools C and D. This was done when the Islamic component which falls under the present dimension was being taught.

At school A in a grade 11 class of 46 pupils, the researcher observed a lesson in RE 2046 on the topic, “Muslim and Hindu beliefs about personal judgement compared with Christianity” which falls under Judgement. It was observed that teacher 1 employed question and answer and lecture methods. The teacher started by explaining the Muslim and Hindu beliefs about personal judgement during the first half of the lesson while pupils were listening to the teacher with a few taking some notes. It was also observed that some concepts particularly on Islam that needed clarifications were not clearly explained. For example, the teacher mentioned that “Muslims speak of judgement with fear,” but he did not take the trouble to explain it further.

The Christian teachings on personal judgement were then explored. The researcher observed that pupils were able to participate more actively than they did when the Islamic and Hindu teachings about judgement were being taught. Pupils participated through asking and answering questions as well as giving their personal experiences from the Christian perspective. Before concluding his lesson, the teacher explained some similarities and differences on the understanding of judgement among Christians, Muslims and Hindus.

At school B, a lesson which compared the funeral and burial practices and teachings about death in Christianity with those of other religions was observed in a grade 12 class.

The class consisted of 52 pupils. The lesson was under the main topic, ‘The Last Supper and the Crucifixion.’ Teacher 2 started by explaining the origin and causes of death in ZTR before looking at Christianity. It was observed that teacher 2 used lecture, dictation and question and answer methods in her lessons. Further, it was observed that pupils actively participated in the lesson when Zambian Traditional beliefs and Christian teachings were being taught.

The Hindu concepts on death were then explained before presenting the Islamic beliefs. The researcher observed that the Islamic beliefs were covered in a rather hasty way without clearly explaining the funeral rites. It was also observed that while pupils were actively involved when the Christian and ZTR dimensions were being covered, they remained passive when the Islamic component was being taught. The teacher concluded the lesson by comparing the Christian funeral and burial practices to those of Islam, ZTR and Hinduism.

With regard to RE 2044, a lesson on ‘Happiness in Islam’ which falls under ‘Life’ as a major theme was observed at school C in a grade 11 class consisting of 38 pupils. Teacher 3 exhibited an in-depth knowledge of the topic and Islamic concepts. The researcher also observed that the teacher consistently used phrases such as: ‘Allah their God,’ ‘our Christian God,’ ‘us Christians,’ ‘they believe,’ ‘us Christians believe.’ Throughout the lesson, the teacher relied on two methods; lecture and question and answer methods. It was also observed that the teacher tried to use a text study technique but it proved futile. It seems she did not plan to use this technique because she only produced one document which could not cater for the whole class. Unlike in the previous observations, the researcher observed that pupils’ responses during the Islamic teachings on happiness were negative. For example, terms such as ‘Boko Haram,’ ‘suicide bombers,’ and ‘terrorists’ were used in reference to Islam. Overall, the pupils remained passive during the lesson.

At school D, the lesson in RE 2044 was observed in a grade 12 class consisting of 35 pupils. Teacher 4 started the lesson with a revision of the previous lesson on ‘Hindu ideas

on courtship and marriage,' employing the question and answer method. In the lesson of the day, 'Islamic teachings about courtship and marriage,' it was observed that the teacher employed two methods; lecture and question and answer methods. Unlike the lesson observations in the three preceding schools, the observation at school D revealed that pupils actively participated in the lesson as evidenced by their contributions through questions and descriptions of personal experiences. It was also observed that pupils were able to relate the Islamic teachings on courtship and marriage to their daily experiences of life.

In line with the second research question, the foregoing data revealed that teachers do not employ distinctive teaching methods when teaching Islam. Like all the other religions, Islam is taught using common methods that are recommended for the teaching of RE and other similar subjects. The data also showed that lecture and question and answer methods were mostly used by teachers. Furthermore, the foregoing data particularly from the lesson observations and teachers responses revealed some inconsistencies. The methods that teachers said they used were different from the ones they actually employed during the lessons. The study findings indicated that pupils were mainly passive when the Islamic component was covered but tended to be active when other dimensions were covered. Data from the Senior Curriculum Specialist indicated that teaching depended on the initiative and creativity of the teacher. The data further showed that teachers were not restricted to the suggested methods found in the syllabus documents.

4.3 Context under which Islam is covered in RE in relation to religious pluralism

In order to address the third research question, the Senior Curriculum Specialist, the two Muslim Sheikhs representing MIST, and RE Teachers and pupils were interviewed.

Describing the context in which Islam is covered in the RE syllabuses, the Senior Curriculum Specialist explained that Islam in RE 2044 was covered in its own right as a religion despite its themes appearing under the present situation dimension. With regard to RE 2046, the respondent had this to say: "Islam cannot be said to be covered fully in

its own context because all the Islamic themes are explored in a comparative manner with Christianity”. She indicated that syllabus 2046 was based on comparative religion. The respondent argued: “Our desire is that each religion in RE is taught in its own context so that pupils can objectively understand and appreciate its religious, moral and educational values.” She was then asked to mention some of the factors that affect the contextual teaching of Islam in RE. In response, she cited the structure of the syllabuses which she said gives more prominence to Christianity. The Specialist also indicated teachers’ and pupils’ negative attitudes and perceptions towards Islam.

On the question of whether the teaching of Islam in RE syllabuses contributes to the promotion of religious pluralism among pupils, the respondent answered in affirmative. She said: “The main idea of bringing these religions in RE is to help learners tolerate and live side by side with other people of different faiths in a diverse society like ours.” Making reference to the introductory remarks found in the revised 2044 syllabus, the Curriculum Specialist added: “All the religions in RE should help learners to overcome the barriers of religious segregation and bigotry so that we can live together in harmony.” She indicated that some topics in the syllabuses were designed in such a way that they could help in imparting desirable values on tolerance and co-existence, especially that Zambia has become pluralistic, culturally and religiously.

When asked to comment on the context in which Islam is taught in RE, sheikh 2 explained that the Islamic themes were not objectively covered. The two sheikhs explained that Islam is an independent religion which should be taught and understood in its own context. They ardently criticised the RE syllabuses, particularly 2046 which they said “hides Islam in Christianity.” The sheikh further lamented: “This scenario in RE 2046 creates an impression that Islam is an inferior religion to Christianity.” On whether the teaching of Islam in Zambian RE syllabuses contributed to the promotion of religious pluralism among pupils, the sheikhs expressed some scepticism on the practicality of receiving spiritual and moral benefits from all the religions in RE. However, they maintained that it is important to respect other peoples’ religious beliefs and practices if harmony and co-existence were to be sustained in Zambia.

Teacher 1 described the context in which Islam was covered in RE 2046 as biased. He explained that, “we teach Islam from the Christian domain; it is like fusing Islam into Christianity.” The teacher attributed this state of affairs to the way the syllabus was designed. He also explained that since most of the pupils come from the Christian background, handling Islamic lessons was challenging because the learners were faced with conflicting beliefs. He confessed that even him as a teacher was challenged when it came to drawing a line between Christianity and Islam. To exemplify his statement, the teacher gave the following explanation:

Christianity teaches about trinity but when you look at Islam such is not acknowledged because there is no trinity under Islam. So when you meet such kind of a topic, it brings in a challenge on how you can harmonise the two beliefs with regards to trinity. Equally, how a Muslim looks at it may leave pupils not appreciating the fact that Muslims do not acknowledge Jesus as the son of God and that there is trinity; three Gods in one. So pupils are left with the perception where they would begin to look at Islam as a very bad religion because it does not acknowledge or appreciate the trinity or appreciate the fact that Jesus is the son of God and He is God.

The teacher was then asked whether the teaching of Islam in RE syllabuses contributed to the promotion of religious pluralism among pupils. The teacher answered in the affirmative. He observed: “If we can look at certain values that are found in the Islamic segment in RE and teach them in an objective way to our pupils, I am sure they can help to promote religious pluralism.” However, the teacher was quick to cite pupils’ negative perception of Islam as a major impingement in achieving religious pluralism. On whether Islam should continue to be part of the RE syllabuses in secondary schools in Zambia, the teacher responded in the affirmative and added, “there are certain values and morals that can be appreciated from Islam and if we deny pupils knowledge on other religions, I think we will not be doing them good. It is important to make our pupils look at religions in the same way be it ZTR, Hinduism, Islam or Christianity.”

Teacher 2 agreed with teacher 1 that the context in which Islam was taught was biased. She explained that the Islamic domain in RE 2046 does not clearly come out because of the Christian grip on the syllabus. With regard to the promotion of religious pluralism among pupils, the respondent had this to say: “Ideally, from the knowledge pupils get from the teaching of Islam, it should be able to help them to co-exist with other people from different faiths but this is not the case.” Similar to the response given by teacher 1, teacher 2 cited the negative attitude pupils have towards Islam as one of the hindrances to the attainment of religious pluralism. She went further to mention that even the declaration of Zambia as a Christian nation influenced the teaching of Islam in RE. The teacher also agreed with teacher 1 that Islam should continue to be part of RE syllabuses in secondary schools in Zambia.

Describing the context under which Islam is covered in syllabus 2044, teacher 3 indicated that Islam was taught in its own right and value. She added that as a teacher, she did not allow her Christian beliefs to influence the way she should teach Islam. However, the teacher was of the view that pupils created a situation where they would want to learn Islam and other religions from the Christian point of view. She said: “The problem comes from the learners who always want to explain Islam through Christianity.” She also explained that there were some RE teachers who take their faith so seriously that it influences the way they teach Islam and other non-Christian religions in RE. She elucidated as follows:

You know that Christianity holds Jesus to be the son of God and the only messiah. So when a teacher is so much attached to his or her Christian beliefs and not open to other religious beliefs and teachings, it becomes very difficult to break away and maintain a neutral position, especially on topics which seem to contradict with Christian teachings and beliefs. He or she might want to start arguing or even skip such teachings instead of presenting them the way they are.

Unlike teachers 1 and 2, teacher 3 expressed scepticism on how the teaching of Islam in RE could contribute to the promotion of religious pluralism among pupils. However, she

agreed with them on the need for Islam to continue being part of the RE syllabuses in secondary schools in Zambia. She observed: “If I am not living among Muslims then I may be actually working with them. Therefore, it is important that Islam is taught to our pupils.”

Teacher 4 agreed with teacher 3 that Islam in RE 2044 is covered in its own right and value. However, he was of the view that the Christian background of teachers and pupils affects the Islamic context. He said: “Since we are more familiar with Christianity, most often we tend to use Christian teachings and understanding to explain Islam.” Based on his experience of both 2044 and 2046, the teacher lamented: “Currently, if you look at RE 2046, Christianity is the main theme and other religions are only covered in a comparative manner to Christianity in part D.”

The same question on whether the teaching of Islam contributes to the promotion of religious pluralism among pupils was asked to the teacher and he answered in the affirmative. He further explained that the teaching of Islam and other religions in RE complements the holistic education that learners are expected to acquire. He contended:

RE should be educational and accommodating to include the moral, social and spiritual aspects of all the main religions covered in the syllabuses. This will help learners to have a sense of respect towards other people who belong to other religions and hold different beliefs from theirs. Eventually, people will be able to live in harmony and even these problems that border on religion can be lessened.

Concerning the factors that influence the teaching of Islam in RE, the respondent mentioned the declaration of Zambia as Christian a nation and the Christian background of both the teachers and pupils. Like the other three teachers, teacher 4 indicated that Islam should continue to be part of the RE syllabuses in secondary schools in Zambia.

Asked to describe the context in which Islam is covered in RE 2046, pupils at school A indicated that Islam is not covered in its own right and value. One pupil explained: “All the religions in 2046 syllabus are compared to Christianity.” When asked to indicate the

religion that should be taught in greater detail in RE and why, all the pupils except one indicated that Christianity should be covered in great detail than any religion. Endorsing the group's position, one pupil who had indicated that he belongs to Seventh Day Adventist Church had this to say:

Christianity should be taught in details because it is the only religion whose prophecies had successfully been fulfilled. For instance, the prophecy in the book of Matthew chapter 24 verses 1 to 20 which talks about the signs pointing to the end of the world. Therefore, Christianity is the only true religion in the world and should be emphasised more than any other religion.

The group was then asked whether Islam should continue to be part of the RE syllabuses, a similar pattern of five pupils against one was again exhibited. The pupils were of the view that Islam should not continue to be part of RE in schools. Giving a justification for the exclusion of Islam in RE, one pupil explained: "The continued teaching of Islam makes us Christians to tolerate other false religions which contradict the Bible." He further stated that Islam does not help him spiritually, which makes it irrelevant.

Agreeing with their counterparts at school A, pupils at school B explained that Islam was not taught in its own right and value as a religion but in relation to Christianity. The group was then asked to indicate the religion that should be taught in great detail in RE and why, in contrast to their colleagues at school A, pupils at school B indicated that all the religions in RE were important and should be taught equally. Similarly, the group agreed that Islam should continue to be part of RE in schools. One pupil added: "The teaching of Islam should continue because it helps us to know and respect what Muslims believe in." The pupils were of the view that the teaching of Islam and other religions in RE helps in broadening their knowledge and understanding of various religious beliefs and practices.

In relation to RE 2044, pupils at school C echoed their teacher's response when they indicated that Islam was taught in its own context as a religion. The pupils, however,

expressed divergent views when they were asked to indicate the religion that should be taught in great detail in RE. One pupil explained that all the religions should be treated equally in order for learners to get equal education in all the religions. In contrast, four pupils were of the view that only Christianity should be covered in greater details because Zambia was a Christian nation. They also explained that Islam is an intolerant and violent religion which should not be taught in Zambian secondary schools.

Similarly, the pupils expressed divergent views when they were asked whether Islam should continue to be part of RE in schools. One pupil stated that: “This is a Christian mission school which was founded on strong Christian principles.” Two pupils, however, maintained that Islam should continue to be part of RE in schools. One of the pupils argued: “Islam is one of the religions in our country and therefore, we must know something about its beliefs and practices.”

Like their counterparts at school C, pupils at school D explained that Islam was taught in its own right and value as a religion in RE 2044. However, the group indicated that Christian influence always came to the fore because of the Christian background of most pupils. One pupil further observed: “Christianity seems to over shadow Islam going by the explanations and examples that we get in class.” The pupils were then asked to indicate the religion that should be taught in details and why. The pupils seemed to be divided. Three pupils were of the view that only Christianity should be taught in greater details while two maintained that all the religions in RE should be given equal coverage. One pupil remained indifferent. To justify why Christianity should be taught more than other religions in the RE syllabuses, one pupil argued: “We need to learn more values from Christianity than any other religion because this is a Christian school.”

When asked whether Islam should continue to be part of RE in schools, the pupils again expressed divergent views. Seemingly wondering why they should continue learning the Islamic teachings and values, one pupil said: “Islam should not be taught in Christian schools because Muslims do not teach Christianity in their schools.” Another pupil added: “Muslims and Christians are constantly at war with one another and Christians

get killed in Muslim countries, so why should we learn about their religion when they are killing us?” However, two pupils were of the view that Islam should continue to be part of the RE syllabuses in secondary schools. They explained that the teaching of Islam helps them to understand and appreciate the Islamic beliefs and values. One pupil added: “The teaching of Islam should continue because it is important to learn about different religions so that we can know and respect other peoples’ beliefs.”

With regard to the third research question, the foregoing data showed that Islam is not covered in its own right and value. The data has shown that while RE 2046 covers Islam only in comparison with Christianity in part D, RE 2044 squeezes covers Islam within the present situation dimension. The data also revealed that; negative perceptions and attitudes teachers and pupils have towards Islam, learners’ and teachers’ denominational beliefs, Christian nation tag and the structure of the RE syllabuses influences the teaching of Islam in the RE syllabuses. Further, the study showed that the teaching of Islam in RE contributes to the promotion of religious pluralism. The data also indicated that Islam should continue to be part of RE in secondary schools in Zambia.

4.4 Views on the nature of reforms needed in the teaching of Islam in RE

In order to address the fourth research question, a number of questions were asked to the Senior Curriculum Specialist at CDC, Muslim representatives at MIST and RE teachers from the selected four secondary schools in Lusaka district.

The first question asked was: “In future reforms, how should the teaching of Islam in both RE syllabus 2044 and 2046 change in terms of the content, methods and context?” In response, the Senior Curriculum Specialist explained that the education system in Zambia had always been guided by various education policy documents that were formulated to address the prevailing national needs at a particular time. She cited *Educating Our Future* (MOE, 1996) and the new education framework, *Zambia Curriculum Framework* (MESVTEE, 2013) on which the current education system is based. In light of this, “coming up with a new syllabus involves a lot of consultation with

several stakeholders and what is being compiled now is a reflection of broad consultation... So, what we have now is all right as far as the Ministry is concerned.” However, she was quick to state that the syllabuses would continue to be revised and upgraded as new needs arose. She was of the view that if such changes happened, they would have an affect not on Islam alone but RE in general.

The respondent stated that she would like to see a situation in future where each religion is given reasonable representation in the syllabuses so that the subject is made more educational, balanced and responsive to the needs of learners. She suggested that there was need to include a religious perspective on how Islam and other religions in RE respond to the current issues on corruption, gender, HIV and AIDS and other social issues facing society today. She added that such inclusions should be done cautiously and in full consultation with several stakeholders including the Muslims. She said: “We are talking of teaching learners on religions that belong to certain groups of people in society, so if we really have to bring in adequate knowledge or up to date information, there is need for us to bring them on board.”

Regarding the teaching methods, the Senior Curriculum Specialist was of the view that the teaching methods were always influenced by the content of the subject. She envisaged a situation where teachers would apply various methods which are stimulating in nature to allow the learners to think, evaluate and interpret for themselves what they were learning. She lamented that most of the methods used by teachers of RE promoted rote learning and the passing of examinations. The respondent emphasised that pupils should be encouraged to do more research projects and be exposed to educational trips in order for them to have experiential knowledge not only of Islam but of other religions as well. She also cited inviting a Muslim guest speaker as another way of improving lessons. However, she was quick to mention that such arrangements should be guided by the educational principles of RE to avoid proselytisation of learners into a particular religion.

Pertaining to the context, the Senior Curriculum Specialist was of the view that future reforms should ensure that Islam and all the religions in RE are objectively covered in

their own right and value. She emphatically stated that the main objective of teaching various religions in RE was to help learners appreciate the educational, social, moral and spiritual values based on these religions. The respondent also said she would like to see only one syllabus which would be accepted by all the stakeholders as opposed to the current scenario where there are two separate RE syllabuses. She reiterated the need for consultation when coming up with the new syllabus. She said: “We need to do more consultations because we might not know exactly how Muslims would want other people to learn about their religion; they are the best source of information.”

Commenting on how the teaching of Islam in RE should be reformed, the two Sheikhs explained that they would like to see a situation where the Islamic concepts in the RE syllabuses are adequately and accurately covered. They also indicated the need to emphasise the spiritual and moral aspects in order to form good and well balanced learners. Sheikh 1 added: “The teaching of Islam should integrate all the matters of beliefs and essential activities found in Islam.” The respondent cited prayer, worship, alms giving, belief in God, and belief in the Holy books, Angels, Prophets and Judgement day as some of the concepts and values that should constitute the Islamic content. He argued: “These values are necessary in building a Muslim who is morally and spiritually balanced since Islam is a code of life which must be manifested in every aspect of human life.” The respondent also expressed the need to have the Islamic content supported by the Quranic verses and the Hadith.

Regarding the teaching methods, the two sheikhs indicated that the methods and approaches should be strengthened in order to appropriately address both the theoretical and practical topics. The sheikhs suggested visiting the Mosque and inviting some Muslim sheikhs in schools as practical ways of teaching and learning the Islamic component in RE. Sheikh 2 further explained that the methods should be able to take care of the spiritual and physical natures of every pupil and not just drill them for examinations. When asked who was better placed to handle the Islamic component in RE, Sheikh 1 responded: “Someone who lives the Islamic faith because he is knowledgeable enough to handle Islam in an objective way.” But when reminded that

there were some individual teachers who, despite not living the Islamic faith, were well trained to handle all the religions including Islam in an objective way, the sheikh seemed sceptical and wondered how a non-Muslim could effectively and objectively teach the Islamic component without diluting its main teachings and values. With regard to the context, the two sheikhs were of the view that the Islamic teachings should be covered in their own right and value.

The question, “How should the teaching of Islam in both RE 2044 and 2046 reform in terms of the content, methods and context?” was also asked to the teachers. In response, teacher 1 had this to say: “I would want to see an improvement in the way Islam is covered in RE.” He added that the Islamic content should be adequate and complete to enable pupils appreciate and judge for themselves. The respondent also called for a paradigm shift in the way examination questions were prepared particularly in RE 2046. He stated: “If we could have balanced examination papers so that pupils are exposed to a variety of questions from all the religions unlike the current situation where most questions are Christian based.”

Similarly, on the teaching methods, teacher 1 explained that future reforms in RE should be more explicit on the approaches and methods that can be used in the teaching of non-Christian religions including Islam. He observed: “The Islamic part is always challenging especially that most pupils and even teachers are not familiar with most of the teachings and concepts.” He attributed this to the non-availability of educational literature and materials on Islam. The teacher suggested guest speakers and educational trips to the Mosques as some of the viable ways that can help pupils to understand and appreciate Islam. He noted: “These approaches will help to kill the boredom that mostly characterise RE lessons.” Regarding the context, the teacher espoused the educational changes in RE that would help to bridge the gaps so that Islam could be taught and appreciated from a broader perspective as a religion.

Agreeing with teacher 1, teacher 2 said: “I would like to see future changes in RE that are going to cover all the religions equally and seek to address societal challenges faced by

pupils.” She mentioned that future reforms in RE should be subjected to wider consultation, including of Muslims. She noted: “I believe Muslims have some educational experts who can represent them in the curriculum review process so that the content could be improved.” The teacher lamented that CDC has been recycling RE material without making significant changes to the content.

Pertaining to the teaching methods, teacher 2 stated that the current methods used in teaching RE were too monotonous. She was of the view that future reforms in RE should ensure that the methods are enhanced and supplemented by other instructional approaches. She cited research projects, group discussions, educational visits, role plays and guest speakers as some of the methods and approaches to be integrated in the teaching of Islam and other religions in RE. She argued: “These methods can help to change pupils’ attitudes and their perception of Islam.” Concerning the context, the teacher agreed with teacher 1 on the need to cover Islam and other religions in their own right and value.

Adding her voice on how the teaching of Islam in both RE 2044 and 2046 should be reformed in terms of content, methods and context, teacher 3 explained that: “There is more work that needs to be done not just on Islam but RE as a whole. Change should start with the notion of RE itself in schools before coming to the content.” She urged CDC to be wary when coming up with RE content, especially that the subject hinges on peoples’ religious beliefs. On the methods, the teacher adopted Sheikh 1’s position that the Islamic section in RE should be handled by the Muslims themselves to avoid misrepresentation. However, she suggested that teachers should always use their initiative and creativity in order to motivate pupils to learn about Islam and other religions. Like the other respondents, she cited educational trips and Muslim guest speakers as some of the ways of enhancing pupils’ understanding and appreciation of Islam. With regard to the context, teacher 3 was of the view that future syllabus reviews should guarantee the educational exploration of each religion, free from the teacher’s religious and denominational influences.

Teacher 4 indicated that he would like to see future reforms in RE that would give a new facelift not only to the content on Islam but other non-Christian religions as well. He further explained that pupils needed to be exposed to adequate and balanced information from all the religions in the RE syllabuses. In relation to the methods, the teacher proposed a shift from the traditional teaching of religions in RE. He said: “RE lessons should be made interesting by employing new and diverse methods which will give pupils a unique experience.” Like other respondents, he cited educational visits to the Mosques, inviting Muslim guest speakers and research projects. With regard to the context of teaching Islam, the teacher explained that future reforms should consider covering Islam and other religions in a neutral but educational manner, especially in RE 2046. He said: “In this way, pupils will be helped to understand and appreciate the teachings and values of all the religions in RE.

In line with the fourth research question, the foregoing data indicate that stakeholders were of the view that future reforms should ensure that Islam is reasonably and adequately represented in RE. The study revealed the need to include a religious perspective on how Islam (and other religions) respond (s) to current issues on corruption, gender and HIV and AIDS. Further, the study revealed that the Islamic concepts and teachings should be supported by verses or quotations from the Quran and some teachings found in the Hadith to improve the content. Educational trips, research projects and guest speakers were suggested as viable ways of teaching the Islamic component in RE. It was further revealed that future reforms should fully place the teaching of Islam within the educational context.

4.5 Conclusion

In conclusion, this chapter has presented the findings of the study on the teaching of Islam in the two senior secondary school RE syllabuses. The study has revealed that the content coverage of Islam in the two syllabuses is inadequate as compared to Christianity and ZTR. It also indicated that the teachers mainly used question and answer and lecture methods in teaching Islam and other religions. With regard to pupil participation in the

lessons involving the Islamic component, the study indicated that pupils were mainly passive. The study further revealed that Islam is not covered in its own right as a religion. On the views of stakeholders, the study indicated the need to cover Islam adequately. The foregoing data also showed that future reforms should consider including a religious perspective on how Islam (and other religions) respond to current issues on corruption, gender and HIV and AIDS. Educational trips, research projects and guest speakers were suggested by all the stakeholders as some of the practical ways of teaching the Islamic component in the RE syllabuses. The next chapter discusses the findings of the study.

CHAPTER 5: DISCUSSION OF THE RESEARCH FINDINGS

5.0 Introduction

This chapter discusses the research findings presented in the preceding chapter. The main purpose of the study was to investigate the teaching of Islam under the two Senior Secondary School RE Syllabuses, 2044 and 2046. The research findings will be discussed under the headings drawn from the four specific research objectives that guided the study. These headings are: Content coverage of Islam in RE syllabuses; Teaching methods used in the teaching of Islam; context under which Islam is covered in RE and Paradigm shift in the teaching of Islam in school RE.

5.1 Content coverage of Islam in RE syllabuses

The study firmly established that the content coverage of Islam in RE syllabuses is inadequate compared to Christianity and ZTR. It also indicated that Christianity is predominantly covered followed by ZTR while Islam and Hinduism are meagerly covered on an equal footing. It also established that teachers do not go in details to explain the Islamic content in RE. Furthermore, the study revealed that CDC did not engage and consult the Muslim community in Zambia on the Islamic content in RE when the syllabuses were being reviewed.

The content coverage of Islam in the two RE syllabuses is inadequate. This was established during face-to-face interviews, focus group discussions and textual analysis of the two RE syllabuses (2044 and 2046). Except for school C where pupils expressed divergent views, all the respondents were of the view that the content coverage of Islam is inadequate. From this revelation, it is clear that Zambian pupils do not get adequate and balanced information from the teaching of Islam as they do on Christianity which is predominantly covered on 72% followed by ZTR having 14% while Islam and Hinduism have 7% each (see figure 3, page 52 on RE 2044). This finding is in line with Kamanga's

(2013) finding that pupils were given little information on other religions compared to Christianity.

Examining the number of times each religion is compared to Christianity in RE 2046, one gets an impression that Islam and Hinduism are covered more than ZTR. On the contrary, ZTR is given more coverage in the syllabus than Islam and Hinduism. This is evidenced by the number of learning objectives it shares with Christianity in the first three learning stages of the syllabus whereas Islam and Hinduism are completely out of sight. This finding disagrees with Ziwa (2007) who indicated that ZTR has received less importance than other religions. Evidently, Islam is poorly and inadequately covered to meet the educational needs of pupils. This makes it difficult for pupils to form a holistic understanding of all the religions covered in RE since they are exposed more to Christianity teachings and values.

Kamanga (2013: 68) argued that a pupil who is religiously literate should be able to intelligently deliberate on matters of religion and this religious literacy is dependent on the amount of information on different religions a learner is exposed to. Clearly, the findings of the study disagrees with Kamanga's argument since it has shown that pupils were not exposed to adequate information on different religions (including Islam), thereby making them religiously illiterate. Additionally, pupils become narrow-minded, religiously naïve and appreciative rather than being critical and reflective (Mujdrlica, 2004). Therefore, in order to produce well-rounded learners, it is imperative that teachers expose all the learners to adequate and accurate information on Islam and other religions covered in RE. This will help them to intelligently and objectively deliberate on religious matters. This is exactly what Wright (1993) meant when he argued that teachers have a responsibility to help produce religious literacy in their pupils and enable them to mature in their ability to think and communicate about religious issues.

While pupils put the blame on teachers for not going in details when covering the Islamic teachings and values, teachers squarely put the blame on the syllabuses and lack of educational literature on Islam. There is no doubt that the way RE syllabuses are

designed have an adverse effect on the way RE lessons are delivered. This was confirmed by the Senior Curriculum Specialist when she recounted her personal experience as a teacher. She said: “My scope was limited and I could not broaden it further than what was in black and white” (Refer to chapter 4, page 45). Admittedly, teachers may not be blamed entirely for not covering the Islamic values in details because they are restricted by the information given the syllabuses which is inadequate. However, it must be stated that this does not take away teachers’ ability to be resourceful in their teaching. It is their role as teachers to effectively deliver RE lessons and foster pupils’ personal growth. They should ensure that they go beyond the meagerly and simplistic explanations given in the RE text books.

Interestingly, it was further revealed that despite indicating the poor content coverage of Islam in RE syllabuses, some respondents seemed to be at ease with this state of affairs. For example, teacher 3 justified the poor content coverage of Islam when she said: “I think one of the major reasons why Islam is not sufficiently covered could be that the majority of us are Christians and we only teach these other religions like Islam to make the pupils appreciate them” (refer to chapter 4, page 48). Certainly, going by her response, it is likely that the respondent was influenced by her Christian beliefs although she had earlier indicated that she does not allow her beliefs to influence the way she handles Islam. This finding confirms Ziwa’s (2007) observation that although RE teachers are trained to handle the subject properly, they may still fail to apply what they have learnt probably because of their cultural and religious affiliation.

With the introduction of the new curriculum framework and the subsequent revision of the 1984 RE syllabuses, one would have expected to see a paradigm shift in terms of the Islamic content and the overall structure of the RE syllabuses. However, it seems plausible that the revision of the syllabuses had nothing to do with improving the content coverage, especially of the non-Christian religions but to reduce the number of sub-themes and units in RE 2044 and RE 2046, respectively. It is clear that despite having ‘new syllabuses’ in place, the Islamic content and knowledge base has remained the same as the one in the 1984 syllabuses. This makes Zambian RE educationally weak and

irrelevant to meet the needs of learners today. RE is still heavily Christian-based and religiously segregative. This is in line with Chizelu's (2006) observation that RE content is narrow-based and do not provide equal coverage of all major religions.

Furthermore, the study revealed that CDC did not engage the Muslims with regard to the Islamic content in RE when the syllabuses were being reviewed. This was confirmed by both the Senior Curriculum Specialist at CDC and the two sheikhs at MIST. Much as it can be appreciated that CDC involved some stakeholders such as RE teachers among others in the review process, it is still difficult to ascertain the level at which these delegates were engaged. This is because the status quo of RE in terms of content has remained the same. The content is still largely anchored on Christian beliefs and values. It must be emphatically mentioned here that apart from being the 'owners' and 'authorities' in Islam, the Muslims are also key stakeholders in RE since the subject has a constituent of Islam in it. As such, CDC should have considered consulting them particularly on the Islamic content in order to get adequate and accurate information on this religion whose material is not only inadequate, but it is also distorted. This view is in agreement with Simuchimba's (2005) finding on the views of Muslims that the two RE syllabuses are predominantly Christian in content and covers the Islamic material in a distorted manner which tends to dilute Islam as a religion.

In light of the foregoing, it is clear that the findings of this study on the content coverage of Islam in the RE syllabuses are at variance with the constructivist view on the value of pluralism. This value firmly supports the holistic and unified ways of presenting the content to enable learners inter-relate various aspects of knowledge as a whole structure. Pupils should be helped to objectively reflect on diverse information in order to reach their own conclusion. Clearly, the objective of this investigation was met since the study firmly established that Islam is not adequately covered in syllabus 2044 and syllabus 2046 compared to Christianity and ZTR. This means that pupils do not get enough information on Islam as one of the religious traditions in RE, thereby preventing them from developing a holistic and unified view of knowledge in RE.

5.2 Teaching methods used in the teaching of Islam

With regard to the teaching methods, the study established that teachers mainly employed two teaching methods; expository or lecture and question and answer methods. The study also confirmed that teachers do not employ distinctive teaching methods when teaching the Islamic component in the RE syllabuses. The study findings further indicated that pupils were mainly passive when the Islamic component was covered but tended to be active when other dimensions were covered.

The use of effective and appropriate teaching methods plays a critical role in imparting the necessary educational values and skills in learners. Teaching methods in RE like any other curricular subject should, therefore, conform to modern educational principles which place learners at the centre of education. The responses from the Senior Curriculum Specialist and teachers 2 and 3 clearly indicated that teachers do not use different methods when teaching the Islamic component in RE. From the lesson observations in all the four schools, the study findings showed that lecture method and question and answer were prominently used by the teachers during lessons.

Expository or lecture method is an oral presentation of information by the teacher to pupils. The method requires little or no involvement of learners in the teaching process because the teacher explains whatever information pupils are required to learn. On the other hand, a question and answer method is used to get pupils' view point and understanding on the matter at hand. According to Callahan and Clark (1988), a question and answer method has the potential to broaden the learners' scope of learning as well as stimulating their interaction and involvement in the lesson. However, the observations revealed that teachers took a centre stage while pupils were relegated to passive recipients of information. Their activities mainly involved listening to the teacher, taking notes and answering questions. Therefore, a lecture method can be described as teacher-centred while question and answer method is learner-centred.

Although question and answer method can be described as learner-centred, it was observed that the method was not appropriately and effectively used because teachers lacked the questioning technique during lessons. For instance, most of the questions asked by the teachers were too simplistic and closed-ended which required pupils to respond in a procedurised and restricted manner. In addition, the questions that were asked by teachers during lessons did not help pupils to critically reflect on the relevance and implication of what they were learning. Similarly, pupils' responses were mainly the reproduction of information given by the teacher. This was also confirmed by one pupil from school D who indicated that, "through oral questions and answer, the teacher wants to know whether we have understood the topic or not by bringing out the issues he was explaining" (refer to chapter 4, page 58). This finding confirms Chizelu's (2006) observation that most of the questions in RE are of a closed-ended type which either prepares the pupils' minds to receive the teacher's content or to prove to the teacher that the content transmitted is correct and final. The finding also relates to Lemu's (2002) finding that the teaching methods used to teach Islamic education are weak and more suitable for training parrots.

From the constructivist point of view, the revelation above is a serious impingement on the value of reflectivity since pupils were not encouraged to reflect on the religious, moral and social implications of what they were learning. It is imperative to note that pupils' ability to independently reflect on the religious material they are learning is crucial as it can help them test and contrast their own religious and philosophical ideas against other alternative ideas and beliefs.

As it can be clearly seen from the study findings, the flow of information was mainly one sided; from the teacher to pupils. Teachers took a directive and authoritative role as originators of knowledge while pupils were passive recipients of that knowledge. The implication of this is that pupils' minds become blank slates (*tabula rasa*) or empty buckets into which information is poured by the teacher. From the foregoing, there is no doubt, therefore, that the teaching methods that teachers used contributed to pupils' passivity during the lessons. This is because the methods did not allow active

participation by pupils into the lessons. In addition, pupils were not given chance to intelligently produce their own religious insights on what they know about Islam. For instance, one pupil from school D lamented that: “I feel, we are not well integrated into the lesson, it is like we are left out” (refer to chapter 4, page 58). This finding disagrees with Simuchimba (2012) who argued that RE teachers should treat senior secondary school learners as young adults who bring to school a lot of educationally useful experiences. Teachers should facilitate the learning process in order for pupils to construct their own meanings and make their own conclusions. It is for this reason that Simuchimba (2012) proposed the use of andragogy which he described as the art and science of teaching adults rather than using pedagogy only. While pedagogy is teacher-centred andragogy is learner-centred and self-directed.

In view of the constructivist theory on the value of generativity, the study findings clearly contravene the theory. According to the value of generativity, pupils are able to generate personal and relevant knowledge on which teachers are supposed to build on. Furthermore, the findings are also not in tandem with the value of active engagement since the study clearly indicates that pupils were passive during the lessons. The value of active engagement postulates that learning is an active process in which learners must actively participate. Therefore, teacher should not impose religious knowledge and information on the learners.

While the MESVTEE recommended learner-centred methodologies in the revised 2013 RE syllabuses, some teachers seemed to deviate from this approach and embrace teacher-centred methods such as the lecture method. For example, teacher 2 indicated that: “We are always cautious of time allocation in RE. Since some methods such as research projects are too involving and need a lot of time, it may be risky on your part as a teacher to use such methods because you may end up not finishing the syllabus” (refer to chapter 4, page 56). This finding confirms both Kindberg’s (2010) and Kamanga’s (2013) findings that teachers were forced to use lecture methods so that they can finish the syllabus in time as opposed to other preferred teaching methods.

There is no doubt that RE teachers are well trained to use diverse and effective methods in their teaching. As such, they have a responsibility to ensure that pupils are exposed to Islam and other religions in RE in a professional and proficient manner by using pupil-centred, inclusive, interactive and stimulating methods. Chizelu (2006) identified a number of teaching methods which are crucial in the teaching of multireligious RE. Among these methods are; educational trips, role plays, research projects, co-operative learning and discovery learning. Teachers should also use their creativity and ensure that RE lessons interest the learners. In addition, some approaches, especially the phenomenological approach should be used in the teaching and learning of RE in order to help learners explore the Islamic teaching and values (including other religions) in an empathetic and objective manner. This is in line with what Grimmitt (2000) in 'human development, instrumental, learning about, learning from models' accentuates. According to this model, the beliefs and practices of religions must be presented in a more accurate and empathetic manner to learners to enable them understand the subjective religious consciousness of others.

From the foregoing, it is evident that the objective of this investigation was met since a number of factors have been brought out regarding the teaching methods and techniques used in teaching Islam in RE. The study also used the constructivist theory because of its focus on active learning and teaching which is also learner-centred. However, as clearly shown from the discussion, the findings of the study on the teaching methods are at variance with most of the constructivist values namely; active engagement, reflectivity and generativity.

5.3 Context under which Islam is covered in RE

The study firmly established that Islam is not covered in its own right. While RE 2046 cover Islam exclusively in comparison with Christianity in part D, RE 2044 squeezes and covers Islam within the present situation dimension. Further, the study indicated that the Islamic context in RE is influenced by: Negative perceptions and attitudes teachers and pupils have towards Islam, learners' and teachers' denominational beliefs, Christian

nation tag and the structure of the RE syllabuses. The study also established that the teaching of Islam in RE contributes to the promotion of religious pluralism.

Currently, the two senior secondary school RE syllabuses have the same educational aim of enabling learners to appreciate the spiritual, moral, religious and cultural values and behaviour from the four main religious traditions in Zambia; Christianity, Hinduism, Indigenous Zambian beliefs and Islam (CDC, 2013). From the stated aim of RE, it is clear that each religion is important since they all contribute to learners' holistic view of religious, moral and spiritual issues. Therefore, it is expected that RE syllabuses should cover each religion in its own right and value. This is exactly what the Senior Curriculum Specialist meant when she argued: "Our desire is that each religion in RE is taught in its own context so that pupils can objectively understand and appreciate its religious, moral and educational values" (refer to chapter 4, page 62). It is clear from the study findings that Islam is not covered in its own right in the RE syllabuses. This disagrees with Simuchimba (2000) who advocated for the teaching of each religion's truth-claims and values, thereby exposing learners to the existing religious belief systems in society and helping them to discern between good and bad religious beliefs and practices.

The teaching of Islam and other religions in RE should be contextual in order for the learners to grasp and appreciate the spiritual, religious and moral values therein. However, the current scenario is that Islam is covered from the Christian perspective particularly in RE 2046. This gives an impression that Christianity is the religion *par excellence* through which the religiosity and trust worthiness of Islam and that of other religions is judged. Christianity is used as 'magnifying lenses' to 'see through Islam.' This view relates to Mujdrlica's (1995) observation that the RE syllabus are confessional and approaches God as if He was exclusively for Christians.

The findings of the study also showed that while RE 2046 covers Islam exclusively in comparison with Christianity in part D, RE 2044 squeezes and covers Islam within the present situation dimension. The bone of contention, therefore, lies in the way Islam is covered in the present situation dimension together with Hinduism while Christianity and

ZTR resoundingly stand out as dimensions on their own. There is no doubt that the way Islam is aligned in this dimension, which also covers contemporary issues in society, creates a mishmash of ideas among the learners. Instead of understanding and appreciating the Islamic teachings and values from the religious point of view, pupils tend to understand and appreciate the Islamic teachings in an amalgamated way with contemporary issues. This state of affairs makes it difficult for pupils to objectively grasp the Islamic religious teachings which are important in their socialisation with other people from different religious and cultural backgrounds. This observation agrees with Haambokoma's (2007) conclusion that pupils are not equipped with life skills that would assist them to appreciate and socialise with peoples of different religions.

The study further found out that the Islamic context in RE is mainly influenced by the negative attitudes and perceptions that teachers and pupils have towards Islam. The study also revealed that the declaration of Zambia as a Christian nation and the way the RE syllabuses are designed have influenced the teaching of Islam in RE. For instance, it was noted by teacher 3 that while pupils would always want to explain Islam through Christianity, there are also some individual teachers who take their faith so seriously that it influences the way they teach Islam and other non-Christian religions in RE. This finding agrees with Chizelu's (2006) findings that most teachers of RE teach the subject with a single religious approach for fear of compromising their faith and conscience. It must be emphasised, however, that the teaching of RE in schools is different from faith development found in churches. It is, therefore, important for teachers to tackle RE lessons from an educational point of view as religious educators.

Certainly, what perpetuate this hostility towards Islam among teachers and pupils are the deep-seated Christian beliefs and experiences they have from their various Christian churches. Some teachers would want the Islamic principles suit Christian values and teachings. This is reflected in the response given by teacher 1 when he said, "Christianity teaches about trinity but when you look at Islam such is not acknowledged because there is no trinity under Islam. So when you meet such kind of a topic, it brings in a challenge on how you can harmonise the two beliefs..." (Refer to chapter 4, page 63). From this

teacher's sentiment, it is highly probable that he wanted to impose the Christian concept of trinity on Islam which is unique and distinct from Christianity in terms of belief systems, teachings and values.

A similar view was also expressed by one pupil from school A. The pupil argued that: "Christianity should be taught in details because it is the only religion whose prophecies had successfully been fulfilled" (refer to chapter 4, page 66). The respondent backed his statement with a Biblical quotation from the book of Matthew chapter 24 verses 1 to 20 which talks about the signs pointing to the end of the world. These revelations confirms Simuchimba's (2000) observation that the declaration of Zambia as a Christian nation has negatively affected the teaching of RE. Interestingly, apart from the declaration of Zambia as a Christian nation, the denominational influence in the way RE is looked at also seems to come to the fore. It seems plausible that the above mentioned pupil was influenced by the theological teachings from his Seventh Day Adventist church.

In the recent past, Zambia has seen an increase in the number of cultural and religious groups that have established themselves in various parts of the country. This pluralistic outlook call for a paradigm shift in the way RE is presented. Pupils should be exposed to a variety of religions and cultural beliefs through RE. The subject should be used to promote religious pluralism and pupils' rational and personal autonomy. This observation agrees with Wright's (1993) standpoint when he advocated for RE that respects the autonomy and reason of learners and allows them to come face to face with personal and social dilemmas in a manner in which they can make sense of them in an intelligent and informed ways. This also reflects the constructivist view on the importance of learners' personal autonomy. The value emphasises learners' self-exploration of knowledge and the ability to think skillfully on their own. However, this is only feasible where pupils are exposed to diverse religious, spiritual and moral issues.

It is worth mentioning that while teachers favoured a pluralistic outlook of RE, some pupils, particularly from school C and school D exhibited high levels of religious intolerance towards Islam. They contended that Islam should not be taught in their

Christian schools since Islamic schools do not teach Christianity. For instance, one pupil from school D stated that, “Muslims and Christians are constantly at war with one another and Christians get killed in Muslim countries, so why should we learn about their religion when they are killing us?” (Refer to chapter 4, page 67-68). This finding goes against Hackett’s (1999) viewpoint on religious intolerance, divisions and violations of religious freedoms in schools. The teaching of Islam in RE should instead contribute to the understanding and appreciation of religious diversity and respect for other people from diverse religious and philosophical perspectives.

At this juncture, it is morally compelling to draw a distinction between RE and Islamic studies. RE is an educational subject with educational aims of helping learners to acquire relevant knowledge and skills from diverse religious traditions. The subject is not meant to strengthen or assess the faith of learners nor is it aimed at making them become better believers in a particular religion. The role of RE is to get learners to understand and appreciate the diversity of religions (Jeenah, 2005). On the other hand, Islamic Religious Knowledge (IRK) which is also referred to as Islamic studies is exclusively tailored towards moral refinement and spiritual formation of learners. It is meant to help learners internalise their religious obligations and responsibilities as *vicegerents* of Allah on earth (Shaaban, 2012). The subject exclusively and confessionally covers Islam with the aim of helping Muslim students to think and act like Muslims in their affairs (Lemu, 2002). Therefore, it can firmly be contended that the argument by some pupils that Islam must be discarded in Zambian RE syllabuses because of some inter-religious tensions between Christians and Muslims is flawed and unsubstantiated. On the contrary, pupils need to have diverse knowledge about religions including Islam so that such conflicts are contained.

It must be noted that in order to deliver an objective and educationally grounded pluralistic RE which is appreciative of all the religions, teachers must have sufficient knowledge of all the major religions covered in the syllabuses. This view is in line with Jawoniyi’s (2009) recommendation that both qualified teachers and trainee-teachers of RE should acquire sufficient knowledge and understanding of the major religious

traditions and facilitate for the acquisition of pedagogical skills vital for delivering multifaith RE in an objective, critical and pluralistic manner. Further, as Mujdrlica (2004) clearly points out, teachers need a good understanding of the foundations of modern RE and must excel in exercising rational autonomy, managing personal growth; bring about social change and using tradition, religion and modernity critically and constructively.

So far, the discussion has evidently shown that Islam is not covered in its own right and a number of factors influencing the Islamic context in RE have been highlighted. In light of the constructivist theory which guided the study, the findings on this objective indicated that pupils' personal autonomy to freely explore diverse religious knowledge so that they could make informed decisions was clearly missing.

5.4 Paradigm shift in the teaching of Islam in school RE

The study established that stakeholders were of the view that the teaching of Islam should be adequate, educational, relevant and contextual. The study also showed that stakeholders envisaged a religious perspective on how Islam (and other religions) responds to current issues on corruption, gender and HIV and AIDS. The study further indicated the need for the Islamic concepts and teachings to be supported by verses from the Quran and some teachings found in the Hadith. The study also revealed that Educational trips, research projects and guest speakers should be used to enhance the teaching of Islam in RE.

In Zambia today, the whole education system is guided by the liberal national document on education, *Educating Our Future* (MOE, 1996). This is Zambia's third major educational policy document. The first was the *Educational Reform* (MOE; 1977) while the second was, *Focus on Learning* (MOE; 1992). Informed by this development, it is important to state that the teaching of RE should be in line with the educational principles espoused in the educational policy document. However, as Simuchimba (2012) observes, RE syllabuses are not in line with the national educational policy requirements. With the coming of the new RE syllabuses, it ignited some hope that the syllabuses will fill this

gap. But as earlier argued, this has been a missed opportunity since nothing has changed, especially with regard to the religious teachings and values of non-Christian religions. It is in this regard that the views of stakeholders were sought particularly on how the teaching of Islam in both RE 2044 and 2046 should be reformed in terms of the content coverage, teaching methods and the context.

It was clear from the views of the stakeholders that future reforms should take into account the inadequate coverage of Islam in RE. A more educational, balanced and relevant RE was envisaged. The findings of the study also revealed that stakeholders wanted the reforms that would give equal coverage to all the religions in the RE syllabuses and improve the content base by bringing in current social issues affecting pupils today. For instance, the Senior Curriculum Specialist indicated the need to include a religious perspective on how Islam respond to the current issues on corruption, gender, HIV and AIDS and other social issues facing learners today.

A similar view was expressed by teacher 2 when she said: “I would like to see future changes in RE that are going to cover all the religions equally and seek to address societal challenges faced by pupils” (refer to chapter 4, page 71). This finding is in line with Ziwa’s (2007) observation that pupils need more capacity to face social ills like HIV and AIDS, poverty, unemployment, corruption and sexual abuse rather than limiting them to religion only. Indeed, pupils need this exposure to the current social issues for them to be pragmatic in their approach to life and be able to make right choices. This is also supported by Mujdrlica (2004) who argued that young Zambians have much talent but that they need more help to exercise rational autonomy in order to manage personal growth and bring about social change.

In line with the forgoing discussion, it must be emphatically stated that the envisaged improvement of the content should be educationally bound. It is clear from the views of the two sheikhs that their focus was purely religious as opposed to educational. For instance, sheikh 1 argued: “The teaching of Islam should integrate all the matters of beliefs and essential activities found in Islam” (refer to chapter 4, page 70). According to

the sheikh, issues on prayer, worship, beliefs in God, the Prophets, Angels and the last day should be taught. Strictly speaking, most of these aspects hinges on doctrinal matters which and are outside the scope of RE. It is important, therefore, as indicated by other respondents that CDC should ensure that they extensively consult with all the stakeholders in order to harmoniously agree what should be contained in RE. This finding agrees with Lemu (2002) who emphasised the importance of consultation with all the stakeholders when making reviews to the education system. However, CDC should go a step further and explain to all the stakeholders the educational aims of Zambian RE and the underpinning educational principles which guide the education system in the country. It must be noted, however, that having supporting evidence from the Quran and the Hadith as expressed by the MIST representatives can help in beefing up the Islamic content and make it more relevant since pupils will be able to use higher levels of learning such as application and evaluation.

With regard to the teaching methods, the stakeholder' perspective was that future reforms should emphasis pupil-centred, stimulating and flexible methods when teaching RE. It was also envisaged that the teaching of Islam should interest and excite learners who are the principle beneficiaries of any educational enterprise. Most of the stakeholders suggested educational trips, research projects and guest speakers to enhance the teaching of Islam in the RE syllabuses. Admittedly, these methods and techniques are crucial in exposing learners to experiential and exploratory knowledge especially that the Islamic component proves to be difficult to teach by most teachers. This can partly be blamed on limited, and in most cases non-availability of literature. This is in line with Haambokoma's (2007) finding that exposing pupils to guest speakers, discussions and role-play were the best ways of teaching RE especially when teaching topics that were more difficult and have limited literature.

Certainly, the teaching methods envisaged by the stakeholders are more educational and encourages pupil active participation as opposed to being passive recipients of information. For instance, an educational visit to the Mosque or any Islamic institution can not only help in changing the perception of learners about Islam but also help them to

appreciate the Islamic practices, beliefs and values. However, this calls for a phenomenological approach in where both teacher and learners can be more sincere and explore the Islamic religious beliefs and ideologies with respect, sensitivity and openness. The educational visit can also help pupils to learn the art of making links between their own experiences, needs, interests, questions and beliefs and the content they are exposed to. This view is firmly placed in the constructivist value of personal relevance. This value fully supports the importance of learners' educational needs and aspirations. Under this constructivist value, there is a total shift from adherence to the prescribed factual and domesticating information.

Furthermore, it was clearly expressed that the teaching of any religion in RE should change from being examination oriented only to being life changing. For instance, the Senior Curriculum Specialist lamented that most of the methods used by teachers of promote rote learning and the passing of examinations. This need to move from examination oriented learning to life changing is exactly what Ziwa (2007) envisioned in the teaching of RE in Zambian secondary schools. These methods, according to Ziwa (2007) are aimed at developing pupils' emotional, intellectual and religious aspects of life as opposed to making them memorise texts and drilling them for examinations.

The study established that the two sheikhs were of the view that the Islamic component in RE should be handled by someone who lives the Islamic faith. According to them, a Muslim is more knowledgeable about Islam and can handle it in an objective way. Teacher 3 also shared a similar sentiment. This observation by the two sheikhs and a teacher clearly shows biasness towards faith commitment. Therefore, the finding disagrees with Simuchimba's (2012) recommendation on the need to put professional commitment before faith commitment.

It can be contested that allowing Muslims to teach the Islamic component in RE can undoubtedly lead to the confessional approach and attitudes toward RE. This may also open up a pandemonium whereby every religious group would want to teach their religion. It must be appreciated that RE is an educational subject and as such, it should be

handled by a professionally trained RE teacher, whether religiously committed or not. RE should be used to help Zambian pupils to develop various skills like critical thinking, open-mindedness, tolerance and respect among others (Simuchimba, 2005). It should also help them to become critical rather than just appreciative (Mujdrlica, 2004). Therefore, the envisaged RE changes should hinge on these educational values. The guiding principle should always be educational as opposed to religious.

The findings of the study further indicated the need to teach Islam (and other religions) in the RE syllabuses in its own right and value. It was clearly expressed that all the religious traditions covered in the RE syllabuses should be taught from the educational point of view devoid of any religious inclination. This agrees with Chizelu's (2006) conclusion that the teaching of RE should be firmly placed in an educational context by making no assumptions or preconditions from the personal commitment of RE teachers. Considering the pluralistic outlook of the Zambian society, it is important that pupils learn the various religions and belief systems through RE. They need to appreciate the fact that there are various ways of understanding and looking at the world which are fundamentally different. It is in this respect that Jawoniyi (2009) advocated for a non-confessional and multifaith approach to RE which protects pupils' religious freedoms and promote religious harmony and tolerance in a pluralistic and multireligious society.

Clearly, from the foregoing discussion, the objective of this investigation was met since the views of stakeholders on the nature of reforms needed in the teaching of Islam in RE syllabuses have been highlighted. It is also worth mentioning that the constructivist theory on the value of personal relevance with regard to the teaching and learning of RE was supported by some study findings.

5.5 Conclusion

This chapter has discussed the findings of the study that sought to investigate the teaching of Islam in the two senior secondary school syllabuses. The discussion was done in light of the conceptual and theoretical frameworks while traversing around the reviewed

literature and keeping track of the objectives. The next chapter presents the conclusions and subsequent recommendations based on the findings of the study.

CHAPTER 6: CONCLUSIONS AND RECOMMENDATIONS

6.0 Introduction

So far, the study has endeavoured to provide a general background on what prompted the undertaking of this study. The statement of the problem, purpose of the study, objectives and research questions have been discussed in chapter one. The chapter has also discussed the significance of the study, delimitation, theoretical and conceptual frameworks, operational definitions and structure of the dissertation. Further, a review of relevant of both foreign and Zambian literature has been discussed in chapter two before highlighting the methodological issues employed in the collection and analysis of data in chapter three. Research findings and the subsequent discussion of the findings have been presented in chapters four and five, respectively. This chapter, therefore, presents the conclusions and recommendations of the study based on the research findings and discussion.

6.1 Conclusion of the study

Guided by the objectives of the study, the following conclusions were drawn:

With regard to the content coverage of Islam in RE syllabuses, it was established that the content coverage of Islam in the two RE syllabuses (2044 and 2046) is inadequate compared to Christianity and ZTR. The syllabuses are still Christian dominated in content and approach. This poor coverage of Islam can partly be attributed to CDC's failure to engage and consult the Muslim community when the syllabuses were being reviewed. It is clear that this scenario incapacitates pupils' ability to objectively and intelligently deliberate on Islamic teachings and values. Additionally, it does not help in equipping pupils with religious literacy skills which can enable them mature into critical and well informed adults.

Pertaining to the teaching methods, it was confirmed that RE is taught as a whole subject and as such, teachers of RE do not teach the Islamic component using different methods from other religions. Further, it was informed that two teaching methods were mainly used by teachers. These are; lecture and question and answer methods. Strictly speaking, these methods were teacher-centred and conservative in nature. Clearly, the use of teacher-centred methods, particularly lecture methods does not support learner-centredness kind of learning. In addition, the method does not encourage interactive learning and active participation of pupils in the learning process.

In relation to the context in which Islam is covered in RE syllabuses in relation to religious pluralism, it can be stated that Islam is not covered in its own right. Further, it can be stated that RE 2046 is Bible oriented and covers Islam exclusively in comparison to Christianity while RE 2044 compresses the Islamic themes into the present situation dimension. It was also established that the teaching of Islam in RE is mainly influenced by: pupils' and teachers' negative attitudes and perceptions towards Islam; learners' and teachers' Christian and denominational beliefs; Zambian Christian nation tag; and the structure of the RE syllabuses. Undoubtedly, this situation promotes narrow mindedness and intolerant attitudes to Islam and other religions. Pupils should be exposed to a variety of religions in RE to enable them appreciate and tolerate divergent religious and philosophical views which are different from theirs.

With regard to the stakeholders' views on the nature of reforms needed in the teaching of Islam in RE, the study was informed that stakeholders expressed the need to incorporate a religious perspective on how Islam responds to current issues on corruption, gender and HIV and AIDS. This is critical in making RE more relevant and responsive to the daily needs of learners. Further, the study established that stakeholders, particularly the Muslim representatives were of the view that the Islamic concepts and teachings should be supported by the Quranic verses or quotation and the Hadith. Furthermore, it can be stated that exploratory, stimulating and pupils-centred methods such as educational trips, research projects and guest speakers were envisioned by the stakeholders in the teaching of RE. It can also be stated that the stakeholders were of the view the teaching of Islam

(and other religions) in the RE syllabuses should firmly be placed within the educational context.

6.2 Recommendations

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

The MESVTEE through CDC should revise and improve the Islamic content in the RE syllabuses in order to make the subject more educational and responsive to the needs of learners. This can be achieved by meaningfully engaging the Muslim community and other key stakeholders in the review process.

Teachers of RE should endeavour to use experiential, stimulating and pupil-centred methods and maintain high levels of professionalism as educators and facilitators of knowledge. Teachers of RE should also respect pupils' personal autonomy and relevance by treating them as young adults who come to class with diverse and rich experiences. This can be achieved by employing varied but effective methods and approaches such as educational trips, inviting guest speakers, inquiry and discovery learning, role play and research projects among others. In addition, a phenomenological approach should be employed to help learners bracket their presumptions about Islam so that they can empathetically and objectively understand and describe it as a religion just like other religions in RE.

Teachers of RE should endeavour to teach Islam in its own right and value. It should be treated as a religion of equal value and importance with other religions in RE. In addition, the educational value and aim of RE should be clearly understood by both teachers and pupils to avoid religionising RE. This can be done by teachers rising above their denominational commitment as professional religious educators.

The MESVTEE through CDC should harmonise the splinter RE syllabuses and come up with one educationally and balanced syllabus which will be accepted and appreciated by

all the stakeholders. In addition, the ministry should consider coming up with a deliberate national policy document on education and religion which should guide the teaching of RE in Zambian secondary schools.

For future research, it is recommended that the teaching of RE in Christian mission schools could be instituted to establish whether the schools' orientation to promoting Christian spirituality and values have any bearing on the way RE is taught, paying particular attention to non-Christian religions in the syllabuses.

6.3 Conclusion to the chapter

This chapter has made the conclusions and recommendations of the study in line with the study objectives, findings and the conclusions made, respectively. The study endeavoured to investigate the teaching of Islam in the two senior secondary school RE syllabuses.

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APPENDICES

Appendix i: Consent form

My name is Oswald Tembo, a student at the University of Zambia pursuing postgraduate studies in Religious studies. I am conducting a research on the teaching of Islam in the two RE syllabuses at senior secondary school level. Therefore, I am requesting for your participation in this study. Kindly read the following information before you decide to take part in the study or not.

1. Participation in this study is entirely voluntary. If you decide to take part, you are still free to withdraw at any time.
2. If you are below the age of 18, your parents' or guardian's approval will be necessary before deciding to participate in the study or not.
3. There are absolutely no risks involved for taking part in this study.
4. All the information collected will be kept strictly confidential and used for academic purposes only.
5. All your responses on the topic under study will be highly appreciated because you will have contributed positively towards the improvement of RE as a school subject.
6. If you agree to take part in this study, please write your signature in the space provided below.

Participant's signature: _____ Date: _____

Appendix ii: Interview Guide for the Curriculum Specialist-CDC

Date: _____ Time: _____ Venue: _____

I am studying for my Master of Education in Religious studies at the University of Zambia. As part of my studies, I am conducting a research on the teaching of Islam in the two RE syllabuses at senior secondary school level. You have been purposely chosen to participate in this study because you are a key stakeholder in designing and revising RE curriculum as well as giving technical advice where RE is concerned. Your cooperation and truthful responses to this interview will be highly appreciated. Furthermore, be assured that all your responses will be kept strictly confidential and used for academic purposes only.

1. Have you been a teacher of RE before? Where? For how long?
2. Which religious tradition did you enjoy teaching most and why?
3. What was the rationale of including Islam in RE syllabuses?
4. How would you describe the content coverage of Islam in RE syllabuses?
5. Did you, as CDC consult the Muslim community in Zambia on what should constitute the Islamic content in RE syllabuses?
6. If yes, did they suggest the content to include in the syllabuses? If not, why were they not consulted?
7. What teaching methods are recommended by CDC in the teaching of Islam? Are they in any way different from those used in teaching other religions?
8. Generally, how would you describe the teaching and learning methods in RE?
9. How would you describe the context in which Islam is covered in RE?
10. Does the teaching of Islam in schools contribute to in the promotion of religious pluralism?
11. What factors influence the Islamic context in RE?
12. In future reforms, how should the teaching of Islam in both RE syllabuses change in terms of content, methods and context?
13. Do you have anything you think you have left out in our discussion?

Thank you for participating in this study.

Appendix iii: Interview Guide for Muslim Representatives

Date: _____ Time: _____ Venue: _____

I am studying for my Master of Education in Religious studies at the University of Zambia. As part of my studies, I am conducting a research on the teaching of Islam in the two RE syllabuses at senior secondary school level. You have been chosen to participate in this study because you are an interested part/group where Islam is concerned. Your cooperation and truthful responses to this interview will be highly appreciated. Furthermore, be assured that all your responses will be kept strictly confidential and used for academic purposes only.

1. Islam is one of the religious traditions in RE syllabuses in Zambia together with Christianity, Hinduism and Zambian indigenous beliefs. What is your comment on the inclusion of Islam in RE?
2. Are you conversant with the two RE syllabuses, 2044 and 2046?
3. How would you describe the content coverage of Islam in both RE syllabuses?
4. What is the value of learning this body of knowledge in Zambian public schools?
5. As a Muslim community in Zambia, were you consulted by CDC on what should constitute the Islamic content in RE when the syllabuses were being reviewed? If not, what reasons can you give for not being consulted?
6. What aspects of the Islamic content should be emphasised in RE and why?
7. How would you describe the context in which Islam is covered in RE syllabuses?
8. Does the teaching of Islam in schools contribute to the promotion of religious pluralism among pupils?
9. In your opinion, who is better placed to handle the Islamic component in RE?
10. In future reforms, how should the teaching of Islam change in terms of the content, methods and general context?

Thank you for participation in this study.

Appendix iv: Interview Guide for RE teachers

Name of the School: _____ Date: _____ Time: _____

I am studying for my master of education in Religious studies at the University of Zambia. As part of my studies, I am conducting a research on the teaching of Islam in the two RE syllabuses at senior secondary school level. You have been purposively chosen because of your role in interpreting and implementing the curriculum as well as your daily interaction with pupils. Your cooperation and truthful responses to this interview will be highly appreciated. Furthermore, be assured that all your responses will be kept strictly confidential and used for academic purposes only.

1. For how long have you been teaching RE?
2. Which syllabus between 2044 and 2046 do you teach? Are you conversant with the other syllabus?
3. Which religious tradition do you enjoy teaching? Why?
4. How would you describe the content coverage of Islam in the syllabus you teach?
5. Does Islam in RE help to provide general religious and moral values?
6. What teaching and learning methods do you mostly employ when teaching Islam? Are they different from those you use when teaching other religions?
7. How would you describe pupils participation in lessons involving the Islamic component compared to other religions particularly Christianity?
8. How would you describe the context in which Islam is covered?
9. Does the teaching of Islam in RE contribute to the promotion of religious pluralism among pupils?
10. What factors influences the Islamic context in RE?
11. Should Islam continue to be part of RE syllabuses in secondary schools?
12. In future reforms, how should the teaching of Islam change in terms of content, methods and context?

Thank you for participating in this study.

Appendix v: Focus Group Discussion Guide for Pupils

School: _____ Date _____ Time: _____

I am studying for my master of education in Religious studies at the University of Zambia. As part of my studies, I am conducting a research on the teaching of Islam in the two RE syllabuses at senior secondary school level. You have been randomly chosen to participate in this study. Your cooperation and truthful responses to this interview will be highly appreciated. Furthermore, be assured that all your responses will be kept strictly confidential and used for academic purposes only.

1. How would you describe the content coverage of Islam in the syllabus you take?
2. Would you say Islam is adequately covered compared to other religions? Why?
3. Describe how you learn the Islamic component in RE.
4. Are you happy with the way you learn it? Give reasons.
5. How would you describe the context in which Islam is covered? Is it covered in its own context?
6. Which religion do you think should be covered in great details in RE and why?
7. Do you think Islam should continue to be part of RE in schools? Why?

Thank for participating in this study.

Appendix vi: Lesson Observation Checklist

Name of the school: _____

Class: _____

Date: _____

Time: _____

Topic/Theme: _____

INDICATORS	VERY GOOD	GOOD	FAIR	POOR	VERY POOR	COMMENTS
General lesson presentation						
Teaching methods employed						
Appropriateness of the teaching methods						
Teacher-pupil and pupil-pupil interactions						
Coverage of Islamic content/explanation of concepts						
Levels of pupil-Engagement						
Pupil-activities						
Pupil-Autonomy and Relevance						

Appendix vii: Document Analysis Checklist

Document Name: _____ Date: _____

INDICATORS	Description	Comments
General aims/outcomes of RE		
General structure of RE 2044		
Number of teaching and learning objectives per theme <ul style="list-style-type: none"> • ISLAM • CHRISTIANITY • ZTR • HINDUISM 		
General structure of RE 2046		
Number of times each religion has been compared to Christianity in part D <ul style="list-style-type: none"> • ISLAM • ZTR • HINDUISM 		
Number of teaching and learning objectives of each religion in the first three learning stages <ul style="list-style-type: none"> • ISLAM • CHRISTIANITY • ZTR • HINDUISM 		