

**KNOWLEDGE OF NON –CHRISTIAN RELIGIONS BY GRADE SEVEN  
LEARNERS IN CHIVUNA AREA OF MAZABUKA DISTRICT**

**BY**

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**SUPERVISOR: PROF. AUSTIN CHEYEKA**

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**APPROVAL**

This dissertation by **Tokisa Khonje** is approved as fulfilling part of the requirements for the award of Degree of Masters of Arts in Religious Studies by Kwame Nkrumah University.

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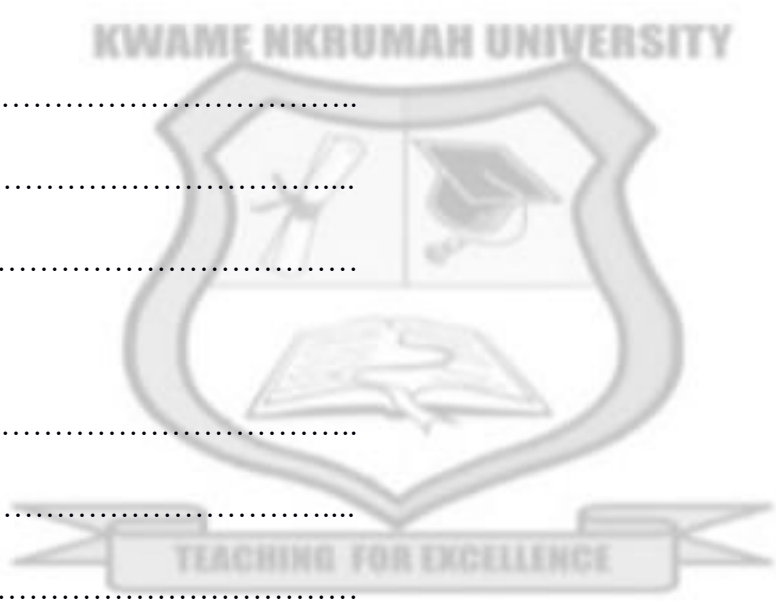
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## **DEDICATION**

This dissertation is dedicated to my husband Stephen Monde for constantly encouraging me. It is also dedicated to my child, Lushomo Nkhumbu Monde for having endured my busy schedule during the course of my studies. It is also dedicated to Judith Mawale and Grace Monde for always being there for me.

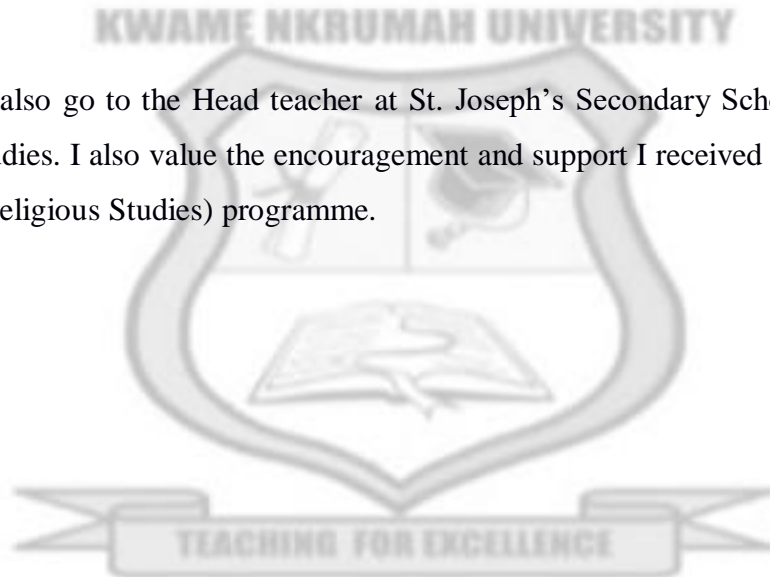


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## ABSTRACT

The study looked at the extent to which Grade Seven learners in Chivuna area of Mazabuka District are informed about non-Christian religions. A descriptive research design was employed for this study using the qualitative paradigm. The study sample consisted of 74 participants comprising 30 Grade 7 pupils and 7 teachers from the two selected schools in Chivunas, Mazabuka District. Purposive and random sampling were employed in the study. Purposive sampling was used to select the teachers, while random sampling procedure was used to select the pupils who participated in the study. To collect the necessary data, interviews and focus group discussions were employed as the main tools for data collection. The data was analysed using thematic analysis which is a process of coding and grouping emerging themes. The findings revealed that rural learners still have problems understanding non-Christian religions. The non-Christian, especially Indigenous Religion is perceived to be primitive because it involves witchcraft and magic. Therefore, it has to be done away with from the syllabus especially that Zambia is a Christian nation. Further, Hinduism and Islam are also poorly understood as most learners were not able to state correctly their places of worship, names of God and certain of their practices. The study recommended, among others, that teachers should be resourceful and that pupils' books should depict pictures or good drawings of various features of non-Christian religions. The study also recommended that Religious Education should be detached from Social Studies and made to stand on its own as a curriculum subject so that it can be given the attention it deserves, and achieve its aim of making learners appreciate all religions.

# **CHAPTER ONE**

## **INTRODUCTION**

### **1.1 Overview**

This chapter provides the background to the study, the statement of the problem, the purpose of the study, objectives of the study and related questions. It explains the significance of the study, the delimitation and limitations of the study. It also contains the theoretical framework, the conceptual framework and definitions of terms.

### **1.2 Background**

The research was intended to investigate what grade seven pupils know about non-Christian religions in religious education. As a multi-faith nation, Zambia's education syllabuses of Religious Education or Social Studies includes the four main religions represented in the country, namely, Christianity, Islam, Hinduism and African Traditional Religion (Carmody, 2004). Ideally these religions are supposed to be given equal attention and importance in the syllabuses, but because Christianity predominates, it is the main religion taught in schools. The aim of this research is to find out how much rural children are aware of the existence of religious traditions other than Christianity. The aim of Religious Education in Zambia is to enable pupils appreciate the spiritual, moral and religious values, based on the four main religious traditions namely Christianity, Hinduism, Islam and indigenous Zambian philosophy (CDC 1984). This researcher set out to understand whether or not learners from a rural area have knowledge of non-Christian religions from their learning of RE.

### **1.3 Statement of the Problem**

RE in Zambia has gone through different stages of development. These stages are denominational, from the missionaries, RE was offered in the form of Religious Instruction (RI) which was confessional in approach. This was a result of the missionaries' zeal to educate the people so that they would receive and understand the Gospel message. It was also so that the people might be able to read the Bible so that the Good News might be spread to those whom the missionaries themselves were unable to reach. This was because the aim of education during this period was evangelise (Snelson, 1974). With some modicum of multi-faith RE in the country, pupils or learners in their concrete stage of cognitive development learn when they see what is being talked

about in pictures, films and physically. It cannot be assumed that rural learners such as those Chivuna know who Muslim and Hindus are, let alone their houses of worship and their scriptures. This study was undertaken to explore knowledge of non-Christian religions taught in grade seven to learners in a rural setting in concrete stage of cognitive development.

By the time Zambia was attaining independence, many native Zambians had converted either to Christianity or Islam as this was the era where missionaries still had great influence; many believed that African Traditional religion evil (Carmody, 1989 and Fisher 1973). African Traditional Religion had been misunderstood and misinterpreted by early Western anthropologists, ethnologists and missionaries.

Since the Educational Reforms of the 1970s, Zambia's Religious Education syllabuses have included not only Christianity, but Islam, Hinduism and African Traditional Religion. However, there is dire lack of information on the presence of non-Christian religions, especially in the rural parts of the country. Not all adherents of non-Christian religions are present in the rural areas and quite likely rural learners may not be able to tell what African Traditional Religion in their own context is (Duba, 2017). Basing on the above information, this study sought to investigate the extent to which grade seven learners are informed about the existence non-Christian religions.

#### **1.4 The Purpose of the Study**

The purpose of the study was to find out the knowledge of Grade Sevens of Chivuna area have on the existence of non-Christian religions

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

1. To establish the role of RE in teaching Grade seven learners about other religions.
2. To examine the views of teachers towards non-Christian religions in RE.
3. To explore how much learners appreciate other religions.

#### **1.6 Research Questions**

1. What is the role of RE in teaching Grade Seven learners about other religions?
2. What are the views of teachers on non-Christians religions in the RE?

3. To what extent do learners appreciate other religions?

### **1.7 Significance of the Study**

The researcher anticipates that the study to contribute to knowledge on religious educations in Zambia. There is abundant literature on the history of religious education in Zambia as will be evident from the material cited in the subsequent chapters of the dissertation, but the area that this researcher has ventured into is somewhat virgin. The study has potential to inform book writers, Curriculum Development Centre and teachers.

### **1.8 Delimitation of the Study**

The study was confined to Chivuna area of Mazabuka District. The researcher chose the site as it was a rural area and learners in this place fit well the purpose of study.

### **1.9 Limitation of the Study**

The decision to restrict the study to Chivuna Area of Mazabuka was due to the fact that the researcher was compelled to use translators as some learner respondents were too young and others functionally illiterate to understand the English Language. Although the translators may not have communicated effectively the researcher's questions and the responses of interviewees, the researcher repeated certain questions and probed the translators for clarification.

### **1.10 Theoretical Framework**

The study was based on Jean Piaget holistic, hierarchical and invariantly sequential intellectual growth which progresses in four main cognitive structures identified as sensorimotor, which characterizes the first two years, Preoperational stages from two to seven years, Concrete Operational stage from seven to twelve and formal Operational Stage from twelve to above years. The sensory\_motor\_stage\_is the first of the four stages in cognitive development, it extends from birth to the age of two. The stage involves the acquisition of language whereby infants progressively construct knowledge and understanding of the world by coordinating experiences with physical interactions with objects such as grasping, sucking, and stepping. They gain knowledge of the world from the physical actions they perform within it. Infants progress from reflexive, instinctual action at birth to the beginning of symbolic thought toward the end of the

stage. In this stage, the development of object permanence is one of the most important accomplishment. Children develop individual rules as they are still at the age of motor behaviour in their appreciation of rules.

The pre-operational stage, starts when the child begins to learn to speak at age two and lasts up until the age of seven. During this Stage, children do not yet understand concrete logic and cannot mentally manipulate information. The pre-operational stage is sparse and logically inadequate with regards to mental operations. The child is able to form stable concepts as well as magical beliefs. The child, however, is still not able to perform operations. Thinking is still egocentric as children use their own experience and ideas as the basis for organisation of things. As they progress to the intuitive stage thinking begins to become more logical and objective (Johnson and Weber, 2006). The Concrete-Operational stage ranges from seven to twelve years which brings about a significant Cognitive Development as it brings about the beginning of operational thought. Children acquire logical thought processes that can be applied to concrete problems (Dembo1994). Children are able to clearly differentiate the self from others and to engage in cooperative endeavours. They understand relationship between objects. They are also able to recognise the logical stability of the physical world, the realisation that elements can be changed and still conserve many of their original characteristics and the understanding that these changes can be reversed. Further, children develop awareness of conservation as they are able to understand that the volume can be the same when shape changes (Cully, 1979). They are also become less egocentric in thought and communication and they are able to take the views of their peers including adults. They thus learn the art of personal relationship by experiments in friendship.

The fourth stage is the formal operational stage which ranges from beyond the age twelve, the child enters into the stage of abstract thinking. Omari (2006) states that at this stage, children can deal with propositional logic or hypothetical reasoning as opposed to real, here and now concrete objects. Formal operational thinkers can consider hypothetical situations and reason deductively from general assumptions to specific.

The study also used Ronald Goldman (1965)'s stages of religious development in understanding how children develop religiously. Goldman's work brought to the forefront questions regarding

children's ability to understand religious ideas. He maintains that religious thinking is no different in mode and method than non-religious thinking and therefore follows the same developmental stages. The childhood stage is known as Pre-religious thought which characterises children between five to seven years. Children have characteristics of intuitive thinking distracted by irrelevant detail, literal, distorted information. For example, God is seen as a literal man in the moon, prayer is magical and religious words are often used without understanding.

The sub-religious thought stage 1 (early juniors seven to nine years). In this stage children are moving from a pre-operational to concrete operational mode of thinking. They move towards a more realistic view of experiences. Their religious world view takes a materialistic and physical expression.

The sub-religious thought stage 2 characterises children between late juniors nine to eleven years. Children believe that physical phenomena are made by humans to serve human purpose. For instance, the night exists so that we can go to bed; the sun shine to keep us warm. Children believe that everything has been made either by God or humans (Cully, 1976).

The fourth stage is the Personal Religious thought stage 1 (early secondary 11 to 13 years). This stage brings about substantial cognitive development as children begin to understand laws of conservation and are able to classify and put things in series. Children's morality is authoritarian as they seek predictable patterns of behaviour. Life is still a series unrelated experiences (Goldman, 1965). The final stage is Personal Religious stage ii (13/14 years and above). Children are able to reason abstractly and deal with prepositional logic. Reasoning moves from a general assumption to specific. They can understand that God is omnipotent and omniscient.

Ronald Goldman investigations reveal that the development of religious thinking in children follows the pattern of psychological development described by Piaget. These stages include; the intuitive, concrete and abstract. The conclusions made by Goldman reveal also that teaching should not be based on list of facts to be learnt but on the understanding of religious concepts.

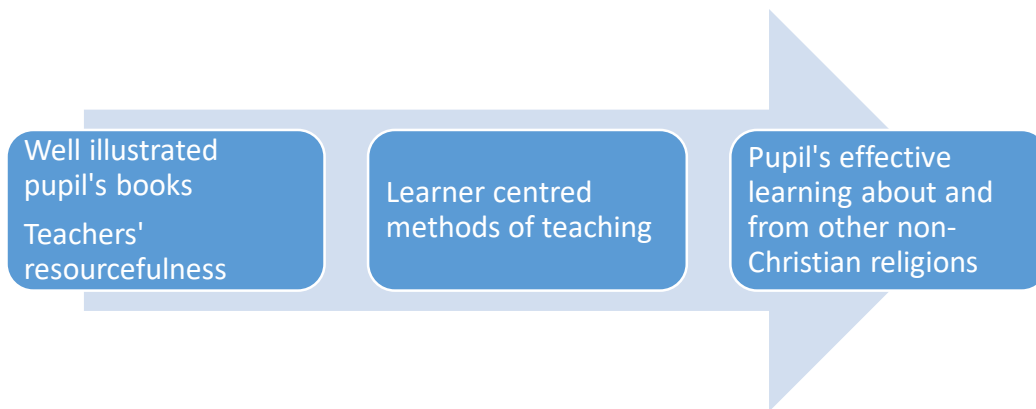
Grade seven learners are between eleven and fourteen years which fall in the concrete operational and Personal religious thought stage according to Piaget and Goldman respectively. In this stage

children will have logical thought process that can be applied to concrete problems. Their thought process is tied to personal experience. The children are still not able to deal with abstract material such as hypothesis and verbal propositions (Dembo, 1994). For this reason, to make them understand materials that they are taught, they need to use all the five senses for them to make sense of what they have learnt. This is because during this period pupils delight in collecting stamps, pictures, pebbles, coins, autographs and many other things (Goldman, 1965). This consideration that learners have limited concrete situations, visual experience and sensory data guided the research.

### **1.11 Conceptual Framework**

Detailed model syllabus writers have been concerned that pupils cover the Bible through their career, starting from nursery school children right up to the sixth forms in grammar school. The bulk of the material recommended for every age group is Biblical and it is only rarely that non-biblical sources are recommended. Where they are, it takes the form of church history, Christian heroes and similar religious materials (Goldman, 1965).

In Zambia, Christianity is a major religion from which morals and values are derived. The other religious traditions' morals and values are either marginalized, poorly taught and therefore, poorly comprehended by learners. This scenario defeats the concept of "Learning about religion and learning from religion" expounded by Michael Grimmitt and appropriated as the rationale for multi-faith RE by Zambian curriculum developers. In conceptualizing the study, the researcher had three variables feeding into one another. The first variable is made up of text books that are well written with pictures and exercises. The second variable is the Learner centred pedagogy. The last variable, which is a result of the interaction of the first two is knowledge of non-Christian religions by the learners. Diagrammatically, it is as illustrated below:



**Figure 1: Conceptual Framework**

*Source: Author*

### 1.12 Definition of Terms

**Multi-religious faith** - to have more than one faith tradition being practiced

**Indoctrinating** - promote values of one religious tradition at the expense of others.

**RE** - the subject taught in school which has aspects of faith.

**Non- Christian:** refers to religions such as Islam, Hinduism, and Zambian Traditional religion.

**Pluralistic** - a situation of having more than one religion

### 1.13 Summary

This chapter has provided the background to the study, the statement of the problem, purpose, the research objectives and questions, delimitation and limitations of the study. It has also given the significance, the theoretical framework and the conceptual framework. The next chapter reviews the literature related to the study

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Overview**

This chapter reviews related literature. The chapter engages published and unpublished documents on the topic, which contain information, ideas, data and evidence written from a particular stand point (Hart, 2004). This literature was chosen as it has a relationship to the topic under investigation. The literature is reviewed according to the objectives of the study.

#### **2.2 The European Policy on Religious Education**

The Dakar Framework for Action 2000-2015 is the basis of UNESCO's priorities, and refers directly to the role of schools in promoting understanding among religious groups, emphasising the importance of governmental institutions in developing partnerships with religious groups in educational contexts. Education systems, including religious schools, are meant to provide students with a mutual respect and understanding for the diverse religious beliefs, practices and cultures in the world. In 2005 the European Union (EU) and European Commission (EC), the Council of the European Union (heads of state and the President of the European Commission) adopted a resolution on the response of educational systems to racism and xenophobia which emphasised the value of using teaching material that reflect Europe's cultural, ethnic and religious diversity. Through the Framework, the European Commission sponsored research into varieties of teaching about religions or beliefs that promote dialogue and address conflict. Within the Council of Europe, a view of intercultural education had gradually emerged, concerned with developing competences and attitudes enabling individuals to respect the rights of others, developing skills of critical empathy and fostering dialogue with others from different backgrounds (Council of Europe 2002). In early 2002, the Council set up a working party to examine the issues, prior to the establishment of a project suggesting methods and approaches for integrating the study of religion into intercultural education in the public domain. The key condition for including religion as a Cross-European topic in education was that, despite different views on religion at the personal and societal levels, all could agree that religion is a "cultural fact" and that knowledge and understanding of religion at this level is highly relevant to good community and personal relations and is therefore a legitimate concern of public policy (Council of Europe, 2002).

Once intercultural educators became aware of the range of ideas that had been developed in presenting religions impartially, a genuine dialogue was established, and fruitful collaborative work followed. In relation to policy, the view was taken that, whatever any particular state's system of religious education, children should have education about religious and secular diversity as part of their intercultural education (Council of Europe, 2004). The Council then appointed a group of specialists in religious and intercultural education to collaborate in producing a reference book for educators, administrators and policy makers to deal with the issue of religious diversity - theoretical perspectives, key concepts, pedagogies and wider questions of religious diversity in schools, including school governance and management in Europe's schools (Keast, 2007). The Steering Committee for Education also submitted a recommendation to the Committee of Ministers on the management of religious diversity in schools, based on the project's approach. The recommendation provides a set of principles that can be used by all 47 member states. These include the following:

- Agreement that religion is at least a "cultural fact" that contributes, along with other elements such as language and historical and cultural traditions, to social and individual life.
- Information on and knowledge of religions and philosophies fall within the public sphere and should be taught in order to develop tolerance as well as mutual understanding and trust.
- Religious or philosophical conceptions of the world and beliefs develop on the basis of individual learning and experience, and should not be entirely predefined by one's family or community.
- An integrated approach to religious, moral and civic values should be encouraged in education; Intercultural dialogue and its religious dimension are an essential pre condition for the development of tolerance and a culture of "living together." (Council of Europe, 2007).

The document recommends that the governments of member states should draw on the principles in their current or future educational reforms, in order to promote tolerance and the development of a culture of "living together," and should bring these to the attention of relevant public and private bodies (Jackson, 2008).

A second initiative made within the Council, including all representatives of religions in Europe, academics and politicians from member states discussed the role of religious bodies play in promoting human rights and addressing social issues (Anon, 2006). The Parliamentary Assembly in 2005, made recommendations to the Committee of Ministers, including the provision of generic, adaptable study modules for primary and secondary schools, of initial and in-service teacher training in religious studies, and the establishment of a European teacher training institute for the comparative study of religions.

### **2.3 The Organization for Security and Co-operation in Europe (OSCE)**

The Organization for Security and Co-operation in Europe (OSCE) has 56 participant states, including most European states plus the USA and Canada. The group brought together to produce the *Toledo Guiding Principles on Teaching about Religions and Beliefs in Public Schools* (OSCE, 2007). The group as a whole reflects a range of different religious and non-religious positions, helping to ensure that the perspective of different religious and belief communities is taken into account and that the guiding principles are balanced and inclusive. The Toledo Guiding Principles were prepared in order to contribute to an improved understanding of the world's increasing religious diversity and the growing presence of religion in the public sphere. Its rationale was based on two core principles: first, that there is positive value in teaching that emphasizes respect for everyone's right to freedom of religion and belief, and second, that teaching about religions and beliefs can reduce harmful misunderstandings and stereotypes. The primary purpose of the Toledo Guiding Principles is to assist OSCE participating States whenever they choose to promote the study and knowledge about religions and beliefs in schools, particularly as a tool to enhance religious freedom. The Principles focus solely on the educational approach that seeks to provide teaching about different religions and beliefs as distinguished from instruction in a specific religion or belief. They also aim to offer criteria that should be considered when and wherever teaching about religions and beliefs takes place. (OSCE 2007 in Jackson, 2008).

### **2.4 The Present Picture of Religious Education in Europe**

There are two systems the first is the Confessional System in which religious bodies have responsibility for religious education. Found in Germany, the churches here have a supervisory responsibility for religious education, but within a constitutional framework of equal rights and

non-discrimination. The Confessional System is different in the Netherlands, where schools can teach the religion of the sponsor, and different from Slovakia, where schools teach what is recognised as the religion of the state. Teachers' qualifications are defined by the church in question, in agreement with the Ministry of National Education and Sport (Eurydice, 2006).

The confessional model of RE tends to hegemonize one particular religion at the expense of other existing worldviews. Its main is to help children in one perceived religion such as Christianity whose doctrines are propagated as the absolute reality (Rudge, 1998). The problem with the confessional model of RE is that it “can turn the mind of a denomination upon itself as a standard for itself” (Scott, 1994). The second is the non-confessional systems where religious bodies have no role in public education. Found in public education in France, there is no subject devoted specifically to the study of religion, and any teaching covering religion in subjects such as history, French or philosophy must be purely informational (Estivalezes, 2005, 2006). Sweden offers a non-confessional religious education, with no direct involvement from religious bodies, but where the subject is seen as closely related to the personal development of young people (Larsson, 2000). The third types is the mixed system, such one as in England and Wales, where the majority fully publicly funded schools have an impartial form of religious education, while mainly state-funded voluntary aided schools may teach the religion of the sponsoring body (Jackson 2007; Jackson and O'Grady, 2007).

## **2.5 Religious Education in England**

Religious educators in touch with the rapidly changing religious ecology of British cities were striving to find new community based approaches (Cole, 1972). The aims of these types of multi-faith religious education are consistent with what became known as multicultural education and less commonly as multi-ethnic education. Many religious educators saw their contribution to multicultural education in terms of aiming to change negative attitudes towards the religions and cultures of Britain's new citizens through knowledge and understanding, sometimes enhanced by personal acquaintance. Most local authority religious education syllabuses and the new national model syllabuses of 1994 maintains this multiculturalist goal. The Bible of multiculturalism in Britain, the massive Swann Report (Swann, 1985), perceived religious education in this way and explicitly advocated the phenomenological approach of Smart's Schools Council Project (Schools

Council, 1971) as a means to impartiality in the treatment of another's religion or faith (Swann, 1985).

Modern movements in religious education in Britain derive their conceptions of religion and religions mainly from the European Post Enlightenment tradition. During the seventeenth and especially the eighteenth centuries the Protestant Reformist idea of religion as personal piety (associated especially with Zwingli and Calvin) was largely displaced by a concept of religion as schematic, intellectualist and 'exterior', and which portrayed religions as belief systems (Smith, 1978). This concept reflected and stimulated religious conflict, and was used both to delineate groups within Christianity and to classify and encompass what was perceived to be equivalent material in non-Christian cultures encountered by the West (Jackson 1995). The change came about in the eighteenth century when Schleiermacher revived the inward and non-intellectual meaning of religion. During the nineteenth century the term religion also changed to include the history of the religions, and it was at this time that most contemporary names for religions were coined. For instance, the earliest use of the term Hinduism was in 1808 - by an English professional soldier in India (Jackson, 1993). These ideas influenced the modern religious Education in Britain as religions were viewed as distinct entities with similar structures and types of content. These different variants (Jackson, 1995) can be classified as follows:

Firstly, the post 1944 Education Act agreed syllabuses were influenced by the relatively new discipline of comparative religion. Religions were constructed by westerners, to be compared in order to show the superiority of Christianity. As such, the West Riding syllabus of 1947 asserted that: The teacher should not only aim at describing the outstanding features of the great religions of the world but should also bear in mind that the study is to be a comparative one. For this reason, similarities and differences among the religious systems had to be emphasised. The pupil was to be led to appreciate that while each great religion has made its contribution at some period of the world's history, either to man's knowledge of God, or to man's relation with God or to his fellow men, all these contributions are unified and on a higher plane in the Christian religion. The key point during this era was that religions were considered as separate systems with similar structures and in competition with each other. The education Act of 1944 demanded that children receive Religious Instruction during morning assembly in each school. This kind of teaching Education

achieved a depressing meagre, as at the end of secondary schooling knowledge of the Bible and even of what Christians believe as appealing poor. It was discovered that compulsory assembly and religious teaching had not apparently lead any increase in Sunday school or church attendance (Goldman, 1965). The Education Act of 1944 was mended by the Education Reform Act of 1988 and School Standard and Framework Act of 1998. As a result of what compulsory assembly and religious teaching had achieved. RE became a compulsory subject in all state funded schools, but not a mandate for any of the children to take the subject. The inclusion of the subject has made a significant involvement principally in its centre of attention on promoting value for everyone equally. RE has taken a front responsibility in fighting against injustice, unfairness and pessimistic bias. It is a door way for moral development for children taking it (Abumere, 2013).

Secondly, the world religious movement in British RE, which has been especially associated with the work of Ninian Smart (Schools Council, 1971), and the formation of the Shap Working Party on World Religions in Education (Hinnells, 1970) had taken a very different attitude towards the religions from that of the early agreed syllabuses. Smart's approach (Smart, 1967; 1968) drew on ideas from phenomenology of religion. Great sensitivity was shown to the adherents of the religions and their practices and beliefs. Although the term world religions are sometimes used as a synonym for religions of the world, they are sometimes perceived as having a universal message and a doctrine of salvation potentially available to people in different cultural contexts. They also have scriptures, a class of special interpreters and appeal to large numbers of people (Fitzgerald, 1990: 104). Many educational books and school resources operate with this idea of a religion (Brown, 1987; Cole, 1985). The world religions movement is not tied to any particular theology, and its writers are from a range of religious and secular backgrounds. What they share is the wish to present material impartially and in the adherent's terms.

Thirdly, most of the persuasive critics of a multi-faith approach to religious education in Britain are from a more specific ideological background. Which is usually a mixture of radical right politics and Evangelical, exclusivist Christian theology which provides the stance of individuals and bodies such as the Christian Institute (Burn and Hart, 1988; Coombs 1988). This view holds religions as entirely separate wholes, but in this case there is the perceived danger that the non-Christian religions pose a cultural as well as a theological threat to the Christian faith and to British

culture. Hence the need to keep religions in separate boxes in order to avoid the pollution of British Christian culture by foreign religious and cultural influence cultural traditions of citizens from minority communities (Jackson, 1995).

## **2.6 Religious Education in Zambia**

RE in Zambia has gone through different stages of development. These stages are denominational, from the missionaries, RE was offered in the form of Religious Instruction (RI) which was confessional in approach. This was a result of the missionaries' zeal to educate the people so that they would receive and understand the Gospel message. It was also so that the people might be able to read the Bible so that the Good News might be spread to those whom the missionaries themselves were unable to reach. This was because the aim of education during this period was evangelise (Snelson, 1974).

The missionaries looked at the gospel as providing everything that indigenous Zambian needed so that they could be Christianised. This was because they were seen as immoral, lazy and drunken, steeped in superstition and witchcraft and were doomed for spiritual damnation. They did not see other ways of grafting the Christian message onto the traditional culture from converting Zambians to Christianity (Chizelu 2006). The aim of missionary RE was to prepare the young converts for membership into the Christian church. The means that RE was used for evangelising in schools which the children attended. Religious instruction was therefore a process of indoctrination. The other aim was to promote civilization among the traditional people (Snelson, 1974).

By the time Zambia was attaining independence, many native Zambians had converted either to Christianity or Islam as this was the era were missionaries still had great influence many believed that African Traditional religion evil (Carmody, 1989 and Fisher 1973). African Traditional Religion had been misunderstood and misinterpreted by early Western anthropologists, ethnologists and missionaries. The application of the evolution theory of Charles Darwin in their determination of the status of African Traditional Religion resulted into regarding it as primal or a fetish religion that was still in the process of evolving from undifferentiated to highly complex system (Magesa in Mwansa, 1995). Missionaries viewed conversion as a requirement into to

becoming a Christian and their role was to extirpate the primal religion, but this was a non-starter (Cheyeka, 2014).

Zambia has become religiously diverse as such it has to take into account the concept of religious plurality. It is for this reason that from independence the Christian Church has worked hand-in-hand with the state in provision of education, health care and in building a cultural identity based on traditional Zambian way of life (Mwale *et al*, 2014). Religious liberalisation in RE started as soon as the first Republican President, Dr. Kenneth Kaunda formulated the idea of ‘One Zambia and One Nation’. When Micheal Grimmit and Gath Read introduced the terms ‘learning from religion and learning about religion’ in 1975 (Teece, 2010) Kaunda’s discourse of ‘One Zambia, One Nation’, the philosophy of Zambian Humanism and the song of *Tiyende pamodzi ndimutima umo* (Let us walk together with one heart) had unknowingly captured the concept. Grimmitt and Read’s proposition was justification for Zambian RE curriculum developers to introduce the teaching of non-Christian religions. To note, during the one party rule and the ideology of Zambian Humanism, RE was renamed as ‘Spiritual and Moral Education’. The idea of the curriculum developers was to ensure that pupils appreciate the spiritual, moral and religious values and behaviours from Christianity, Islam, Hinduism, Indigenous Zambian Beliefs and Zambian Philosophy of Humanism.

However, even before the one-party rule was introduced in 1973, the Ministry of Education, in 1969 had urged the churches to come together and formulate a non-denominational religious or inter-religious education curriculum. In 1971, the Ministry of Education in collaboration with the churches approved a Religious Education syllabus for primary schools which was non-denominational (Carmody, 2006). This proved to be an important milestone in the development of RE in Zambia because RE then became educational rather than a confessional subject.

## **2.7 Towards some form of Multi-Faith Religious Education in Zambia**

There are three big milestones in Zambian education: the 1977 *Education Reforms*, the 1996 *National Policy on Education (Educating Our Future)*, and the 2013 *Education Curriculum Framework* (Mudalitsa, 2016). Since 1977, RE has been broadened to include non-Christian religions – some modicum of multifaith (Mwale, *et al.*, 2014). Zambian Religious Education

includes basic facts about Islam, Hinduism and the African Traditional Religion that are taught from primary through to tertiary education. Zambia is indeed a multi-faith society; one with a multiplicity of religions and non-religious persuasions or world views, due to immigration and cultural change as people continue to interact with other people (Gillard, 2001). Apart from minority groups of Zambians of European, Asian, and other origins mostly found urban in areas, there are also indigenous Zambians divided into 73 related ethnic groups (Government Republic of Zambia, 2012). There is also diversity of religious and non-religious traditions. To ensure that religious education is not used as a tool to dogmatize pupils in a particular faith or ideology with a view to secure their commitment, there has been insurance that teachers adhere to principles of multi-faith religious education (Simuchimba, 2004).

Religious education in multi-faith schools is duty-bound to support the personal quest for the pupils in their actual life encounters with people from other religions. Mercer and Roebben (2007) argue that pupils need to accept and tolerate others of different religions as a means of self-expression as long as it adheres to the no-harm principle. Apart from that, religious education should also be able to help pupils to determine their own identity, values and most importantly their own purpose in their lives without any coercion from teachers (Grimmitt, 1978). In a multi-faith society, the narrowness or limitation of the curriculum does not only disadvantage pupils from majority religious backgrounds by limiting their awareness of diversity, but also creates problems for pupils from minority faith communities (Richardson, 2007). To counter this challenge, Richardson suggests a balanced religious curriculum with a feature of educational approach aimed at promoting religious awareness and understanding in an inclusive manner, appropriate to a culturally and religiously plural society (Richardson, 2007). An inclusive approach to religious education is highly desirable in a multi-society because it creates a platform for mutual understanding and respect and above all a common space for dialogue and exchange of existential views amongst pupils of diverse religious backgrounds (Bredlid and Nicolaisen, 2004; Richardson, 2007). However, it is important to be cautious when constructing a balanced religious education curriculum in order to bring about coexistence in diversity, without romanticizing any one of them (Bredlid, 2013).

As already pointed out, Zambia as a country is not socially and religiously homogenous but increasingly multi-faith, multi-cultural, pluralistic and democratic, the education system particularly religious education cannot concern itself with the beliefs and values of one dominant religion at the expense of others (Simuchimba, 2004). In a multi-faith society like Zambia pupils should be exposed and be allowed to explore the beliefs and values of existing religious traditions without any discrimination so that they can freely and autonomously chose which values to live by (Carmody 2006). Cheyeka (2006) pays tribute to the first President of Zambia, Dr. Kenneth Kaunda for having inspired a multifaith religious education through his ideology of Zambian Humanism and the slogan of One Zambia, One Nation as has been pointed out earlier.

It is also argued by scholars of religious education that for any religious education curriculum to be more relevant and meaningful to the pupils, the starting point pedagogically is the learners' own experiences, needs and interests (Grimmitt 1978). Nzala (1993) suggested that, in fact RE could be made more responsive to the needs of pupils in modern society by integrating issues of national concerns which include: population education, HIV/AIDS, drug abuse, life skills, reproductive sexual education, environmental education just to mention but a few. He further argued that the integration of life skills in the education system will enable pupils deal with the demands of everyday life (Nzala, 1993). These life skills include: assertiveness, decision making, critical thinking, creative thinking and others. The principles of multi-faith RE are relevant and applicable to discuss my research findings.

In any event, the concern of this study is pluralism, which speculates that Christianity is not necessarily the standard, the guiding principle, the be-all and end-all of all religious discourse. Christianity is one of religious traditions among many and it is neither superior nor necessarily inferior in form or content. The religious education syllabus at the secondary and primary levels therefore has included other world religions other than Christianity alone in Zambia. This entails that all religions should be given equal attention and importance in syllabus and teaching, but this is not the case in Zambia actually, because Christianity predominates. The point though, is that, the concept of multi religiosity has become a fact of life and cannot be simply be glossed over. As a result, it is imperative that all religious traditions are given consideration especially the indigenous Zambian beliefs which are often neglected (Moyo and Soko, 1992).

Zambian traditional Religion is part of the cultural heritage of the indigenous Zambians thus has a “potential source of identity and consciousness, morality and spirituality” (Cheyeka 2013: 20). One of the negative effects of excluding the cultural perspective of the pupils in the education system is that the trend has potential to cause disenchantment on part of the learners. African Traditional Religion embeds a form of Indigenous knowledge that should be given enough space in the school curriculum to avoid discrepancies among the pupils due to deprivation of cultural assumptions informing socialization practices of the pupils (Serpell, 1993). Cheyeka suggested that Zambian Traditional Religion should not be presented in the Christian idiom, but rather presented as it is for the learners to make their own conclusions about their own religion (Cheyeka, 2013). The marginalization of Zambian Traditional Religion as a form of indigenous knowledge were extensively dealt with by Breidlid (2013), who argues that the dislocation of indigenous knowledge in the curriculums and in the classrooms seems to signal that Western knowledge is the “only game in town”, and that indigenous knowledge is more or less irrelevant in addressing the global issue of our time. The RE syllabus is intended to enable pupils appreciate the spiritual, moral and religious values, based on the main religious tradition (CDC, 1984). But this is not the case as learners in primary schools have little or no encounter with non-Christian religions.

Overall, the subject of religious education should go beyond its current unclear state of being largely confessional and partially phenomenological and become more educational; it should take the religious literacy and critical understanding model which takes both religious truth-claims and educational skills and understanding of religion seriously (Carmody, 2006).

## **2.8 The Second Republic 1973 to 1990**

During this era the objective was to give more value to Zambianization (O’Berian, 2006 in Mwale, *et al.*, 2014). Kaunda’s notion of one party participatory democracy and equality went beyond politics to include religion. Consequently, he wrote;

Zambia is a country of many religious traditions ranging from Christianity, Judaism, Animism, Hinduism, Islam and many others. I did not feel it was my place as president of the new republic to adjudicate between them or to declare this religion or that, ‘official’ so as the state is concerned. Each having a right to exist, and it is my desire that believers of faiths should live together in harmony. We are, after all human beings. We certainly cannot afford to add religious

divisions to tribal differences which threaten our national unity. Because I happen to be one of those odd people who equally at home in a cathedral synagogue, temple or mosque, I recognize the other inherent in all the major faiths and urgently desire to see that power is harnessed for the welfare and good of humanity (Kaunda,1973: 28).

## **2.9 The Third Republic 1991 to Date**

This period is the multiparty times, with Zambia claiming to be a liberal democracy. Initially RE had gained the legitimacy and recognized as multi-faith RE to some extent and had been accepted. RE and other subjects were informed by ‘Educating Our Future’, a policy document introduced in 1996 which was underpinned by the values of liberal democracy. It aimed to produce a learner capable of:

Being animated by a personally held set of civic, moral and spiritual values; developing an analytical, innovative, creative and constructive mind; appreciating the relationship between scientific thought, action and technology on the one hand, and sustenance of the quality of life on the other; demonstrating free expression of one’s own ideas and exercising tolerance for other people’s views; cherishing and safeguarding individual liberties and human rights; appreciating Zambia’s ethnic cultures, customs and traditions, and upholding national pride, sovereignty, peace, freedom and independence; participating in the preservation of the ecosystems in one’s immediate and distant environments; maintaining and observing discipline and hard work as the cornerstone of personal and national development (Educating Our Future, 1996: 9).

Educating Our Future was acclaimed as a progressive policy document informed by neo-liberal ideas. In particular, the following: being animated by a personally held set of civic, moral and spiritual values; demonstrating free expression of one’s own ideas and exercising tolerance for other people’s views; cherishing and safeguarding individual liberties and human rights; appreciating Zambia’s ethnic cultures, customs and traditions, and upholding national pride, sovereignty, peace, freedom and independence in the document were deemed as vital provisions for RE (Mwale, *et al.*, 2014).

It is important to note that indigenous beliefs and practices have not been absolutely destroyed and substituted by those of Christianity, neither have indigenous social-cultural values been enveloped by modern, western values, even amongst the educated and urban dwellers (Simuchimba in Carmody, 2004). Instead, the country has what Simuchimba refers to as “urban culture”, in which

modern (or western), Christian and Indigenous Zambian beliefs, values and practices are combined (Simuchimba, 2004: 90).

### **2.12 What Religious Education Should Achieve**

RE should help pupils acquire knowledge, skills and understanding of religion in plural sense, rather than lead them in prayers and scripture of particular religion. Consequently, if the Zambian RE should be contextual and educational, it should attempt to cover all religions as they are presented in the country (Chizelu 2006).

RE should help learners become aware of their own religious and cultural identities and heritage. A positive awareness of these can bring a positive acceptance of their own religion and culture and that of others. This identity will help pupils to bury their own individual, religious and social differences and strive for a common goal in learning. Masterton (1987) asserts that to achieve this identity, RE must enhance pupils' understanding of the African worldview and of their religious and cultural background. Additionally, it must enhance pupils' knowledge of those elements, which are common to all religions and cultures, so that they can relate them to their own beliefs and practices. It must also help pupils to evaluate what they are learning and experiencing daily in the light of their own religions and those of others.

Education has an ideological role in reducing the adverse effects of inter-cultural misunderstandings and providing a forum for debate religious educators need to be critical of their assumptions regarding the nature of 'religions' and 'cultures' and to develop new modes of representation. Some deconstruction of received ideas about the nature of 'religion' and 'religions' needs to be undertaken in order to enable new models to be developed which avoid the simplistic portrayal of religions as discrete systems of belief and which also accommodate internal diversity and change (Hulme, 1978).

### **2.13 The Present Situation of Religious Education in Zambia**

By 2011 globalisation had moved to a new level. Zambian Educational Reforms that had taken off in 2009 were aligned to the new ruling party's manifesto and ideology as well as the attainment of Vision 2030. The school syllabi, including RE, were modelled on principles of outcomes-based

education, which challenges teachers and learners to move beyond instrumental thinking - which prioritises narrow considerations focused on the technicist ends of education - to critical learning principles which seek to link education to real life experiences that give learners skills to access, criticize, analyse and practically apply knowledge that helps them gain life skills (Mwale, *et al.*, 2014). In 2014, the following became the aim of Religious Education:

The aim of Spiritual and Moral Education is to foster development of personally held civic, moral and spiritual values. The learners are expected to attain a suitable level of competence in knowledge and understanding of spiritual, religious and moral values and the traditions within which they have developed (MoE, 1996). The appreciation of other religions should be drawn from the four main religious traditions in Zambia, (namely: Christianity, Hinduism, indigenous Zambian beliefs and Islam) (CDC, 2012: ii in Mwale, *et al.*, 2014).

Many studies show that the aims of RE have changed from focussing on converting pupils and nurturing them in the Christian faith to helping them to learn about religions in a critical manner. The Current RE also seeks to help learners develop the ability to make reasoned and informed judgments about religious and moral issues with reference to the teaching of all religious traditions in Zambia. The change does not examine the individual contributions of different personalities who have been behind these developments (Mwale and Chita, 2016). As a curriculum subject, RE is taught at different levels. At primary, it is taught as part of the integrated social sciences, while at secondary it has remained as an independent optional subject.

#### **2.14 The Present Situation of Religious Education in Primary**

RE at primary level is not taught as a curriculum subject on its own but as a part of the integrated social sciences. As such it is not time tabled but components of RE are highlighted in the subject and taught as sub-topics of the main umbrella subject Social Studies. This RE provides some religious material of minority traditions such as Islam, Hinduism and Zambian Traditional Religion. Social studies is divided as follows; from Grade 1 to 4, it is allocated four contact sessions and from Grade 5 to 7 it is allocated 5 contacts per week. At primary School the lesson has three stages of development namely: Experience, Development and Response. In the first experience pupils are to match the topic dealt with and the teacher has to carefully guide the learners through the experience until the underlying religious dimension is reached. The second stage is reached when the universal element which is meant to bring pupils to the realization that

their experience is shared by others. The teacher here introduces carefully selected religious materials that matches the pupil's experience to provoke and lead them to greater depth and awareness. The third step leads them to greater understanding of themselves and to a clearer vision of the value and importance of religion in their lives and lives of others. The religious Material in primary Social Studies are arranged as follows;

- Grades 1 - 4; learners cover the following topics ranging from names of God, Importance of God, Prayer Friendship and Love, Praise and Worship, Happiness, Different Religions Places of Prayer and Places of Worship, Division and Forgiveness, Holy Scripture, Suffering and Death.
- Grade 5 - 7: topics range from Discipline and Punishment, Religious Faith (Martydom) and Family.

The curriculum demands that Social Studies is taught six times per week and each period of should be thirty minutes from Grade one to four. From Grade five to seven Social Studies is allocated six periods of forty minutes' duration per week (CDC, 2013).

### **2.15 Gaps in the Literature**

From the researcher's literature search, Zambian scholars of RE and students of RE have hardly engaged RE at primary level. However, there is plenty of publications on RE at secondary level. Equally in abundance are research outputs about the history of RE in Zambia which has become over-researched. It is for this reason that John Mudrijca aka John Mudalitsa, together with a group of religious education teachers he calls, 'RE enthusiasts' undertook a research to find out from different stakeholders in Kabwe, what they would like to constitute the religious education curriculum. The results of this study have been published in a booklet entitled, 'How to Renew RE in Zambia: The View of Kabwe RE Club'. But again, the renewal of RE is only dealt with at secondary school level as if the primary level is perfectly all right.

### **2.16 Summary**

The chapter has discussed related literature regarding the history and the development of Religious Education in Zambia. The focus was on pluralism in the syllabuses and the teaching of RE, which entails that Christianity is not the standard religion and the referent point in the teaching and

learning of RE – all the four main religious traditions in the curriculum, namely, Christianity, Hinduism, Islam and Zambian Traditional Religion should be given equal attention. The next chapter presents the methodology of the study.



## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.1 Overview**

This chapter provides a presentation of the research methodology that was used in the study. It describes the population, sample size, instruments used, data analysis method and the ethical considerations are discussed. Bryman, (2016) explained methodology importance as the component that provides a sense of vision, in terms of what the researcher wants to do in the research process. The techniques and procedures provide the means of bringing that vision into reality.

#### **3.2 Research Paradigm**

Qualitative inquiry is predominantly concerned with open-ended narrative data which focuses on exploring a small number of sample subjective experiences. The findings are later generalised to the subsequent population (Cresswell, 2015). This study employed the qualitative paradigm. This approach was chosen as it is naturalistic and emphasises the importance of subjective experience in a social reality. The data that is collected qualitatively is often descriptions which are often rich (Rayer and White, 2014). This approach was preferred as it is flexible and allows the researcher to get to the real feelings of the respondents.

#### **3.3 Research Design**

The purpose of the study was to investigate grade seven pupils' understanding of non-Christian religions in Religious Education in Chivuna area of Mazabuka District. In order to provide an accurate account of how these religions are perceived the study used a qualitative approach. The study used a descriptive design, this design allowed the researcher to find out more about a phenomenon and to capture it with detailed information and produce factual information (Wisker, 2009). To effectively generate the data for the subject under study the research instruments included the semi structured interview guide, focus group discussion guide and short test exercise questions. Interview guides and focus group discussion guides were preferred in order to gather specific primary information from the respondents.

### **3.4 Research Site**

The study was carried out in Chivuna area at two primary schools. The area is rural; it is sixty-nine Kilometres from Mazabuka Town. There is no electricity and there are very few people with solar power to afford their children to watch television. There is no presence of Islam and Hinduism, but Seventh Day Adventism and Catholicism. Zambian Traditional Religion is embedded in the people's cultural practices.

### **3.5 Population**

A population is a group of individuals from which samples are taken for measurements (Kombo and Tromp, 2013). This study's population included all grade seven (7) pupils and teachers found in the two selected primary schools in Chivuna Area of Mazabuka District.

### **3.6 Sample**

Since a sample is a proportion of the population that possesses all the characteristics exhibited by the rest of the population, the study sample comprised thirty (30) grade seven (7) pupils and seven (7) teachers from each of the two selected schools, the total number of respondents to the study will be seventy-four (74).

### **3.7 Sampling Procedure**

Purposive sampling and random sampling were employed in the study. Purposive sampling involved choosing respondents considered to be knowledgeable, well informed or because of their background knowledge on the topic under study (Kombo and Tromp, 2006). The researcher employed purposive sampling in selecting teachers to ensure that the data were thick and coming from respondents that possessed deeper knowledge of the subject of RE. Random sampling was used in selecting pupils to as it ensures that each respondent has an equal chance of inclusion in the study. Random sampling has been chosen as it does not have complexities.

### **3.8 Data Collection Instruments**

The instruments that were used to collect data included the semi-structured interview guides, focus group discussion, and semi- structured interview schedule. These instruments were chosen as they

helped the researcher generate data from one to one basis and get clarity from the respondents were necessary.

### **3.9 Data Collection Procedure**

Data collection procedure is process of finding information on a research. Data for this research were generated from primary and secondary sources. Primary data were collected through the semi-structured interview guides, focus group discussion, self-administered questionnaire and semi- structure interview schedule. Secondary data were collected through the review of relevant materials based on the topic.

### **3.10 Data Analysis**

Data processing involved transcribing, teasing out of themes, coding and making sense of the data (Gupta and Gupta 2011). All of the qualitative data that were collected for this study were analysed with the use of thematic analysis. Thematic analysis is an uncomplicated form of qualitative research whereby data are "examined to identify relatively broad themes which summarise the content of the data" (Howitt, 2010:176). Thus, the data collected from interviews, focus group discussions and semi-structured interviews was thus categorized and arranged in relation to the emerging themes.

### **3.11 Ethical Consideration**

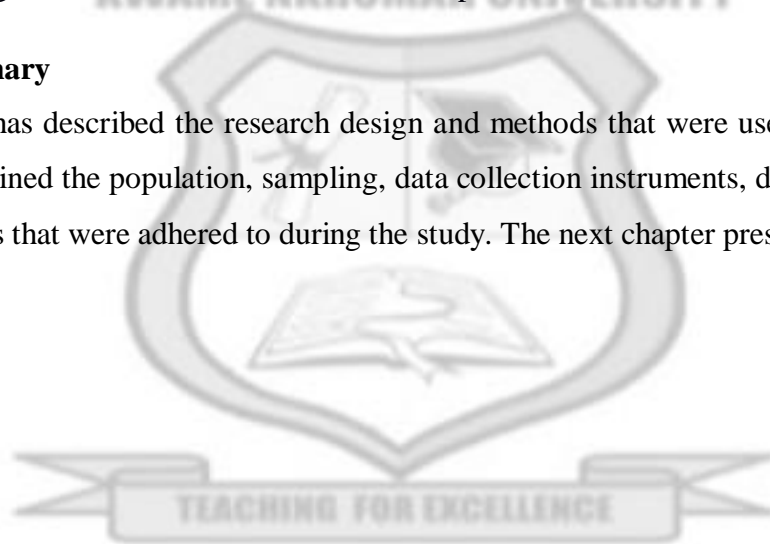
Ethical considerations that were undertaken in the research process were: upholding rights to dignity, privacy, freedom to withdraw from participation if the participants felt so. All participants consented orally to participate in the study. The researcher sought permission from the District Education Board Secretary (DEBS) to go to the schools for the research study. Secondly, the researcher also sought permission from the Head teachers of the selected schools and the traditional leader so as to carry out a research in his area, as the selected schools are in the area. The research proposal on which the study was based was cleared by the Kwame Nkrumah University Ethics Committee.

### **3.12 Validity and Reliability**

Validity is the extent to which the research findings accurately represent what is really happening in the situation (Collis and Hussey 2003). The study used a mixture of three data collection methods. These were semi-structured interview guide for both learners and teachers and focus group discussion. The combination of these methods used in the study increased reliability and validity. Multiple methods of data collection validate research because methods complement each other with no overlapping weaknesses (Brewer and Patton, 2002). Combination of methods ensures that inconsistencies are removed and thus valid and reliable data emerges (Patton, 1990). In order to validate the findings, the researcher listened to the recordings at the end of each day so as to check for unclear material and then cross check with the respondents (Patton, 1990). While cross checking, the researcher made use of the responses for the verification of the findings.

### **3.12 Summary**

This chapter has described the research design and methods that were used in data collection. It has also explained the population, sampling, data collection instruments, data analysis and ethical considerations that were adhered to during the study. The next chapter presents the findings of the study.



## CHAPTER FOUR

### PRESENTATION OF THE FINDINGS

#### 4.1 Overview

This chapter presents findings of the study regarding the role the extent which upper primary learners are informed about non-Christian religions, the views of teachers towards non-Christians religions in the Religious Education, and to what extent learners appreciate other religions in two selected primary schools in Mazabuka District. The findings are presented under the subheadings derived from the study objectives. But first of all, the researcher provides information on what is taught to learners as religious education in its integrated form as Social Studies.

#### 4.2 Demographic Characteristics of Respondents

##### 4.2.1 The Age of the Respondents

Table 4.1 below shows the age ranges of the respondents who participated in this study.

**Table 4.1: Age Ranges of Respondents**

Age range	Frequency	Percent
10 to 20 Years	60	81.1
21 to 30 Years	4	5.4
31 to 40 Years	6	8.1
Above 40 Years	4	5.4
Total	74	100.0

*Source: Filed data*

The table above shows that out of 74 respondents who took part in this study, the majority, 60 (81.1%) were aged between 10 and 20 years old. This was followed by six (8.1%) who were in the age range of between 31 and 40 years old.

### 4.3 What Learners Learn in Religious Education at Primary School Level

In response to this variable, the following, as presented in the subsequent section emerged from the interviews with the teachers.

#### 4.3.1 Findings from the Teachers

Most of the learners learn about prayer, hard work, alms giving, different how scriptures, respect God, Man and Animals. They learn about cooperation, taking care of weaker members of society and helps people understand how people view life and death. One female teacher said that from Hinduism Children:

*Learners in primary schools are supposed to be taught how prayer and worship is done in different religions. Clearly, this accords the learners an opportunity to know why prayer and worship is important in one's life. Learners learn, as well, that different religions emphasise the need for hard work which helps them to come to the realization that it is not only important to consume what others have worked for but also take part in the work itself.*

Another male teacher said the following:

*Through Religious Education, children also learn how they should relate with the environment so as to develop respect for both plant and animal life, an aspect emphasized in Hinduism. Religions place an importance of purity of marriage, so, children are supposed to learn about this to help them refrain from sexual immorality and preserve themselves for marriage.*

A female teacher narrated her views in the following manner

*Learners are meant to learn about cooperation which is an important element for development at both individual level and community level. It also encourages the young ones to take part in taking care of the weak members and giving alms to the needy members of society. 'Alms' is Islamic – so the social studies syllabus has this concept illustrated. Learners are also taught the different holy scriptures and beliefs held by the religions. From the Holy Scripture the young people are expected to understand how death is viewed by different regions.*

Another female said:

*Religion has strong ties to morality as religions prescribe morality. These are found in religious writings guiding people on how they ought to live. For example, the Ten Commandments for Christians. Religion plays the function of providing moderation of the behaviour of people in society as a result of the teachings it provides its adherents, for instance it is common in all the four Religious Traditions to uphold life and not to take it regardless of the situation as life needs to be respected.*

#### **4.3.2 Findings from the Learners**

As regards to what learners learn from other religions, one of the learners said the following:

*I so far have learnt quite a lot from other religions. From the other religions I have come to learn the importance of sharing.*

Another major finding was that the learners were of the view that through mingling with people from other religions, they have come to learn about how to live with other people and how prayer is conducted.

#### **4.4 The Role of Religious Education in Teaching Grade Seven Learners about other Religions**

##### **4.4.1 The Denomination of the Respondents**

In order to understand better the role of Religious Education in Teaching Grade Seven Learners about other Religions, an understanding of the various religious affiliation of the respondents is indispensable. Table 4.2 shows the various indigenous religion affiliation of the study participants.

**Table 4.2: Denomination of the Respondents**

Denomination	Frequency	Percent
SDA	21	28.4
Salvation army	15	20.3
Catholic	30	40.5
New apostolic	8	10.8
Total	74	100.0

*Source: Filed data*

The table above shows that, out of the 74 respondents, 21 (28.4%) belonged to SDA whereas, 15 (20.3%) belonged to Salvation Army, 30 (40.5%) were Catholics and eight (10.8%) were from the New Apostolic church.

#### **4.4.2 Views of Teachers on the Purpose of Religious Education**

Teachers were asked to indicate the purpose of Religious Education in schools. Their responses were as presented in the preceding section.

One of the male teachers said:

*The main purpose of the subject was to help children grow up morally, and help them come in terms with the norms of society. Among the norms are the norms is that of knowing the different boundaries so that one does not get into conflict with one's neighbours.*

A female teacher had this to say:

*In my view, Religious Education helps the young people to live in harmony with other people in the communities as it particularly aids the young appreciate other people's religious traditions and modes learners into standards of acceptable behaviour.*

Another female teacher (a Catholic Sister) narrated the following:

*Religious Education teaches learner's respect of God and value everything that life offers as important. This attribute comes from the knowledge of who God*

*and it has the role to teach learners about the existence of natural resources and how they came into being and why they need to be taken care of.*

Contributing to the same subject, another female teacher said thus:

*Religious Education helps learners grow into not just physically but also spiritually as it helps them develop positive self –image hence becoming more mature people. Making the subject very important to the learners as it is concerned with the importance of appreciating spiritual and moral value of the religions represented in the syllabus consequently*

#### **4.4.3 Teachers Views on the Values Learners get from Religious Education**

As regards the values learners get from RE, the teachers responses were as presented in the preceding section.

One male teacher said the following:

*RE helps learners accept certain things that happen in life like death as a passing stage ushering them into the next form of life. It also teaches learners to accept everyone not only those who belong to their religion.*

On the same subject, a female teachers responded thus:

*Religious Education inculcates respect of elders, other people and God. Learners are taught not to insult as ‘God hears and a person who insults will be punished’. Obedience, honesty, respect of oneself and others, empathy for the lame and the sick, forgiveness, patience and being truthful are other values that learners.*

Contributing to the same subject, a male teachers said:

*The subject is important as it gives learners a glimpse of how other people in different religions worship.*

A female teachers had her own views. She said:

*Through Religious Education, learners understand and appreciate themselves with their different capabilities and positions in life hence reducing vices in society such as those of criminality thereby aiding with the morals and ensuring sanity in society.*

#### **4.5 Views of Teachers Towards Non-Christian Religions in Religious Education**

##### **4.5.1 Importance of Inclusion of non-Christian Religions in Religious Education**

Teachers were asked to indicate whether it was important to include non-Christian Religion in Religious Education in the school curriculum. Interviews with the teachers revealed the following as presented in the subsequent section.

Most of the teachers who participated in this study were of the view that Religious Education should be included in the syllabus. One male teacher had this to say:

*All other religions can be included in the teaching of syllabus with an exception of African Traditional Religion, which is believed deals with witchcraft and which findings. I am basing the above information on what I have heard, seen and happens in this area. In Chivuna, there is no such thing as natural death. If someone dies it is usually believed that the person was bewitched or 'wa dubulwa aba lozi' meaning 'the witches and wizards have shot the victim with their witchcraft gun.*

Contributing on the same debate, one female teacher said the following:

*All religions should be taught as they widen the learner's knowledge on religions. Through this, Learners can compare different aspects of religions. This exposes learners to different religions as a result widen the pupil's options on religions.*

Commenting on the same subject, a male teacher simply said the following:

*I feel that all religions should be taught as they widen the learner's knowledge on religions. The basics that religions teach are not different. Religion help to nature tolerance. After all, it helps learners to learn from other religions and cultures which help them widen their options on religion.*

However, others were of the view that Islam and Judaism should not be included in the syllabus as there is nothing of value that learners directly benefit from their inclusion. For instance, a female teacher was quick to say: *Zambia is a Christin nation, as such, why should the syllabus include non -Christian Religions?*

#### **4.5.2 Religions Taught in School**

As regards to religions taught in school, interviews with the teachers revealed the following as explained below. Most of the teachers indicated that learners are taught Judaism, Hinduism, Islam, Buddhism, and African Traditional Religion. However, a few of the teachers stated that there are no any other religions taught in schools apart from Christianity.

#### **4.5.3 Similarities and Differences between Christianity and other Religions**

##### **4.5.3.1 Findings from the Teachers**

Teachers were asked to state the similarities and differences between Christianity and Other religions. The findings were as presented in the succeeding section.

As regards the similarities, most of the teachers indicated that religions teaches about God, respect for God and Elders, prayer and power of the transcendence. One female teacher narrated her understanding in the following manner:

*I personally feel that all religions emphasise on not taking that which does not belong to you and purity of marriage. Marriage should only take place between male and female. This aspect is taught throughout religions, especially in the African context.*

Reacting on the same subject, a male teacher said:

*It is common that religions teach about generous giving, forgiveness belief in 'gods' and various aspects of acceptable standards of behaviour. Generally, it is about respecting the creator and this is adopted in every religion.*

In terms of differences, the following as presented below emerged from the study findings. The study revealed the following as outline below as the differences between Christianity and other religions. Belief in God and prayer; “respect of elders and forgiveness”; “power of the transcendence”; “belief in life after death”; “marriage between male and female”.

#### **4.4 Values Learners Get from other Religions**

Teachers were asked to indicate the values that learners get from other religions. Their responses were varied as presented in the following section.

From a total of 14 respondents, most of them indicated that Religious Education helps learners with issues of worship and prayer and gives them a sense of responsibility as religions encourage hard work, whereas others said that RE encourages co-operation hence nurturing tolerance of children who might belong to different religions.

Further, it was found that among the many things that learning brings is the art of sharing (almsgiving); and that RE instils in learners the values of purity of marriage, as it encourages learners to be faith to themselves and remain pure for marriage. Furthermore, it was revealed from the study findings that the subject promotes respect that is of God, fellow human beings and the created world.

#### **4.5 Findings from the Learners**

##### **4.5.1 Extent to Which Learners Appreciate Non-Christian Religion**

###### **4.5.1.1 Pupils knowledge on non-Christian Religion**

Learners were asked to indicate whether they had knowledge of non-Christian religion. The findings revealed the following as presented below,

The study findings revealed that most of the learners knew the existence of Islam, Hinduism, and African Tradition Religion. However, a few of them expressed ignorance on the existence of non-Christian religions.

a) Islam

Learners stated that the Islamic sect use the Quran as their holy book and their god is called Allah. They also stated that Islamic men attend prayers on Friday at the Mosque and that they have five pillars although of the pillars they were only able to state alms giving which was barely explained. Two of the learners said that they 'bakoomba mituni' translation 'they worship idols' and the others said they had knowledge of the religion as they were getting it for the first time.

b) Hinduism

Most learners said that they were not able to state anything correct as they said that they were getting it for the first time.

c) Zambian Traditional Religion

Most of the learner said that 'bukombi bwakayidi' translation 'ancestral worship' they worship them for protection. They could not state anything beyond this.

#### 4.5.1.2 Knowledge on Places of Worship

In terms of knowledge about places of worship, research findings showed varied different responses: eleven of the learners indicated that they knew that the Mosque was a place of worship for Islam; another eleven learners stated that they knew the Puja as a place of worship for Hinduism, whereas five of the them indicated the shrine as the place of worship for the African Tradition Religion. However, most of the learners (fifteen) identified the Church as a place of worship for Christians, and five of the learners said that a Mosque was a place of worship for Hinduism. These findings simply show that most of the learners were not knowledgeable as regards the places of worship for the various religions identified in this study.

#### 4.5.1.3 Learners' Knowledge Concerning the Sacred Texts

As regards learners' knowledge about the sacred texts, the study findings which emerged were as follows. The research findings showed varied responses on the knowledge concerning the sacred texts. Most of the learners identified the Quran as a sacred text for Islam, while the Vedas was identified

as a sacred text for Hinduism. In terms of the Holy books of African Traditional Religion, most of the learners' expressed ignorance and a few that attempted to answer said they use the Bible which is used by the 'Mzimu' congregants and African instituted church. Some few learners said that the African Tradition Religion did not have a sacred text. A few others, identified the Bible as the sacred text for Christians.

#### **4.5.1.4 Learners' Knowledge on Supreme Being**

As regards knowledge about the Supreme Being, the study findings showed that the majority of the learners had some knowledge about the Supreme Being. For instance, 16 learners indicated that Allah was the supreme being for Islam, 14 of the learners said Brahman was supreme being for Hinduism, whereas 12 of the learners indicated that 'Mulengi' was the supreme being for African Tradition Religion. Finally, 18 of the learners stated that Father was the Supreme Being for Christianity.

#### **4.6 Summary**

This chapter has presented the findings of the research on grade 7 pupils' knowledge of non-Christian religions in RE as presented in Social Studies in selected primary schools in the selected two rural schools of Mazabuka District. The study revealed that pupils in rural primary schools had limited encounter with non-Christian religions outside the classroom. The study also revealed that pupils had limited and distorted understanding of non-Christian religion. The study further revealed that teachers have mixed feelings about the subject some feel that it should be included in the syllabus while others feel that it should be done away with.

## **CHAPTER FIVE**

### **DISCUSSION OF THE FINDINGS**

#### **5.1 Overview**

This chapter discusses findings of the study. The main purpose of the research was to establish the extent to which learners in Chivuna area are informed about the non-Christian religions. The objectives of the study were to; first establish the role of RE in teaching upper primary learners about other religions, secondly to examine the views of teachers towards non-Christian religions and to ascertain the extent to which learners appreciate non-Christian religions. This chapter discusses the findings of the research which will be done according to the themes arising from the findings.

#### **5.2 Religions Taught and Why They Should Be Included in the Religious Education Syllabus**

The following religions were mentioned as being taught in schools; Judaism, Islam, Hinduism, Buddhism, African Traditional Religion and Christianity. Other respondents mentioned that there were no other religions taught to learners apart from Christianity. Some respondents mentioned that African Traditional Religion should not be included in the syllabus as it deals with witchcraft and witch findings. They justified their assertion by explaining that certain African Traditional Beliefs encourage hatred and brings about fighting in the society because of the belief that there is no natural death. In that each death has cause therefore they seek intervention from a spiritual medium or witch-finder to determine the cause of death. This, therefore, makes African Traditional Religions remain on the periphery in Religious Education (Moyo and Soko, 1992) in so far as the teaching is concerned. Teachers still, even with teacher education qualifications take RE to be Christian education. As the literature and the rationale of RE in Zambia are concerned, the teachers' argument is not correct because African Traditional Religion provides ethical, moral, religious and Spiritual values to its followers. Consequently, it gives meaning and direction to people about their relationship with the creator and how to relate with the environment and fellow human beings (Carmody, 2004).

Some teachers reflected the old missionary view of African Traditional Religion who looked at the gospel as providing everything that Indigenous Zambian needed so that they could be

Christianised – regarding Africans to be immoral, lazy and drunken, steeped in superstition and witchcraft and doomed for spiritual damnation. On the inclusion of Islam and Judaism; respondents stated that Zambia is a Christian nation as such there was no need to include such religions in the syllabus, one male respondent put it that there was nothing good that learners directly benefitted from the inclusion of these religions. Such sentiments again showed that some teachers think that RE is Christian education. Notable about this response is that it was expressed by SDA teachers who probably viewed RE as a confessional subject.

In any event, the general feeling of most respondents was that the different religions should be included in the syllabus because they help learners to have a wider knowledge on spirituality and compare different aspects of different religions fitting well with the role of RE enable pupils appreciate the spiritual, moral and religious values, based on the four main religious traditions present in the country namely Christianity, Hinduism, Islam and indigenous Zambian Beliefs.

### **5.3 Knowledge on the Different Religions**

The research found that most of first category respondents were aware of the existence of different religions in Zambia. Of these, most known are Islam, Hinduism, and African Tradition Religion. However, the study findings also showed that some of the study participants were ignorant about the existence of other religions. This sample constituted 18.0% of the respondents.

The syllabus has its demands but the challenge that the schools are facing is the learners' inability to read and non-exposure to a variety of reading materials. The situation is that most learners only get in contact with books at schools and not any other place. Most families have no means to buy their children reading materials or procure solar panels to enable their children revise what could have been covered at school. This makes learners know very little about RE as learners have no any other places where they could source for information other than the teacher this make RE less important and not given the attention it deserves. Below what learners know about non-Christian religions are displayed:

a) Islam: To most learner respondents Islam was a religion whose adherents are called Muslims and they use the Quran as the sacred book and their God is called Allah. They were able to explain

that Islamic men (in appendix iii) attending prayers on Friday at the Mosque. They were also able to explain that Muslims have five pillars, although of these pillars respondents were only able to state alms giving which was barely explained. Clearly, pupils were not taught to explain things. A good number of respondents were not sure about who a Muslim was and what religion he or she belonged to. For most respondents Islam was one religion and Muslim was yet another religion. But this may not be the case in urban areas. The social studies syllabus is in this case not fulfilling what it is intended to achieve. Elements of Islamic prayer, dress code, places of worship, name of God and the day in which they attend prayer are all well elaborated in the Pupils' Texts books, but there is inadequate pictorial illustrations.

b) Hinduism: Most respondents had scanty information. They were able to state that Hindus use the Vedas and the Bhagavad Gita though in most instances they were saying that the Quran was the holy book of the Hindus. They were not able to correctly articulate the name of the place of worship for the Hindus or correctly mention the name of their God. Most respondents had challenges mentioning the name of the Hindu God. This situation results from little or no encounter with this religion in the area. The questions asked on Hinduism to the respondents seemed to be very alien this shows that Non-Christian religions are not being fully appreciated by the rural learners. This problem may be a result of the inability to read or teachers' poor pedagogy. The following excerpt from the Learner's Book shows that some effort has been made to explain some Hindu concepts to the learners who are, unfortunately, functionally illiterate.

*Batobela ci Hindu baitwa kuti mba Hindu. Basyoma muli ba leza banji. Kweendelana aci Hindu, ngo'mbe ncinyama cilemekwa. Ba Hindu balijisi mabbuku ajisi luyiisyo lwabo. Balasekelela ciyanza ca kumwensya ciitwa kuti Diwali* (Banda, Muraya and Esther 2017:13-14). Translation 'the followers of Hinduism are called Hindus. They believe in many gods. The cow is the most respected animal, and they have religious books that contain their teachings. They also celebrate a religious Festival known as Diwali. From the expert it is clear that the Hinduism is wholly covered from a very young age in primary as learners in Grade three are between Nine years and twelve years in rural schools.

c) **Zambian Traditional Religion:** the facts about this religious tradition were barely mentioned by the respondents as it appeared to be unfamiliar to most respondents. The only aspect that was mentioned was that the followers of this religion believe and worship ancestral spirits for protection from any harm. A few were able to state that the believers in Zambian tradition go to the *Malende Shrine*.

#### 5.4 Pupils Knowledge of Places of Worship and Holy Books

a) Pupils seemed to have limited knowledge on the places of worship. In Islam, respondents said that, their place of worship is called the Mosque, though the majority said that their place of worship is the Puja. A few also pointed out that the Muslims go Church for prayer. Respondents stated that Muslims use the Quran as their sacred book although some still said that the Muslim Holy book was the Vedas.

b) Hinduism:

Most respondents said that Hindus hold their prayers in the Puja. They would not state anything beyond this showing that they have limited information on Hinduism. Others said that Hindus go for worship at the Mosque. On this particular question no respondent said Hindus worship in churches. The situation on this question was like that of Islam above as only a few got it correct and said the Vedas was the sacred text of the Hindus. Majority of the pupils said that the Quran was used by Hindus as a holy book. From the findings, it was clear that that Hinduism is not being fully appreciated as there are aspects of prayer and devotion that learners can get from the practice of the Hindus and use them in their own daily worship and meditation.

c) Christianity: the question on Christianity was mostly correctly answered by most respondents. Almost all said they attend worship at the Church and that they use the Bible as the holy book. Generally, Christianity is seen as a superior religion in the community of Chivuna as anything that is not Christian is dreaded and is considered to be corrupting learners from the correct and true religion. The learners also unconsciously pick this notion as they get to class thereby not appreciating non-Christian religion. It is for this reason that Mackney (1984:138) argues that:

Christians have been as uncompromising about the superiority of their religion as anyone else, and their record of intolerance and persecution is an unenviable. In particular, their attitude towards the Jews has been an acknowledged disgrace, and there is much reason for penitence... Each religion, in theory, prizes humanity and tolerance, and it is important that theory should be translated into practice.

Most of the reasons for the seemingly incorrect answers were a result of the learner's inability to read in the official medium of communication English. The aims of lower and middle Basic Education to ensure that pupils acquire essential literacy, numeracy and communication skills

hence shape the development of a personally held set of civic, moral and spiritual values (MOE 1996) has been severely challenged in Zambia. This, therefore, entails that the people leaving upper primary in rural schools do not fulfil the demands of the minimum requirement of being able to read and write.

### **5.5 Knowledge on Supreme Being**

Names of the different religions Supreme Being were confused by most of the learner respondent in some cases they would say that Brahman is the name of the supreme being of the Muslims and Allah was the name of the God of Hindus. This confusion comes mainly from learners not knowing how to read and having no encounter with the other religions in their locality. It was established from the findings that learners' knowledge of different religions is still scanty. Therefore, the different religions are not being fully appreciated. The name of the supreme being of Zambian Traditional religion was not known by most respondents, even though this was the case. It is barely practiced in the area as the majority of the population in Chivuna are Christians belonging to various church groupings in the area, namely; Roman Catholic, Seventh-Day-Adventist, Salvation Army, New Apostolic and the New Pentecostal churches in the area. The reason for this attitude towards the traditional religion is the perception that it has nothing good to offer. The assumption is not true as African Traditional Religion provides ethical, moral, religious and spiritual values to its followers, giving them direction and meaning about how to relate to their creator and how to relate with the environment and fellow human beings (Mwansa in Carmody, 2004).

### **5.6 Theory and Findings**

From the theory, learners in primary schools in Chivuna area are in their concrete cognitive development level. They need appropriate teaching and learning aids in form of pictures. They have to see, touch and feel. The teacher must therefore be resourceful. One way to concretise a lesson on scripture, place of worship and way of worship is to show children pictures. Teachers have phones and they can Google for pictures and other information to show to children.

### **5.7 Summary**

The chapter has discussed the findings of the study among the many values that learners get from the subject is respect of other of elders, worshipping and prayer. From the study it is also clear that

teachers are not communicating the RE content effectively, creatively and concretely. From the findings it is clear that non-Christian religions are poorly understood by rural learners.



## CHAPTER SIX

### CONCLUSIONS AND RECOMMENDATIONS

#### 6.1 Overview

The study intended to find out the extent to which grade seven pupils in rural primary schools' learners of Mazabuka District appreciate non-Christian religion. The religions that were considered in the study were: Zambian traditional beliefs, Islam and Hinduism. Having discussed the findings of the study, this chapter presents conclusions and recommendations for further considerations.

#### 6.2 Conclusion

From the researcher's observation non-Christian religions are not being fully understood by the learners in rural communities. Most teachers are not teaching the subject because they feel that RE should remain a distinct subject though its content should be revised as some religions like Zambian Traditional Religion should be removed from the content because it promotes witchcraft and Satanism.

Learners are able to state that they learn about Christianity, Islam, Hinduism at school but they cannot correctly explain what important elements they learn from the subject. This makes the curriculum fail to achieve the aim of enabling pupils appreciate the spiritual, moral and religious values, based on the four main religious traditions of Christianity, Hinduism Islam and Zambian Traditional Religion.

On Hinduism, few learners were able to state that Hindus worship many gods, identify names of the Supreme Being and their sacred books and places correctly because learners the learners in Chivuna have little or no contact with this religion in the area other than at school in books.

There is also the biggest problem of inability to read on the part of learners. It was observed that their understanding of English is very poor. Even when they understood the question in English, they still wrote in Chitonga the language of the area. Parents should be encouraged and urged to purchase Religious Education reading materials to help learners get exposed to other religious traditions other than Christianity.

### **6.3 Recommendations**

Social studies is a patchwork work of unrelated subjects. Consequently, the young learner is faced with incoherence. The result is that the young person may grow up knowing some subjects well but may not see the relationship in the subject.

Monitoring and supervision should be intensified in rural schools by subject specialists so that they ascertain how the learners are progressing in the subject.



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**Appendices**

## Appendix 1

**THIS STUDY IS MEANT TO FIND OUT THE OF UNDERSTANDING GRADE SEVEN PUPILS OF NON CHRISTIAN RELIGIONS.**

### PART 1

#### PERSONAL DETAILS.

1. Sex: Male  Female
2. Age: 11-20 yrs.  21-30yrs.  31- 40yrs  40+yrs
3. What is your education Level?  
Primary -----  
Tertiary -----
4. What is your religious affiliation?  
SDA -----  
Salvation Army .....  
Catholic .....  
New Apostolic .....  
Hindu .....  
Muslim .....  
Indigenous Zambian Beliefs .....

### PART 2

#### Interview Guides for Individual Pupils

1. To establishing the role of RE in teaching learners about other religion
  - a) What comes to your mind when hear the subject RE?
    - i. Learning about God.
    - ii. Learning about Jesus
    - iii. Learning about religions
3. Mention any religions that you have learnt.
4. From the religions that you have mentioned which ones do you know?
5. Where do the following go for prayer?

- a) Moslems
  - b) Zambia Traditional Believers
  - c) Christians
  - d) Hindus
6. The sacred book of Christians is the Bible. What do we call the scared books of the following religions?
- a) Moslems
  - b) Hindus
7. Do Muslims, Hindus or Zambian Traditional Believers exist in your area?



## **Appendix ii**

### **Interview Guides for teachers**

1. What do you think the main purpose of RE in schools?
2. What values should RE instill in pupils
3. Name some Religions that are taught in schools
4. Do think that these religions should be included in the syllabus?
5. What things do think pupils learn about non-Christian religions in RE?
6. What similarities do think you exist between Christian and other religions?



### Appendix iii

#### Guiding questions for the focus group

##### To establish the role of RE in understanding non-Christian

1. What do you know about the following religions;
  - a) Islam
  - b) Hinduism
  - c) Zambian Traditional Beliefs
2. What are the Holy Books of these religions?
  - a) Islam
  - b) Hinduism
  - c) Zambian Traditional Beliefs
3. Mention the Similarities between;
  - a) Christianity and Islam
  - b) Christianity and Hinduism
  - c) Christianity and Zambian Traditional Beliefs
4. Are there any differences between Christianity and Islam, Hinduism and Zambian Traditional Beliefs?
5. Mention the differences that exist in above religions?

##### To examine the views of learners towards non – Christian Religions in RE.

6. What do you learn about non-Christian Religions?
7. Do you think it is important to learn about non- Christian religions? If you is yes explain why

**Appendix iv**

**Semi-structured Interview Schedule for learners**

- 1 Write any religion you know apart from Christianity
  - a) \_\_\_\_\_
  - b) \_\_\_\_\_
  - c) \_\_\_\_\_
2. Match the following religions to their places of worship.
  - a) Hinduism                      i) Church
  - b) Islam                            ii) Puja
  - c) Christianity                    iii) Mosque
3. Mention the Sacred books of these religions
  - a) Islam.....
  - b) Hinduism.....
  - c) Christianity .....
4. From of the religions mentioned in 3 above which one do you learn about in school?  
.....  
.....
5. Mention the Gods of the following religions
  - a) Islam.....
  - b) Hinduism.....
  - c) Zambian Traditional Religion.....
6. Which religion exists in your area?  
.....  
.....

From the pictures provided which religion uses the books in the pictures

.....

.....

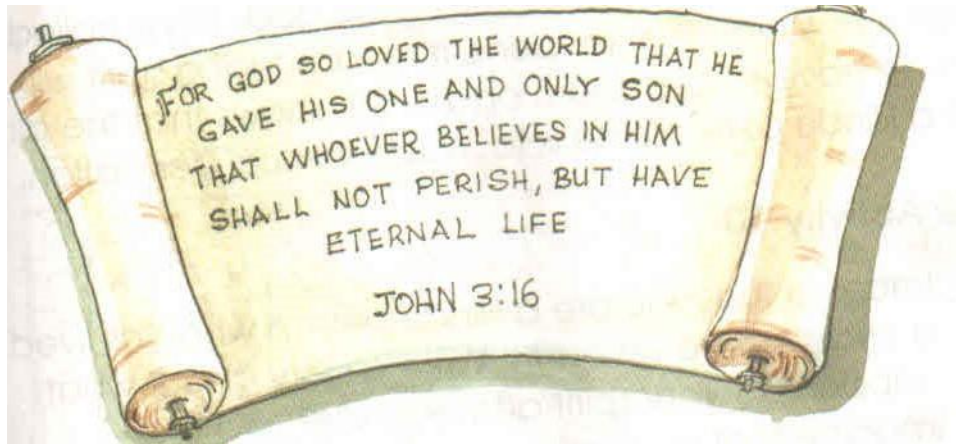
.....

7. From the pictures provided identify which picture is:
- a) Islam.....
  - b) Christian.....
  - c) Zambian Traditional Religion.....
  - d) Hinduism .....
8. Which religion refers to God as
- a) Allah.....
  - b) Brahman.....
  - c) Father.....
  - d) Mulengi.....

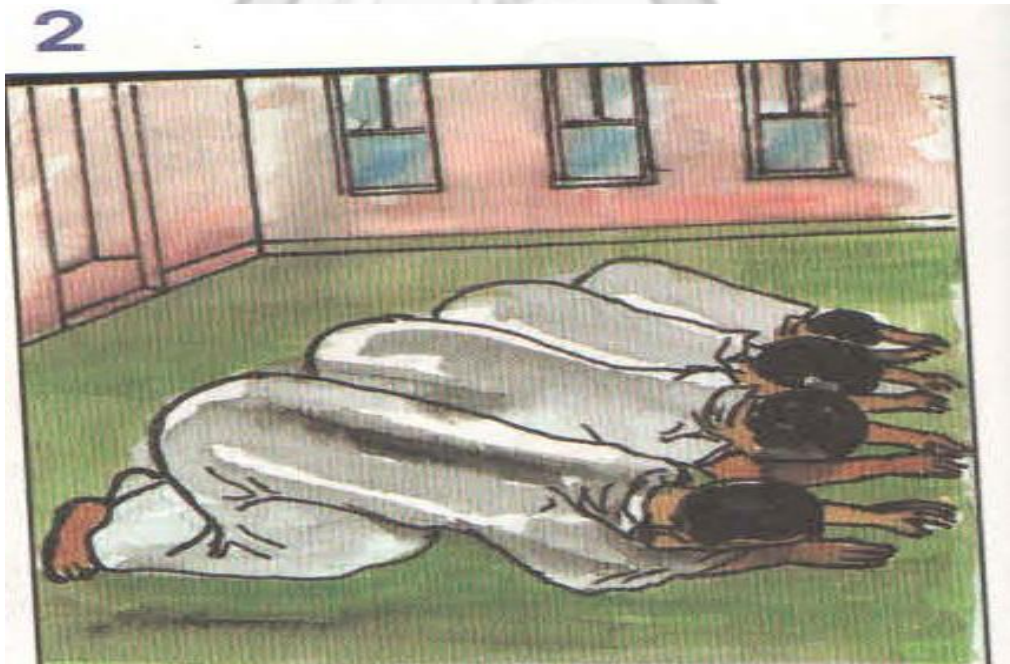


**Pictures for question 8 (picture 1 to 9)**

Picture 1:



Picture 2



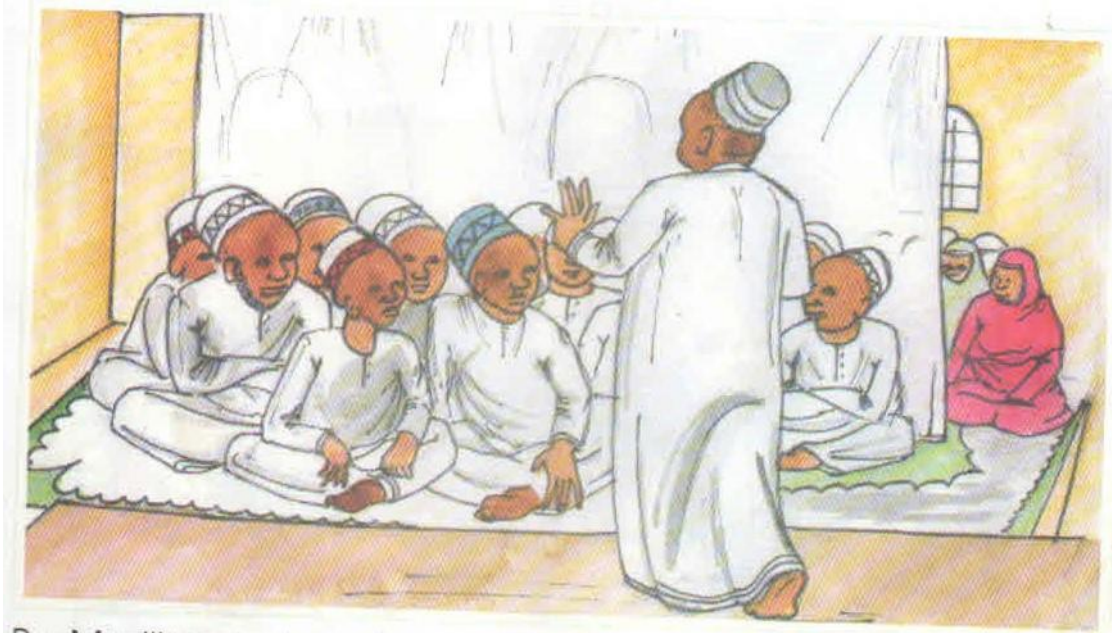
Picture 3



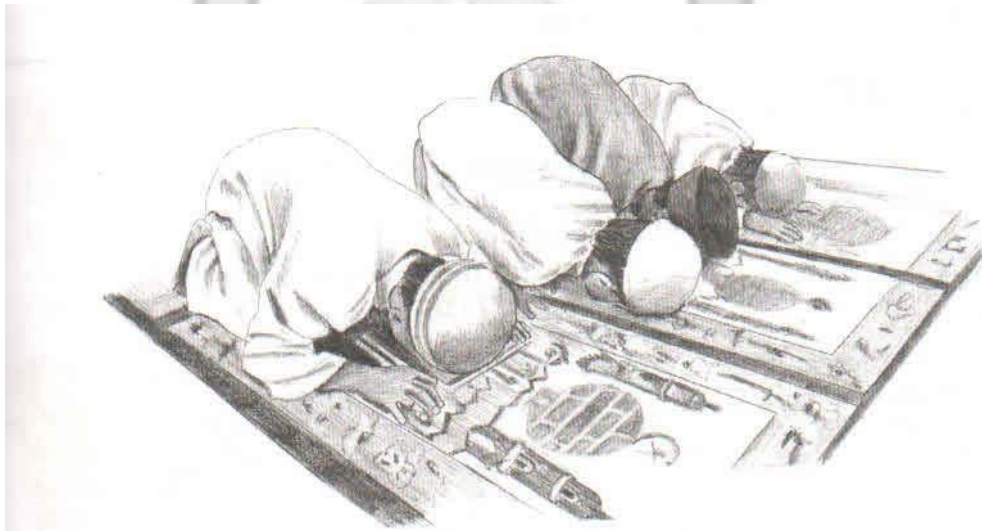
Picture 4



Picture 5:



Picture 6



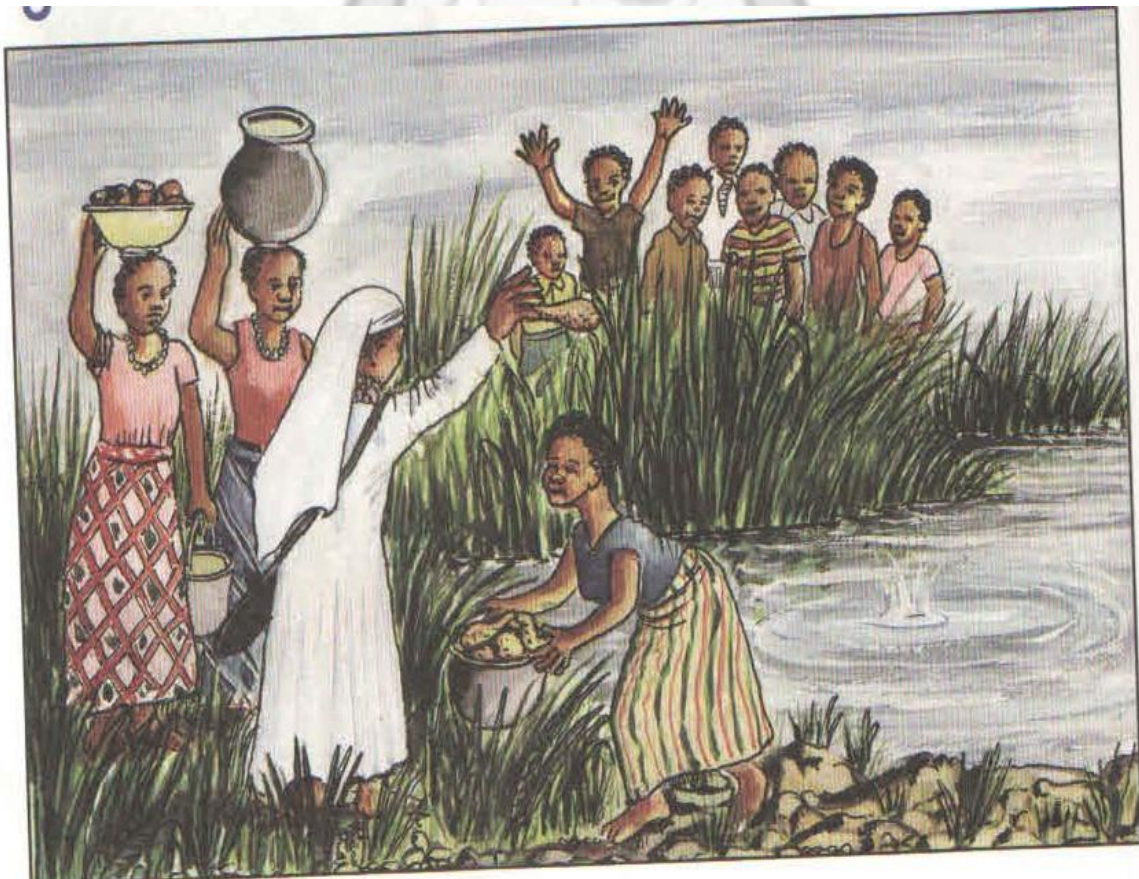
*Muslims boys taking part in prayers in a mosque*

Picture 7:

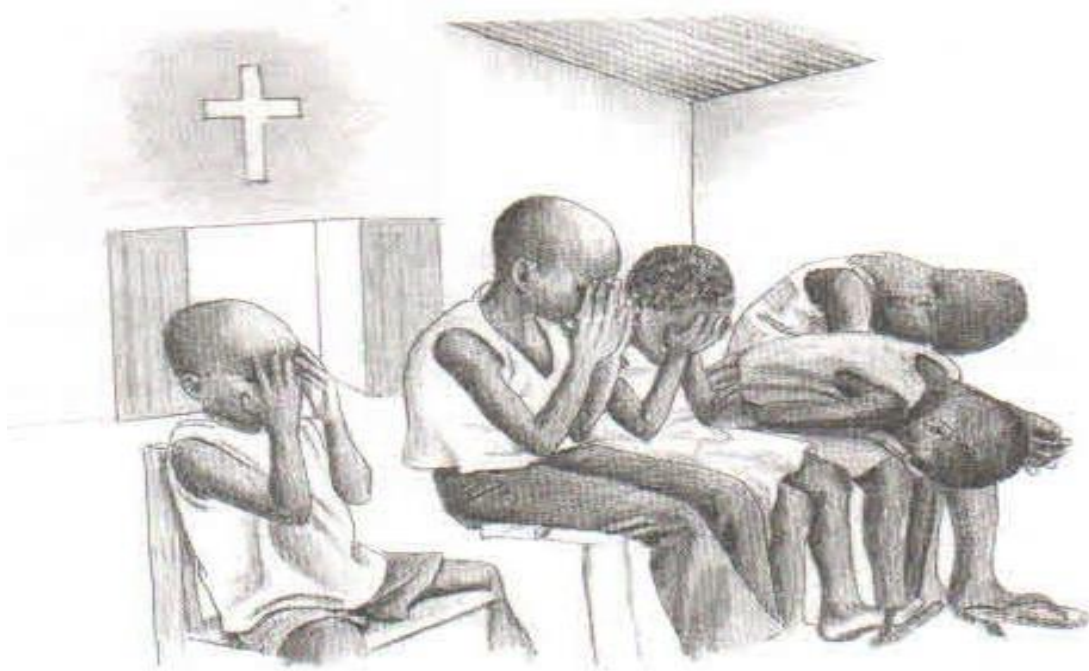


*Children worshipping in a Hindu temple*

Picture 8:



Picture 9:



Picture 10:



*Moslems praying*

Picture 11:

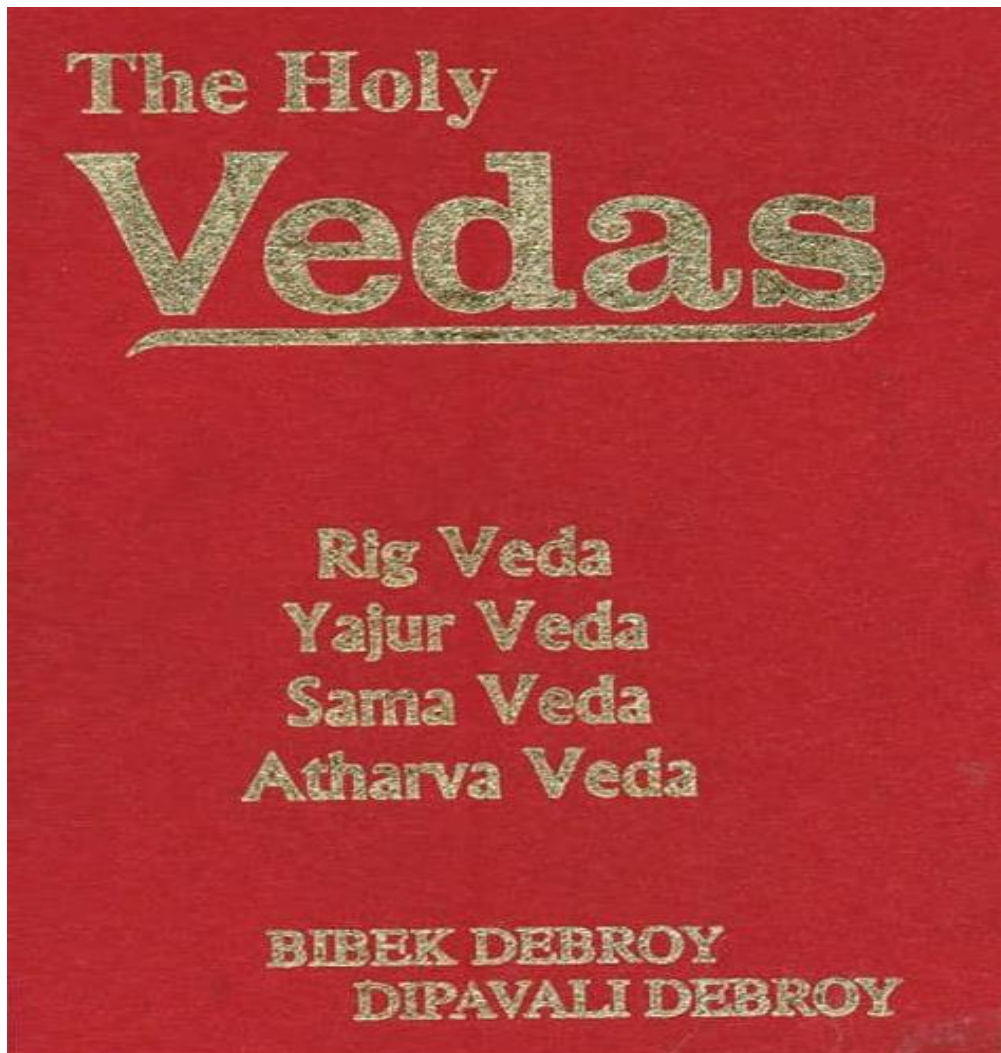


Picture12:

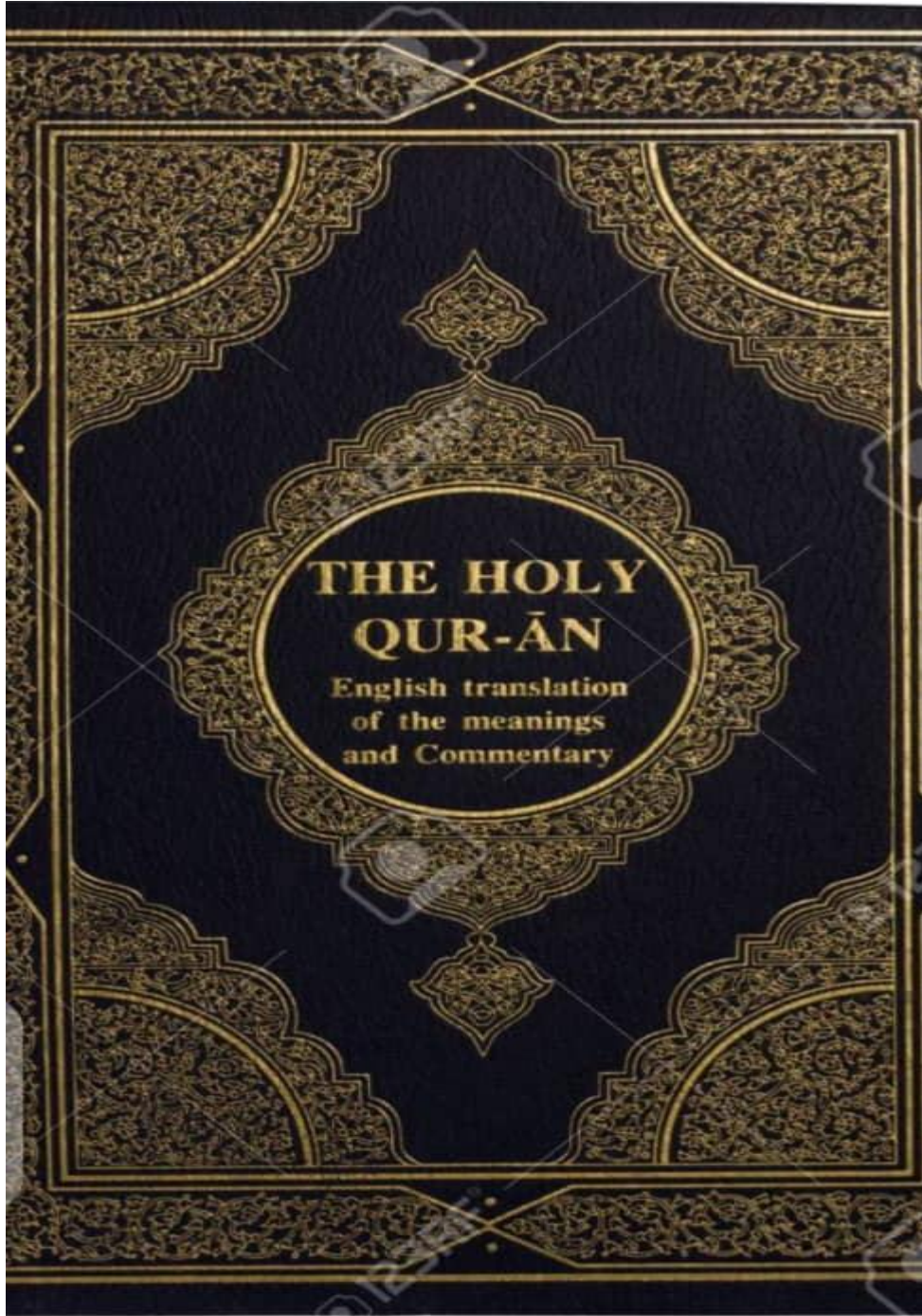


Pictures for question 7, (Holy Vedas, Holy Quran, and Holy Bible)

Picture 1



Picture 2:



Picture3:

