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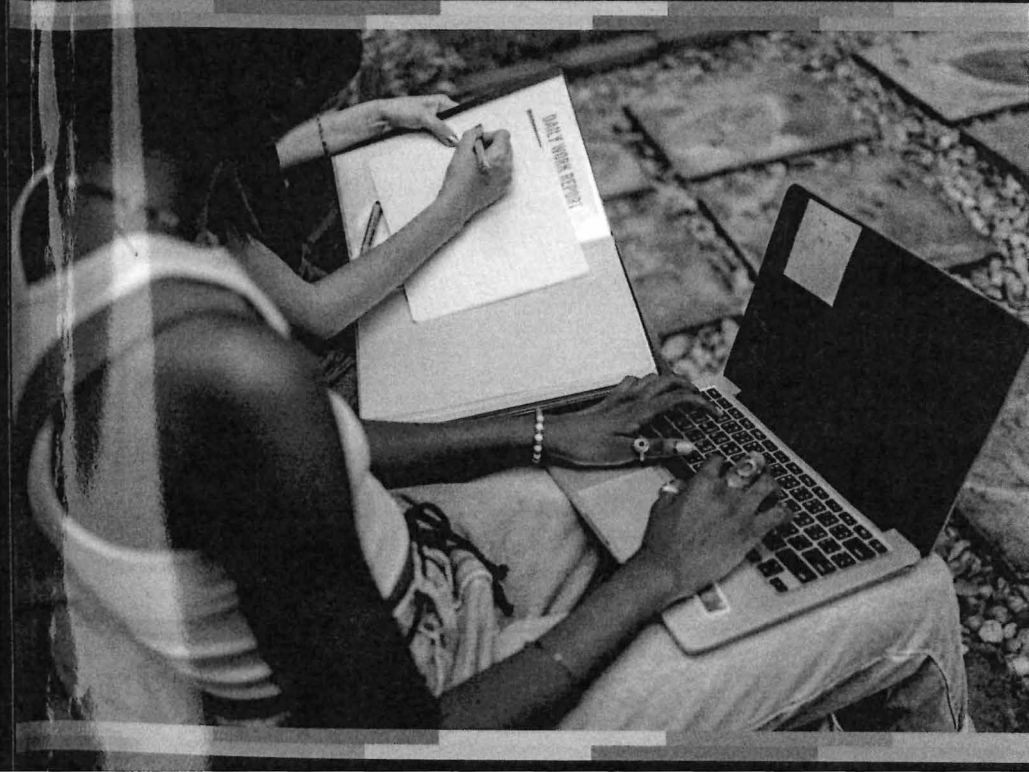
Connie Ssebbunga-Masembe is a professor of English Language
Education at Makerere University in Uganda. He holds a PhD in Applied
Linguistics (University of Liverpool, UK); a Master of Education in
Language Education (English Language Education and Literature in
English - TELL); and a Bachelor of Arts with Education (English
Language, Literature in English, Education) both of Makerere
University. He has previously served as the Dean of the School of
Education from 2002-2010 and the Head of the Department of
Language Education at the School of Education, Makerere University.
He has authored book chapters, co-authored textbooks, and published
extensively in refereed professional journals

Samuel Ndeda Siminyu is a lecturer in the Institute of Open, Distance
and eLearning in the College of Education and External Studies at
Makerere University in Uganda. He also doubles as the Managing
Editor for Makerere University Press. He holds a doctorate in Higher
Education from the University of Liverpool, UK. His research interests
are in the fields of African Oral Literature; Courseware Development;
Open, Distance, and eLearning; Open Educational Resources; and
Scholarly Publishing.

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CONTEMPORARY ISSUES IN EDUCATIONAL RESEARCH, POLICIES, AND PRACTICES IN THE GLOBAL SOUTH

Contemporary Issues in Educational Research, Policies, and Practices in the Global South

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Edited by:

Connie Ssebbunga-Masembe, PhD

Professor of English Language Education
Department of Humanities & Language Education
School of Education, College of Education and External Studies
Makerere University

&

Samuel Ndeda Siminyu, EdD

Lecturer, Institute of Open, Distance and eLearning
College of Education and External Studies
Makerere University

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About the Contributors

Editors

Connie Ssebbunga-Masembe is a professor of English Language Education at the Department of Humanities and Language Education, School of Education, College of Education and External Studies at Makerere University in Uganda. He holds a PhD in Applied Linguistics (University of Liverpool, UK); Master of Education in Language Education (English Language Education & Literature in English - TELL); and a Bachelor of Arts with Education (English Language, Literature in English, Education) both of Makerere University. He has previously served as the Dean of the School of Education, Makerere University from 2002-2010; Acting Director of the Institute of Psychology for three years; and the Head of the Department of Language Education at the School of Education. He has authored book chapters, co-authored curriculum textbooks for secondary and tertiary education, and published extensively in refereed professional journals. Contact: csmasembe@yahoo.com

Samuel Ndeda Siminyu is a lecturer in the Institute of Open, Distance and eLearning in the College of Education and External Studies at Makerere University in Uganda. He also doubles as the Managing Editor for Makerere University Press. He holds a doctorate in Higher Education from the University of Liverpool, UK. His research interests are in the fields of African Oral Literature; Courseware Development; Open, Distance, and eLearning; Open Educational Resources; and Scholarly Publishing. Contact: snsiminyu@cees.mak.ac.ug or snsiminyu@gmail.com .

Authors

Anna Nabuyaya Mukhongo is a Lecturer in the Faculty of Education, Eldoret University, Eldoret, Kenya.

Cheryl Brown, PhD, **is** an Associate Professor of e-Learning and co-Director of the eLearning Lab in the School of Educational Studies and Leadership at the University of Canterbury. Previously she worked in the Centre for Innovation in Learning and Teaching at the University of Cape Town. Her research interests centre around the role technological devices (for example, cell phones and tablets) play in students learning in a developing context and the development of students' digital

literacy practices. She has led research projects on digital education leadership, personal mobile devices in learning and teaching and developing e-learning professionals in Africa. Contact: Cheryl.brown@canterbury.ac.nz.

David Onen, PhD, is a Senior Lecturer at Makerere University in its College of Education and External Studies where he has taught for over 10 years. He holds a PhD in Educational Management; a Postgraduate Diploma in Education; a Master of Arts in Educational Management; and a Bachelor of Science - all of Makerere University. Dr Onen teaches courses in the fields of Educational Planning, Policy Studies, and Quantitative Research Methods in Education. He has published a book, book chapters, and several scholarly articles in internationally refereed journals. He is the Coordinator of Teaching, Examinations and Seminar Series in the East African School of Higher Education Studies and Development. His research interests are in the areas of Teacher Education, Higher Education Management and Leadership, and Educational Planning and Policy Issues. Contacts: donenotoo@cees.mak.ac.ug or donenotoo@yahoo.com or donenotoo@gmail.com.

Doris Kaije, PhD, is a teacher-trainer at Kyambogo University, Uganda. She is a National facilitator on Life skills Education for Kyambogo University, and Environmental Education, and Reproductive Health material development for Ministry of Gender and Labour. As a seasoned teacher-educator, she has worked on the versioning, training and as ambassador of Teacher Education for sub-Saharan Africa Open Education Resources (TESSA-OER) for Uganda since 2005. Doris' research interests are in Education, Ethics, Gender, Culture, and Religion.

Fred Edward K. Bakkabulindi, PhD, is a Professor of Research, Statistics, Measurement and Evaluation (RSME) at the East African School of Higher Education Studies and Development (EASHESD), College of Education and External Studies (CEES) of Makerere University. He has taught Positivist Research Methods and related disciplines at Makerere University; Uganda Management Institute (UMI); Makerere University Business School (MUBS); Uganda Institute of ICT (UICT); Uganda Martyrs University (UMU); Nkumba University; University of Kisubi (UniK); and Kampala International University (KIU). He also represented his College (CEES) on the Continuous Assessment Advisory Committee (CAAC) of the Uganda National Examinations Board (UNEB). He has published 55 journal articles, 10 book chapters, six chapters in conference proceedings and two monographs. He has attended 30 international conferences, and supervised to completion 66 Masters and five doctoral students. Contact: fekb@cees.mak.ac.ug.

Godfrey Mayende, PhD, graduated from the Faculty of Engineering and Science, University of Agder, Norway, researching Online Learning Groups for eLearning Systems. He has taught at the Institute of Open, Distance and eLearning at Makerere University, Uganda since 2001. He did his masters at the Norwegian University of Science and Technology, and his thesis focused on Supporting Discussion Groups Using Mobile Technologies in Distance Learning. He also trained in Policy and Planning of eLearning in Teacher Education in Uganda at the University of Sunshine Coast, Australia. He has a Postgraduate Diploma in Education (ICT) from the University of Cape Town, South Africa. His research interests include: Online Learning Groups, Instructional Design, Social Media for Teaching and Learning, Distance Learning, eLearning, and Collaborative Learning. Contact: mayende5@cees.mak.ac.ug.

Grace Milly Kibanja, PhD, is an Associate Professor of Psychology at Makerere University. She holds a PhD in Social Psychology; a Master of Science and an Honours degree in Psychology from Rhodes University, South Africa; and a Bachelor of Science degree from Makerere University. She is a Social Psychologist and a professional data analyst. Grace has published chapters in several international handbooks such as the *Handbook of Research on Promoting Higher-Order Skills and Global Competencies in Life and Work*, *Handbook of Ethnic Conflict*, *International Handbook of Peace and Reconciliation*, and the *International Handbook of War, Torture and Terrorism*. She is co-author of the famous book entitled *Escaping from Behavioural Poverty in Uganda: The Role of Culture and Social Capital*. Grace is a DAAD scholar since 2001. She is a member of the Makerere University Social Sciences Research and Ethics Committee (MAKSSREC). Her current research interests are in the areas of Cultural Values, Gender Dynamics, Conflict and Peace Building, Negotiations, and Political Behaviour. Contact: gkibanja@yahoo.co.uk

Jude T. Lubega, PhD, is a Professor of Information Technology with vast experience in ICT4D. He was ranked as the 58th person among the influencers and makers in the online education in Africa in 2018. He has won research funding to undertake ICT4D projects in areas of Tracking and Assessment in e-Learning, Content Authoring, Multimedia, Multi-Agent Systems, Data Warehousing, Knowledge Representation, ICT for Development (E-Governance, E-Health, E-Agriculture), Mobile Computing, ICT Strategic Planning and Management, Web-based Systems, and Mobile Learning. He has published widely in journals, books and conference proceedings. Contact: judlub@gmail.com

Julian N. Bbuye, PhD, is a seasoned open and distance learning facilitator and practitioner. She holds a PhD in Management of Higher Education Institutions (Distance Learning) and a Postgraduate Diploma in Distance Education of the Extension College, University of London. As an instructional designer, she has worked with One-Health Central and Eastern Africa (OHCEA) project, Institute of Bankers Uganda and Makerere University. As a researcher, she has been involved with a World Bank project that sought to establish the impact of Non-Governmental Organisations on adult learning in Uganda, and Commonwealth of Learning on the prevalence and impact of non-formal distance learning programmes in sub-Saharan Africa. As a Teacher Education in Sub-Saharan Africa (TESSA) fellow, she worked with the Open University of UK on the utilization of open educational resources (OER). Dr Bbuye currently works as a consultant in the Department of Distance Learning of Uganda Management Institute (UMI) where she guides the writing and review of distance learning modules that use emerging technologies. She has published extensively in her area of specialisation. Contact: jbbuye@gmail.com

Julius Omona, PhD, is an Associate Professor in the Department of Social Work and Social Administration, Makerere University. He obtained a bachelor's degree in Social Work and Social Administration from Makerere University; a master's degree in Development Studies (Public Policy and Management) from the Institute of Social Studies, The Netherlands, and a doctorate in Public Policy and Management from Victoria University, Wellington, New Zealand. He has extensively researched and published in the areas of Civil Society, Post-conflict, Disability, Education, and Vulnerability. He is a member of the International Society of Third Sector Research (ISTR). He is also the founder of an indigenous NGO – Anaka Foundation – that empowers communities in northern Uganda to overcome poverty and deprivation. Before joining the academia, he first worked in the traditional civil service, where he rose to the rank of Senior Assistant Secretary. Contact: omonaj@yahoo.com

Kathy Lynch, PhD, retired in 2013. Prior to retirement she was an Associate Professor in ICT Research and Development at the University of the Sunshine Coast, Australia, and previously a Senior Lecturer in Information Systems at Monash University, Australia. During her academic life she was often at the cutting edge in both research and application in the use of information technology to enhance business, education and culture. For a number of years, she was the Editor-in-Chief of the *Australian Journal of Information Systems*, and the *International Journal of Management, Information and Knowledge*. Kathy was also an application assessor for the highly competitive Australian Research Council fund and a number of similar organisations in South Africa and Finland. Dr Kathy's publication is extensive. Contact: kathy061@gmail.com.

Leonidah Nemigisha Musoke, PhD candidate, holds a Bachelor of Science, and a Postgraduate Diploma in Education from Makerere University; and a Masters in Physical Education from the Norwegian School of Sports Sciences, Idrettshøgskolen. She researched on Physical Education and Gender in Ugandan Primary Schools. She teaches at Namilyango College, and is a part-time lecturer in the Departments of Sport Science at Kyambogo University and at Makerere University. At Namilyango College, she represents the staff on the Board of Governors.

Lusike Lynete Mukhongo, PhD, is a Senior Lecturer in the Department of Communication Studies, Moi University. She holds a PhD in Communication Studies. She is passionate about the role of media in social and political change in Africa. Her research interests include: Social Media and Political Change; Media, Governance and Human Rights; and Gender and Armed Conflicts. She has won various awards such as the German Academic Exchange Service (DAAD); Coimbra Group Scholarship Programme for Young African Researchers; Moi University 5th URF Fund; and The British Academy International Partnership and Mobility (IPM) Grant. She is the Deputy Director, Students' and Academic Affairs, Moi University, Nairobi Campus. Contact: lusikem@mu.ac.ke.

Michael Muhumuza, PhD, teaches Dramaturgy, Stage-management, Scenography, Theatre Management, Theatre Marketing, and Uganda Theatre, at Makerere University. He is currently a Minister for Arts and Entertainment in the National Fellowship of Born-Again Pentecostal Churches in Uganda (NFBPC), Executive Director of Uganda Theatre Heritage (UTH), Founding and Managing Director of Momo Centre for Talent Development, Chair Academic Board for Uganda National Entrepreneurship Development Institute (UNEDI), Country Board Chairman for Cultural Legacy Outreach International (CLOI), and Board Chairman for Federation of Gospel Artists of Uganda (FOGAU). He has held various administrative and executive positions in different organisations. He has also directed, stage-managed and designed plays for different ages, forms, conventions and media and organised national and international festivals. Contact: mmike@chuss.mak.ac.ug.

Paul Birevu Muyinda, PhD, is an Associate Professor of Open, Distance and eLearning (ODeL) and Deputy Principal of the College of Education and External Studies, Makerere University. He is a former Dean, School of Distance and Lifelong Learning and former Head, Department of Open and Distance Learning. He researches, teaches, practices and publishes in ICT Integration in Teaching and Learning, ICT Impact Evaluation, e-/m-/Distance/Online/Blended Learning; OER; ICT4E, ICT4D and MOOCs. He founded the Mobile Research Supervision Initiative

(MRSI); authored the Mobile Learning Object Deployment and Utilisation Framework (MoLODUF), Mobile Learning System and over 70 scientific publications in ODeL. He has given numerous keynote addresses at international and local conferences and convened a number of workshops. Dr Muyinda has developed policies and strategies for e-learning integration. He participated in the 2017 Presidential Visitation Committee to Makerere University as Blended/Online Learning Expert. He has authored and implemented numerous research grants in technology enhanced learning. Dr Muyinda holds a PhD in e- & m-learning; MSc. Comp. Sc.; B. Stat; PGDE (ICT); numerous certificates in online/blended courseware development and facilitation, Making Teacher Education Relevant for the 21st Century, and Supporting Technology Enhanced Learning and Developing People and Enhancing Practice. Contact: mpbirevu@cees.mak.ac.ug

Robert Kuloba-Wabyanga, PhD, is a Senior Lecturer of Biblical Literature in Kyambogo University, Kampala, Uganda. He holds a PhD from Glasgow University, UK. He is a teacher and teacher trainer. His diverse research interests include Bible and Pedagogy, Bible and Cultural Hermeneutics, Postcolonial Bible Interpretation, and Bible and Human Sexuality. Contact: robert_kuloba@yahoo.com.

Twine Hannington Bananuka, PhD, is a Lecturer in the School of Distance and Lifelong Learning at Makerere University and a Postdoctoral Research Fellow with the Carnegie Corporation of New York. He holds a PhD in Adult and Community Education (University of KwaZulu-Natal, South Africa) and a Masters' degree in the same field from Florida A&M University, USA. He also holds a Postgraduate Diploma in Computer Science (Makerere University); a Bachelor of Arts with Education (Makerere University); and a Postgraduate Certificate in Participatory Monitoring and Evaluation (University of Victoria, Canada). His teaching and research interests encompass Participatory and Visual Research Methodologies, Adult Education and Socioeconomic Transformation, Community Development, University-Community Engagement, and the broad field of development. Contact: twineb@cees.mak.ac.ug.

Wilfred Lajul, PhD, is an Associate Professor of Philosophy in the Faculty of Education at Gulu University in Uganda. He holds a PhD in Philosophy from Universität of Urbaniana, Rome, Italy. His other publications include *African Philosophy: Critical Dimensions*, and *The Role of Man in the Dynamics of History: Reflections on Kant*. Contact: wodangom.lajul@gmail.com

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Foreword

In this Information Age, what distinguishes a research-led university from other educational institutions is its ability to generate and disseminate new knowledge using all available means and channels. While Makerere University's current global rankings speak clearly of the contribution of its staff and students to global research outputs, it is expected that research outputs channelled through various international publication outlets may tend to muffle our unique local voices in a global arena. What makes this effort unique, therefore, is that we voice our concerns with minimum interference from anyone else. We thus take pride in owning this process and its outcome, and hope that it will mark another point of departure for us and our partners in knowledge creation.

As the College of Education and External Studies in a premier African University, the onus is on us to share with the rest of the world the research efforts of our students and staff in fulfilment of the Makerere University vision: *To be the leading institution for academic excellence and innovations in Africa*. As constituent part of a research-led university, the College of Education and External Studies takes pride in externalising the goings-on within educational research here at Makerere University and beyond. Given the global essence of higher education, works done in collaboration with international partners feature prominently in this publication. We also provide a platform for colleagues from sister institutions in Uganda and the East African Region to air their views on researching our shared educational experience in the Global South. It is my sincere hope that your feedback on this effort will encourage us to turn this into a series of publications in the near future.

This book is a product of the efforts of many individuals and groups who worked tirelessly to realise this vision. Through partnerships and collaborations, we have maintained a pulse on the ongoing educational research in the Global South. I wish to acknowledge the support and partnership of the Government of Uganda, Makerere University and sister institutions, individuals and development partners who facilitated the various studies and activities that yielded the outcomes presented in this publication. I thank the authors for the diligence and persistence that enabled their works to see the light of day. I also thank the editorial team and Makerere University Press that stitched up the loose ends to make this work coherent and readable. I look forward to continuing to work with you on future publications.

I do hope that this publication adds to the already vibrant ongoing debate on educational policies and practices in the Global South and beyond. Beyond publications are new policies and practices that may emerge from the recommendations made herein. We look forward to extending the discussions further whenever and however you choose to share your emerging lessons with us. The ball is now in your court.

Prof. Fred Masagazi Masazi, PhD
Principal, College of Education & External Studies
Makerere University
Kampala, Uganda
April 2021

Acronyms and abbreviations

AELS	Arizona Early Learning Standards
CAGR	Compound Annual Growth Rate
CBPR	Community-Based Participatory Research
CBSE	Central Board for Secondary Education
CCE	Character and Citizenship Education
CD	Compact Disc
CDWs	Community Development Workers
CHWs	Community Health Workers
CPD	Continuous Professional Development
CRE	Christian Religious Education
CRPs	Community Resource Persons
ECDE	Early Childhood Development and Education
ECE	Early Childhood Education
ECEC	Early Childhood Education Curriculum
ECME	Early Childhood Moral Education
EDF	Emesco Development Foundation
EFA	Education for All
Epi	Info Epidemiological Information
FGDs	Focus Group Discussions
FMLAIFA	Framework for Mobile Learning Adoption and Implementation for Africa
GPRS	General Packet Radio Service
GSMC	Global System for Mobile Communication
ICT	Information and Communication Technology
IDP	Internally Displaced Person
IRE	Islamic Religious Education
KIE	Kenya Institute of Education
KLB	Kenya Literature Bureau
LMS	Learning Management Systems
LRA	Lord's Resistance Army
mCPD	Mobile Continuous Professional Development
MLCSP	m-learning Cost Sustainability Plan
MoES	Ministry of Education and Sports
NAADS	National Agricultural Advisory Services
NCDC	National Curriculum Development Centre

NCST	National Council for Science and Technology
NGO	Non-Governmental Organisation
NUSAF	Northern Uganda Social Action Fund
PAPE	Performing Arts and Physical Education
PE	Physical Education
PRDP	Peace, Recovery and Development Plan
PWPDs	Persons with Physical Disabilities
SBP	School Breakfast Programme
SMS	Short Message Service
TBAs	Traditional Birth Attendants
TCMPC	Total Cost for Mobile Phone Communication
TESSA	Teacher Education in sub-Saharan Africa
TESSA-OER	Teacher Education in sub-Saharan Africa-Open Educational Resources
TI	Transparency International
UACE	Uganda Advanced Certificate of Education
UCE	Uganda Certificate of Education
UNCRC	United Nations Convention on the Rights of the Child
UNEB	Uganda National Examinations Board
UNICEF	United Nations International Children's Fund
UPE	Universal Primary Education
URL	Uniform Resource Locator
USAID	US Agency for International Development
WFP	World Food Programme
Wi-Fi	Wireless Fidelity
WiMAX	Worldwide Interoperability for Microwave Access
WT	Western Theatre

Section One:

Transforming Learning: Responding to the Times

One consistent observation about schools around the world is that the education system itself learns very slowly. Although educators are dedicated to teaching students, they are reluctant to submit to the often-painful process of evaluation and learning. Therefore, new ideas are seldom subjected to thorough evaluation, nor are active decisions often made about their success or failure. Because of the need to expand education and improve school systems in developing countries, many informal experiments are currently underway.

~ Eric A. Hanushek (1995) ~

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Chapter 11

The teaching and learning of Religious Education in Ugandan Schools after fifty years: A critical analysis

~ Robert Wabyanga-Kuloba & Doris Kaije ~

Abstract

Religious Education (RE) is a value-oriented subject that has been part of the Ugandan curricula since independence. Its main purpose, as stated by the National Curriculum Development Centre (NCDC) is to promote the development of moral, ethical, and spiritual values. It is an academic discipline, which is geared to the development of an inquisitive and critical approach to fundamental questions of religion and human existence. However, the extent to which the aims and objective of RE have been achieved is a subject of contention. There is no lack of evidence of all sorts of moral, ethical, and spiritual anarchy in the Ugandan society, which calls for a scholarly investigation into the content, methodology, and evaluation techniques in the teaching and learning of RE in primary and secondary schools. The study is based on textual information, observations, and personal experiences and purposeful interactions with fellow RE teachers.

It is our opinion in this chapter that RE in Uganda's primary and secondary schools has been reduced to cognitive achievements without emphasis on the affective domain. The teaching and evaluation emphasise cognitive output rather than behavioural outcomes.

Keywords: *Religious Education, moral values, teaching/learning religion*

Introduction

The attainment of independence in 1962 also came with the Africanisation of the curriculum so as to prepare the population for the challenges in independent Uganda (Ssekamwa, 1997). In this era, RE was Africanised, making it different from the colonial and missionary curricula, which aimed at evangelisation. The Africanised curricula recommended the teaching of RE as a value-oriented subject. The main purpose of RE, as stated by the National Curriculum

Development Centre is to promote the development of moral, ethical, and spiritual values. It further motivates learners to develop an "enquiring and critical approach to the study of fundamental questions of religious practices, beliefs, morality, and interpretations, and to explore such issues within the context of a religious tradition or traditions as well as apply the knowledge so acquired to the contemporary society in which the learner operates," and "equipping learners with a sense of self-discipline and integrity" (NCDC, 2008). The NCDC goal seems to rightly merge the higher cognitive levels of learning— application and synthesis to influence attitudes and value development. In essence, NCDC appeals to nurture both higher cognitive and affective domains, which makes RE an appropriate subject in the curriculum.

Besides being compulsory at primary level, RE has attracted high numbers of students at Ordinary and Advanced secondary school levels. It is one of the most popular subjects taught and examined in Ugandan school systems. In fact, it is grouped by the Uganda National Examinations Board (UNEB) as among the top 10 large entry subjects in the country. This chapter investigates this question: If RE is appropriate as a subject in the curriculum, why has it failed to achieve the desired outcomes?

The Methodology

In the writing of this chapter, the authors employed descriptive and analytical methods, interrogating the methodologies and evaluation approaches in RE at both primary and secondary school levels, using the aims and objectives as the baseline.

The authors used the information obtained from textual resources like the curricula for primary and secondary school levels. This chapter arose from the authors' personal experiences, observations, and peer interactions with fellow teachers and teacher trainers of RE in Uganda. The chapter offers workable suggestions for the improvement of evaluation system for RE to be a meaningful subject in the curriculum.

Objectives of the study

The study is aimed at evaluating the relevance of Religious Education in the Uganda curricula.

Theoretical framework

The views raised in this chapter are anchored on Bloom's taxonomy of domains (Sosniak, 1994). In Bloom's theory of Education, he caters for three domains: cognitive, affective, and psychomotor. RE, as a value-oriented subject is hinged on cognitive and affective domains. However, in the contemporary Uganda, the

teaching and learning of RE has yielded more on cognitive output than affective, hence leaving out the desired attitudinal and behavioural goals.

The teaching and learning of RE in Uganda

As stated above, RE is a very popular subject in the Uganda curriculum. At the time of writing this chapter, the Ministry of Education and Sports (MoES) was planning to include RE among the eight compulsory subjects in secondary schools' new curriculum (Kajoba, 2015). Statistically, RE has been a cherished subject by many students especially in secondary schools. This is attested by the high number of examinations candidature registered for the subject at the Uganda National Examination Board (UNEB). Information about yearly candidature for the subject is available at the UNEB offices in Kampala, Uganda. But for purposes of illustration, the study shall tabulate information from two years, i.e. 2008 and 2009:

Table 11.1: RE candidature at Uganda Certificate of Education (UCE)

Year	Total No. of UCE Candidates	No. of RE candidates	Percentage
2008	201,750	195,220	96.7%
2009	218,056	211,018	96.7%

Table 11.2: RE candidature at Uganda Advanced Certificate of Education (UACE)

Year	Total No. of UACE Candidates	No. of RE candidates	Percentage
2008	89,921	37,383	41.5%
2009	98,217	43,562	44.3%

This information clearly indicates that at both Ordinary (O) and Advanced (A) levels, there is a high number of candidates who register for the subject and sit for the examinations. It is also worth noting that, RE is highly passed at both levels. For instance, in 2008, out of the 195,220 candidates who registered for the Christian Religious Education (CRE), 92.6% passed, while in 2009, out of the 211,018 registered candidates for CRE, 93% passed.[4]

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[4] It has not been possible, at the time of writing this chapter to establish the figure for the Islamic Religious Education for "O" Level.

However, notwithstanding the over fifty years of existence of RE in the national curriculum, and the high levels of passing, there is limited evidence of desirable attitudinal changes among RE products. The Ugandan society today is riddled with all sorts of socioeconomic maladies. With the escalating trends of undesirable behaviours, the government of Uganda, with limited success has resorted to legislations, some of which are controversial, in a bid to protect societal values.[5]

Religious Education in Uganda is recommended by major policy documents like the Castle commission report of 1963 and the Kajubi Report (np). The Castle report was mainly concerned with quality education that maintained moral and religious values which were perceived to be threatened (Gulliver, 1969). It was designed to prepare learners "for the real world" and to promote "the development of moral, ethical, and spiritual values" (NCDC, 2008, p. vi). In recent histories, many countries are faced with the challenge of wrong values and attitudes, which have resulted in many researches, recommendations, and policy reports talking about the question of values in a rapidly changing world. In the United Kingdom, the Spiritual, Moral, Social, and Cultural (SMSC) programme has been evaluated. Key educationists under their umbrella body called RSA Investigate-Ed have identified loopholes in the UK Education Curriculum in relation to the changing European context. In their report, new ideas and recommendations that emphasise spiritual and human values were made (Amelia, 2014). In India, the Central Board for Secondary Education (CBSE) introduced into the national curriculum what is called the Values based Education, purposely to address the degeneration of values, effect of global changes on youths and children, dysfunctional families, crime and violence, among other odds in society (Sushma, 2005). In Singapore, the government viewed values as the most critical part of education. The Ministry of Education came up with the Character and Citizenship Education (CCE) at both primary and secondary level curricula. In these innovations, the core objective is to inculcate values and build competencies that would enable students to be good individuals and useful citizens (MoE Singapore, 2014). Accordingly, the CCE shifted the curriculum focus from programmes to a common purpose, which aligns Key Stage Outcomes with Desired Education outcomes (MoE Singapore, 2014).

Uganda, as part of the global community is faced with many value-oriented challenges. The aims and objectives of teaching RE in Uganda are well laid in

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[5] Cases in point are the anticorruption act 2009, Antigay legislations 2014, public order management legislations 2014 and many other laws as enshrined in the national constitution.

the primary and secondary schools curricula. However, the underlying principle is values and character formation in relation to the teachings of major religious groups in the region. The wrong attitudes and behaviour across a section of Ugandans are manifested in many forms, which we cannot exhaustively list in this chapter. But perhaps, Mahatma Gandi's theory of seven sins may be representative enough in painting the gruesome picture of rotten morals in Uganda: wealth without work, pleasure without conscience, knowledge without character, commerce (business) without morality (ethics), science without humanity, religion without sacrifice, and politics without principles (Covey, 1992).

From the review of the curricula, the Primary school level syllabi reviewed were the Christian Religious Education (CRE) for Primary Four and Islamic Religious Education (IRE) for Primary Four; and CRE for Primary Six and IRE for Primary Six. At this primary school level, each RE syllabus has elaborate subject content (laid and sequenced as topics or sub-topics that are to be covered at different school terms in an academic year) with clear and appropriate methodological approaches for each class level. The life-skills and values are also spelt out at the end of each topic. The common life-skills and values mentioned include: love, respect, sharing, care, responsibility, obedience, peer resistance, self-awareness, patience, abstinence, among others. The syllabus also outlines the assessment activities at the end of each topic.

At the secondary school level, both Ordinary Level ("O" Level) and Advanced Level ("A" Level), the RE syllabi was reviewed. Each level has two alternate syllabi as CRE and IRE, and learners choose to study either CRE or IRE throughout the school level. The shared purpose of the "O" Level RE syllabus is to promote the development of moral, ethical, and spiritual values like respect, patience, honesty, responsibility, tolerance, joy in life, co-operation, appreciation, sharing, endurance, perseverance, care for other people, and respect for other living things. The "A" Level RE syllabus is similar in structure to the "O" Level syllabus. Both CRE and IRE subjects content is taught at "A" Level. Topics and subtopics are scoped and sequenced coherently with well-articulated methodologies, expected values and life-skills, and learning outcomes.

In this review, it was observed that, in all RE syllabi, the subject contents, aims and objectives, methodologies for teaching and expected outcomes as values and life skills are all appropriate and realistic. What was further observed in these reviews was that, the curricula have limited provisions for attitudinal and character formation. The assessment tools provided simply assess cognitive output and don't foster character and attitudinal formation. They barely prepare learners to reflect upon the study materials in their individual and social life

contexts. The assessment approaches are examination-centred and yield very little to moral, ethical, and spiritual development of the learners. For example: In Primary Four syllabus for CRE, under the theme Christian with the saviour, and the topic Jesus our example in service, the national curriculum states assessment activities under this topic as creative writing, writing letters to people who serve, and participating in community activities (NCDC, 2008, pp. 4, 17). It does not offer opportunity for personal reflections on the theme and concept of service, and does not stimulate learners' input as individuals in real life situation or their imaginations on how well they can emulate the good example of Jesus in their personal life in serving other people.

The Primary Six CRE syllabus, whose theme is "Christians on the way," can be another example. It outlines ten topics that are to be covered in a year. Its major aim is to equip learners with Christian knowledge, values, and attitudes. The syllabus, however, provides general assessment guideline as "continuous assessment" and "end of term and end of year assessments," without suggestions for meaningful reflexive engagement of learners with the study materials. For purposes of illustration, topic 1 in this syllabus is "God created me", with a number of subtopics like "understanding and appreciating myself as a unique person," and "how to relate with others with consideration and respect." With the challenges of globalisation and westernisation, and plurality in context, learners should appreciate themselves as unique and that the creator made them purposefully unique. Engaging them in reflexive exercise in this respect can lead to effective learning outcomes as self-confidence, tolerance and development of appropriate behaviours.

In topic 2: evil and suffering, the suggested evaluation competence requires learners to assess situations away from them. It would be meaningful for a learner to assess how his or her individual irresponsibility caused a particular suffering, than creating a picture that he or she is free from contributing to suffering. Some of the subtopics of topic six (how to behave on the way) are: "taking care of God's creation" and "selfishness and its results." In relation to these subtopics, learners can meaningfully acquire the desired values and attitudes through self-assessment in relation with the content.

The secondary school syllabi also have plenty of assessment shortfalls related to values and attitudes. Taking the example of topic 7 (Epistles of James), subtopic 6 (evils in James' letter) of the "A" Level syllabus, the stated assessment techniques is that a teacher should give an assignment on what James teaches about evil. The problem with this technique is that it calls for cognitive responses from the learners in relation to what they have learnt from James' epistle. It would be meaningful if the syllabus recommended an assessment technique that

would enable a learner to evaluate him/herself and the society in relation to the content.

Some teachers that we interacted with at primary school levels intimated that in some schools, the teaching of RE is not given prime time and emphasis, because it is examined under general social studies, and it contributes to less than 20% of the examined questions set by the Uganda National Examinations Board. Precisely, out of the 55 questions set in a Social Studies Examination paper, RE has only 10 questions. That, most teachers would prefer to concentrate on general social studies and less on RE to widen the scope of examination areas. Core subject areas in primary are: Social Studies, Language, Mathematics and Science. In the school timetable, RE is allocated only three periods compared to other subjects such as English which has six periods.

Our individual observations as teacher trainers and supervisors teaching especially at secondary school levels has revealed that, whereas the national syllabi stipulate a variety of effective teaching methodologies, there is a problem with the implementers – the teachers. Driven by the need for academic excellence, usually determined at the end of a school level like "O" Level and "A" Level and the points-oriented examinations culture, teachers indoctrinate learners with study materials for purposes of making points and grades. Teachers give bulleted points and summarised notes, which learners are forced to cram for purposes of passing exams. There are no references to case studies, life situations, and experiences. In some cases, the teaching is done in form of answer and question approach, where learners are drilled on how to answer UNEB questions.

This situation is worsened by the liberalisation of education that has turned education intuitions into money generating entities than education. In this case, the higher the pass-rate of candidates, the greater the institution becomes in terms of enrolment hence more money. Teachers in such schools are evaluated according to those pass rates. This transforms teaching into teaching for examination purposes than teaching for life skills. Teachers endeavour to complete the syllabus within the shortest time possible in order to leave enough time to drill learners for UNEB examinations. This tendency leaves the teacher with only the lecture method with minimum or no learner participatory methodologies in the teaching and learning process. Both teachers and students have adopted what we can call the "pamphlet syndrome" with summarised notes and ready-made answers to UNEB questions. The learner at the end of the school level has not synthesised the content to develop the responsible character and the appropriate values and attitudes.

As can be observed above, it is not farfetched to surmise that the pedagogical products of this system are people with knowledge but without the

desired values and attitudes. A lot is left to the teacher's discretion in the teaching process, and often the study materials are read to the learners for note-taking and the evaluation of self is not given emphasis. Some of the methodologies in lower primary may provide the knowledge, but not life skills. For example, if learners are asked to role-play the suffering of Job according to the Bible, they will conceptualise suffering as sickness and loss of properties, yet in real life suffering occurs in various forms.

The assessment competences do not focus on the learner as an individual. Learner's self-evaluation both in the curricula and classroom teaching is left out. Often students are prepared to change others but not change themselves, creating what we may call the 'let them' concept. Let us take an example from an "A" Level CRE syllabus, topic 8, and sub-topic 1 of Christian Approach to Social and Ethical Issues. In the curriculum, it is recommended that teachers assess the learners on how human rights have been abused in Uganda. This form of assessment does not involve a learner as a Ugandan in relation to his role in or against human rights abuse. It would be meaningful if assessment engages the learner to examine him/herself in contributing to human rights abuse or protection of human rights in his society. Today, it seems normative among many Ugandans to assume that human rights are abused by those in political authority but not individual people themselves.

There are mainly two problems observed that are inimical to the realisation of the desired values and attitudes: The evaluation and the methodologies of teaching. As intimated above, the evaluation techniques used do not foster the development of learner's attitudes. Much of the learning that takes place is what scholars have termed as learning about religion but not learning from religion. Learning about religion and learning from religion are ideas invented by Michael Grimmitt (1987). Accordingly, learning about religion refers "to what the pupils learn about the beliefs, teachings, and practices of the great religious traditions of the world." It also refers "to what pupils learn about the nature and demands of ultimate questions, about the nature of a 'faith' response to ultimate questions, about the normative views of the human condition, and what it means to be human as expressed in and through traditional belief systems or stances for living of a naturalistic kind;" while learning from religion refers "to what pupils learn from their studies in religion about themselves – about discerning ultimate questions and 'signals of transcendence' in their own experience and considering how they might respond to them."

Miedema (2008), in his analysis of Osmer and Schweitzer's works, situates a school as a "transformative resource for both the public and the private sphere;" a resource for the production of social, cultural, and value patterns. To him, the pedagogical aim of communicative competence anticipates those "situations in which the person being educated will be able to act communicatively." Miedema (Ibid.) argues that, "fostering a religious attitude in students during their religious education, can free students from a fixation on patterns of mere conventional ritual behaviour, dogmatic belief propositions," but instead "prepare students for combating the corrosive effects of the global marketplace, media, and transportation, all of which have a disruptive effect on forms of local and global communities." He further contends that the basic and best aim for schools is the development of "the whole person of the student." In this regard, religious education provided "should not exclusively be conceptualised in knowledge-based or cognitive terms" but should "offer the optimal conditions for active and dynamic personal identity formation," which can be "supported by encouragement of critical-evaluative attitude on the part of the students".

Brooks and Fancourt (2012) argue that, assessment in religious education may not be unique, but one which may use the generic stock to grow a more subject-specific sub-species of evaluation. Fancourt (2010) states that self-assessment in religious education should take a specific form if justice is to be done to the subject's aims "in terms of the values and attitudes that underpinned it." In this case, Fancourt invented what he called reflexive self-assessment which involves a more holistic, nuanced assessment process, in which learners assess wider attitudes and values that underpin their learning in religious education, than merely yielding to the pressures to deliver narrower, measurable outcomes.

In our recommendations, we have to re-echo Watson and Thompson's (2014) ideas that RE content should be in line with current needs and interests, and therefore, have a degree of flexibility in building. That whereas teachers must conform to the target-setting required of them by the governing bodies in Education, they must be aware of the inadequacy of all such formulations: the heart of RE is not being able to recite rubric knowledge of a particular religion like the five pillars of Islam, but actually to catch a glimpse of what it really means to believe in the teachings of a religion. We add that the teaching of RE is not for passing examinations nor to learn what religion teaches, but to avail an opportunity to the learners to contextualise and synthesise the content in their life situations. Watson and Thompson (2014) theorise that effective teaching of RE depends first and foremost on the teacher. That RE is for teachers as much as for pupils, and the theory of RE is for pupils as well as for teachers. This means that the teacher takes a centre stage in reflexive assessment and inspires the learners to reflect as well. The teacher as an active party in his community – the school inclusive – should communicate what he/she teaches. It is our personal conviction that the learners should be aided to become reflective in the classroom environment so that later on they can act communicatively to the community.

It further argues that the major task for RE is to help pupils to be forward-looking in their thinking. It is not for teachers to tell pupils what to believe or value, but to equip them in such a way that they can enter into the debate and develop a sound and perceptive world-view for themselves (Watson & Thompson, 2014). This translates in our context that the teachers need to understand the content and use methods that would make learners interpret the content in their contexts in order to acquire values which they would use in a debate and develop a sound and perceptive world-view for themselves.

According to the UK Education and Training inspectorate report (2000) on the evaluation of RE, it would contribute to the effective development of pupils when, among other issues, "there is evidence in lessons of Religious values such as compassion, forgiveness, honesty, justice and responsibility;" "the teachers teach in ways which are challenging; motivating and relevant to the age; have the ability and aptitude of the pupils; the teaching enables the pupils to develop their own personal faith and ideas, and prepares them to effectively meet the pressures of modern society. That effective teaching approach is when, among other issues, the teachers present topics and Biblical materials in a meaningful way which helps the pupils to see the relevance of RE to their lives; there is an appropriate use of teaching approaches which may include whole class, group, paired, and individual work, with provision for the development of independent learning; the teachers may use drama, story-telling, poetry, art or music to allow for different learning styles and abilities;" "the management of the discussion in class provides the pupils with good opportunities to articulate, clarify, and extend their knowledge, understanding and evaluating religious and moral issues;" and the "understanding of religious concepts and themes which recur throughout the RE programme, is extended and developed according to age, ability, and aptitude of the pupils." It is further stated that Evaluation of teaching and learning in RE is good when those who teach RE, among other things, review and evaluate the provision of RE, and the content of the RE programme at regular intervals to assess its effectiveness in realising the aims and objectives of the RE programme; and evaluate systematically the quality of their own teaching (NCDC, 2000).

Conclusion

The inclusion of RE in the national curricula is profoundly anchored on the fundamental principles of creating a socio-cultured healthy minded African; an African who upholds the social, moral, and ethical imperatives of the African post-colonial context. The subject contents are designed to meet this purpose, and if well implemented, the desired behavioural and attitudinal goals are achievable. It is unfortunate that in the implementation, the methodologies used in the teaching and evaluation have nurtured the cognitive outputs at the expense of the affective domains. It is highly hoped that, the ideas discussed in this chapter will enhance further research and creativity in the teaching and evaluation process if RE is to be meaningful and relevant in the national syllabi. Reflexive evaluation has been discussed as a way of making RE learners develop proper attitudes and dispositions vis-à-vis the moral and ethical erosion and corruption in society.

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Chapter 12

Early Childhood Moral Education in Pre-Colonial Africa in Relation to Modern Africa: A Case Study of Acholi and Ganda in Uganda

~ Wilfred Lajul ~

Abstract

Moral education is founded on and nurtured during the earlier years in the life of a child. However, these earlier years in the life of children in modern Uganda and most countries south of the Sahara are not regulated by proper policies and good practices that foster sound moral education (Ejuu, 2012). While in pre-colonial Africa a child was born and educated within the confines of the nuclei or extended family, the dynamics of child education in modern Africa have changed. With the introduction of day care, pre-primary schooling, and primary school education, a child in modern Africa spends more time in these formal environments than with the parents. This has created a crisis in the moral upbringing of children during the earliest stages of a child's development (van der Walt, 2003) since moral education or socialisation in this formal system is not directly regulated by the state. The problem is that while early childhood education (ECE) curricula in modern Uganda has no clearly stipulated moral content (Ejuu, 2012), parental intervention that would fill in the moral gap is increasingly diminishing. This chapter analyses the impact of this gap in the moral education of children in modern Uganda, comparing it with the situation in pre-colonial Uganda where the role of parents, the family, and cultural community in early childhood education was more pronounced. Using analytical approach and citing some modules of ECE from the Acholi of northern Uganda and the Ganda society from central Uganda, the chapter digs deeper into the theories and practices in ECE in pre-colonial Uganda and modern Uganda, underlining factors influencing moral education. The study found out that a well-grounded ECMEal curriculum must be regulated by the state; parents must find time to interact with their children; and the contents of the media to which children are exposed at very early stages must contain positive educational messages.

Keywords: *Acholi, early childhood education, Ganda, modern Africa, moral education, pre-colonial Africa, Uganda*