A CRITICAL EVALUATION OF THE RELIGIOUS EDUCATION CURRICULUM FOR SECONDARY SCHOOL STUDENTS IN UGANDA

DISSERTATION

Presented to the Graduate Council of the

University of North Texas in Partial

Fulfillment of the Requirements

For the Degree of

DOCTOR OF PHILOSOPHY

By

Reuben Musiime, B.A., B.S., M.A.

Denton, Texas

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This study documents a critical evaluation of the religious education curriculum used in Uganda's secondary schools. The study focused on goals and objectives, methods, content, and public perception of religious education instruction. The evaluation was based on a qualitative investigation that employed three methods to collect data: document analysis, classroom observation, and interviews. The investigation was guided by a series of research questions that included the following: What are the overall goals and objectives of religious education instruction? What are the attitudes from the community regarding religious education? What are the roles of religious leaders during implementation of this curriculum? How does the curriculum prepare students for the pluralistic nature of the society? What qualifications and training do the teachers have? What are the politics involved in curriculum implementation? What is the philosophy of religious education instruction as defined by policy makers and how is it implemented? Participants were selected by using a theoretical sampling method. They included students, teachers, religious leaders, headmasters, and education officials.

Evaluation was based on Stufflebeam's 1983 model of context, input, process, and product (CIPP). This model evaluates a program to determine improvement. The results

indicate that Uganda's religious education curriculum is in need of improvement so that it can contend with the difficulties facing the country's social and spiritual dynamics.

The religious education course syllabi do not provide a uniform approach to foster national unity. The contents do not fully address the contemporary needs of the younger generation. Practical issues of morality, spirituality, and ethics would be most appropriate and meaningful to the students in Uganda's school.

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May God bless each and everyone who contributed to make this study a success.

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CHAPTER I

INTRODUCTION

The Background

During the colonial period France, Portugal, and Britain established more colonies in Africa than any other country and, as a result, Roman Catholicism and Protestantism emerged as the predominant religions throughout the continent. The strong bond between colonialists and missionaries fused religion with education and politics. Most of the national leaders were educated by missionaries through mission schools. These schools started as church schools because the formal education taught by missionaries offered a guarantee for professional success and economic development. After independence, most public schools in Africa were encouraged to maintain the teaching of religious education courses because graduates would become civic leaders or politicians, teachers or church leaders who would encourage it with sentiment and vested interest. The strong and cordial relationship between the colonial government and the church was such that the African nationals could not see the difference between a missionary and a colonial settler (Hansen, 1984). The integration of politics, religion, and education laid a foundation that made religion part of the educational system to such a degree that, in Hansen's words, "You are not educated unless you practice religion" (p. 63).

The earliest schools established by missionaries taught the Bible first, followed by reading, writing, and simple arithmetic. Commenting on this curriculum, Richard Gray

(1983), in Christianity and Colonialism, stated that many missionaries even insisted that the acquisition of literacy was a prerequisite for baptism. Education was wrapped in a Christianity package to such an extent that still today the word Okushoma in most of Uganda's dialects means both going to church or going to school to learn. In reality, the educated ones would attend church services on Sunday and school during weekdays.

Uganda's education system experienced a paradigm shift after the country gained independence from Britain in 1962. The colonial curriculum, intended to benefit only a minority of the population, was narrow in scope. During the colonial era, the sons of local chiefs and the sons of clergy were the only students who attended mission schools. By contrast, the post-independence educational paradigm reflected a curriculum aimed at producing skilled experts who could greatly enhance education, economic production, and the infrastructure.

Strategies such as an emphasis on the teaching of writing, reading, and arithmetic in primary schools have been developed to achieve these goals. In addition, basic knowledge about the social environment receives special emphasis through the study of subjects such as science, history, geography, music, and religious education. The curriculum for the secondary level has been designed to strike a balance between academic, vocational, and cultural components because schools have differing degrees of facility, equipment, and personnel (teachers together with administrators) (Eriaku, 1983).

Today in Uganda the religious legacy is implemented in a curriculum that exposes students to knowledge about all religions and their concomitant effects on society and culture. Through the religious education curriculum, students learn about social tensions,

superstitions, ethics, fears, and prejudice and about how they relate to national unity. Addressing students at a teachers' college, the district education officer of the Entebbe district commented that religion will never be divorced from Uganda's education system because of the profound impact it has had on the social, economic, and academic system (Mukasa, 1994).

The secondary level curriculum emphasizes a broad and liberal education by creating opportunities for students to experience, acquire skills, and develop positive attitudes toward a wide range of activities and disciplines, with special emphasis on science and art courses. By the end of their high school years, students must demonstrate a high degree of knowledge and skills and a heightened sensitivity toward cultural norms. To this end, religious education constitutes one part of the core curriculum in all of Uganda's public schools. The religious education curriculum is designed to promote outcomes of learning that foster cultural awareness and respect for others. One public school teacher commented about the religious education curriculum: "I have never seen a curriculum so firm and yet educative in prompting students to understand, appreciate, interact with and accept responsibility for maintaining the religious clause of our country's constitution" (Heyneman, 1983, p. 107). A review of the relevance of the religious education curriculum to the educational needs of the country seems appropriate at this time because of demographic and cultural shifts spawned by recent economic, social, and political developments. Continued national development and an influx of many immigrants suggest a need for an evaluation of religious education instruction to determine whether it is sensitive to the emerging cultural paradigms. Presently, the major religious groups in

Uganda include Islam (8%), Christianity (83.4%), Bahai (2.7%), and traditional religion-animists (5.9%) (Johnstone, 1993). Most of Uganda's approximately 18 million people (1990 census) profess affiliation with one of these groups. Atheists and agnostics have not been identified, according to the latest survey of religions in Uganda by Johnstone (1993). The census includes naturalized immigrants whose cultures and religious beliefs capture the attention of the policy makers.

Educational Policies in Uganda and the Significance of the Study

Many countries in Africa officially sanction the practice of religion. Official recognition of the importance of common religious values has been implemented through religious education courses that are formally taught in public schools by religious education teachers. The teacher education departments at Makerere University in Kampala, Uganda, and national teachers' colleges offer majors in religious education instruction.

Even though religious education has found a niche in most of the African countries, its supervision and general implementation merit scholarly and professional attention. Policy makers, ill-informed about what constitutes religious education instruction, present a serious concern because their actions may result in poor planning and lack of adequate support services. Because religion affects the entire population, all religious groups should be involved in the planning and implementation process (Hassan, 1975).

The Uganda government sanctions the teaching of religious education, without exception, in all schools. This policy is based on the fact that the country's population is composed of a variety of backgrounds and cultures. The promotion of a common religious curriculum constitutes a vital national interest due to its role in the inculcation of moral values and character in young school-age children. Odaet (1990) defended the inclusion of religion in the curriculum noting the following:

> A curriculum which ignores religion would itself have serious religious implications. It would seem to proclaim that religion has not been as real in men's lives as health, politics or economics. By omission, it would appear to deny that religion has been and is important in man's history--a denial of the obvious. In day by day practice, the topic cannot be avoided. As an integral part of man's culture, religion must be included in the educational system. (p. 72)

Uganda's education policies fully recognize the pluralistic nature of the society. In particular, the policies establish that public education should reflect ethnic, racial, physical, social, and religious differences (Odaet, 1990). The basic objective of schooling is to provide a sufficient work force of the type and quality necessary to meet the requirements of a rapidly expanding economy, education, and the entire national infrastructure (Kiwanuka, 1992). In addition, education is intended to promote common citizenship attitudes and work force skills and to provide common experiences, common opportunities, and common reform strategies. The Permanent Secretary in the Ministry of Education, while addressing headmasters remarked:

> Our task in public education is to teach about our differences within the framework of our common compact. In this way, we prepare citizens for living and working together in a multiethnic environment and we help to ensure that Uganda's diversity remains a source of national strength. (Twine, 1990, p. 12)

Post-independence policies and goals of education in Uganda have focused on unity and national development, and thus, the role and contribution of religious education as a common unifying factor merit exploration.

Purpose of the Study

In this study, the researcher has critically evaluated the religious education curriculum for secondary school students in Uganda in order to determine whether the intended goals and objectives have been achieved. The evaluation also examined the support that religious education receives from the government and the entire multi-religious population. The study has attempted to expand the existing knowledge about the role of state-sponsored religious education in developing countries, especially in the Sub-Saharan Africa. Additionally, the research project has sought to generate useful information about the role of state-sponsored religious education in the creation of national attitudes and values regarding tolerance for religious and ethnic diversity. The investigation offers the possibility of new insights that would enhance the present knowledge base related to models of curriculum evaluation, particularly as they apply to the religious education curriculum.

The policy makers in the Ugandan government are to be supplied with results of this investigation so that they might plan effectively for religious education implementation. Religious instruction has recently been criticized because it has diverged from its original goals. The instruction has degenerated into a routine drilling exercise to prepare students for Ordinary Level examinations (Ministry of Education, 1992a).

Necessary reforms that would make religious education more attractive and meaningful to students and teachers constitute a priority if religious education is to play a role in national modernization and development. The Ministry of Education appears more than willing to work with the various religious communities, but there exists no organized voice that represents the diverse groups. A lobbying strategy based on the findings of this study could mobilize the civic community to take an active role in religious education implementation. The results from this investigation should assist religious leaders from the various religious groups to plan strategies for voicing their concerns about religious education to officials of the Ministry of Education and the National Curriculum Development Center. Finally, the results from this investigation might provide clear-cut suggestions to Uganda's policy makers so as to articulate properly the effects of demographic trends with religious education instruction in schools.

Research Questions

This investigation sought to answer the major queries listed below.

1. What are the overall goals and objectives of the religious education curriculum of Uganda?

2. What are the prevailing attitudes and expectations of the community regarding religious education and what role does each religious community and its leaders play in the development and implementation of religious education curriculum?

3. How does the curriculum prepare students for the pluralistic beliefs and practices experienced in national population?

4. What are the qualifications, training, and religious backgrounds of religious education teachers?

5. What percentage of the Ministry of Education budget is spent on religious education in terms of materials, staff training, staff development, and implementation?

6. What are the politics and policies that constrain the implementation of the religious education curriculum?

7. What is the philosophy of religious education instruction as defined by policy makers and how is it implemented by teachers?

The investigation employed a qualitative methodological approach. Data were collected through document analysis, observation of actual classroom settings in selected rural and urban secondary schools, and interviews with parents, officials from the Ministry of Education, headmasters, students, school teachers, and religious leaders from the major religious groups. Participants in the study represented the three main ethnic groups, Bantu, Nilotes, and Nile Hamites, and the two principal religious groups of Christianity and Islam.

The evaluation model adapted for this study is the CIPP (context, input, process, and product) model developed by Stufflebeam (Madaus, Scriven, & Stufflebeam, 1983). These four evaluation categories provided the framework through which data were collected. Evaluation results based on the CIPP model establish the framework for program improvement. The model examined the components that relate to religious education curriculum, and the data collected provided the framework on which future suggestions for improvement would be based.

Limitations of the Study

Although Uganda's population draws from a variety of cultures with various religious beliefs, the study was limited to Islamic and Christian groups and schools. The contents of religious education curriculum and instruction are based on Islamic and Christian frameworks. Other sects are not recognized by the Ministry of Education or are too insignificant to attract the attention of the public. Although some elements of the general practices of other faiths such as Hinduism, Buddhism, Bahai, and others have been introduced into Uganda by an influx of Indian, Chinese, and Korean immigrants, these religions have not yet found their way into the education system.

The minority religious faiths, Hinduism, Buddhism, and Bahai, do not operate high schools of their own. This puts limitations on students who come from such backgrounds because they have only two options, either Islamic or Christian religious education. Religious education is not a required subject but is an elective at the high school level. This limited my opportunities of visiting all the suggested schools because some high school sections did not offer a religious education course. At times I drove long distances only to find that the school did not have the course scheduled.

In the rural areas, a large percentage of the population suffers from illiteracy. This phenomenon hampered the investigation because some people interviewed could hardly comprehend what goes on in schools apart from giving out money to pay for education of their children. Parents who did not know how to read and write were not very resourceful in providing requested information.

A third study limitation was produced by Uganda's civil unrest. Rebel activities in the northern part of the country, involving about 20% of the population, limited the investigation because the national Department of Defense had declared the area unsafe for travelers and visitors. I was unable to collect data from these areas.

My own ethnic and religious background contributed to limitations during the investigation. This was common in Islamic communities because it would take more than one visit to establish rapport with Muslim participants. They responded carefully to the questions, and their leaders had to talk to me for some clarification afterwards. When I visited areas where I did not speak the language, several trips were required to gain people's confidence before they were ready for the interviews. I mostly relied on the informants and on establishing relationships with the local council chiefs who would influence the people to my cause. Triangulation of data checked on my biases in the investigation.

Definitions of Terms

African traditional religion: Is a composite name used in theological literature since the 1960s for all traditional religious systems of Africa. Earlier works by missionaries and anthropologists labeled these beliefs as paganism. As departments of divinities changed to departments of religious studies in post-independence Africa, traditional religion came to be preferred instead of paganism.

Traditional values: As used in this study refers to local values found within the various ethnic cultures of Uganda in their unadulterated form, i.e., meaning those traditional values in their most stable form.

Ordinary Level: Is comparable to secondary schools in the United States. It is the first 4 years a student experiences after graduating from the grade school.

Religious education: The intentional and organized efforts to teach about the beliefs, practices, values, and ideals of different religious groups.

Religion: Any faith or set of values to which an individual or group gives ultimate loyalty.

Religious leaders: The bishops, imams, traditional elders.

Pluralism: Practice of giving all races, tribes, religions, and minorities equal treatment.

Kabaka: The title of the hereditary monarchy of the Baganda tribe in central Uganda.

Kaffir: The word originates from Arabic, meaning an infidel or a nonbeliever in the religious domain of Islam.

Namilyango/Rubaga: The sites on which the first schools were established by Protestant and Catholic missionaries, respectively.

Okushoma: A common word in Uganda's dialects that has to be explained in the context of its meaning. It means to learn and or study--either at church or school. This word developed because the first formal education in Uganda was started by missionaries.

Learning how to read, write, and do simple arithmetic was done at the church because there were no school buildings.

Sub-Sahara Africa: Part of Africa, South of Sahara, and inhabited largely by dark-skinned people.

Wanainchi: A common slang word meaning citizens of the country, developed out of the Swahili language.

UNEB: Uganda National Examination Board: A department of the Ministry of Education that oversees the preparation and marking of all national examinations administered at the end of primary schooling, high school, and advanced levels.

UNCDC: Uganda National Curriculum Development Center: A department of the Ministry of Education that is responsible for curriculum issues at all levels of education.

Urban: Towns with more than 20,000 people (national concept).

Rural /Upcountry: Locations with no urban influence--village communities.

Form 1,2,3,4: Equivalent of freshman, sophomore, junior, and senior.

Shs.: Abbreviation for shillings, the Uganda currency.

CHAPTER II

REVIEW OF LITERATURE

Introduction

Although several studies on African religions exist, clarifying and distinguishing religious practice from religious education remains problematic. Studies related to the evaluation of religious education are virtually absent from the literature on African religions. Religious education, as defined in this study, consists of a curricular process of exploration in which students investigate the origin of African religions, the enculturation of religious concepts, and the influence of religion on society. Religious education has been, and is being used as, a medium to educate people about their value systems and to take pride in their heritage.

Religious Education in Africa

Africans are by nature religious. To them, religion is paramount and, thus, they cannot truly claim to be agnostic, atheistic, or irreligious (Mbithi, 1975). The African code of behavior depends entirely on religion. The fundamental objective in African education has been an attempt to bind more closely the ties between the school and the tribal life. In the past, this has been achieved through religious education instruction (Tignor, 1976). Religious education seeks to make the students understand the impact that missionary education had on African society. It is important to know and understand why

missionaries discouraged the nationals from their religious practices. Religious education tries to explain such phenomena to close the gap. In the past decade, educators and policy makers had agreed that public schools should strengthen and improve the teaching of religion and its function in human experiences. The fact that religious education is taught in most African schools today has a long and outstanding history. To understand clearly the phenomenon that has made religious instruction the "mother" of all school education and social enterprise in Africa, an exploration into the early inception of education is necessary.

In the pre-colonial era, religious instruction was informal. Tribal and clan elders were highly esteemed as religious authorities of tribal complexities. The arrival of the missionaries and colonialists suppressed the power of traditional religion. Even though missionaries discouraged Africans from practicing their own religions, a new religious culture was born out of African and European cultures. The change required to adopt the missionary practice created cultural conflicts because anyone who refused the missionary religion was labeled a Kaffir or unbeliever (Musaku, 1989). The prolonged emphasis on Christianity by the missionaries and colonialists undermined traditional religion, because children were taken away from homes to receive instruction at designated church sites in which missionaries offered collective and formal instruction. The established mission schools were considered the most prestigious in most of the countries.

As a result of this legacy, religion has constituted part of the core curriculum throughout the African continent. During the early days of the colonial governments, missionaries and settlers agreed that the development of character was a vital requisite in

all education planning. This led to a unanimous consensus that religion presented a necessary means to a sound development of character as noted in the Education Act of 1921:

> We are required and rightly, in school provided and maintained by the State to be non-sectarian; we are allowed to teach no religious catechism and no religious formulary distinctive of any particular denomination. (MacKenzie, 1921, p. 14)

> We must, if we are to be loyal to the principles and traditions of the said learning, as well as honest teaching, be objective. No boy or girl can be content as properly educated unless he/she has been aware of the fact of the existence of a religious interpretation of life. (Basil, 1940, p. 75)

In post-independence Africa, 1962, the existence of many tribes and an influx of non-African immigrants have made it appropriate and necessary to teach religion objectively, rather than prescriptively, because the latter approach would encourage beliefs and practices of a particular religion. Odaet (1990) noted, "Teaching about religion has made it possible for Uganda teachers to give religious instruction fairly" (p. 217). Under this philosophy, students learn to appreciate and respect religious differences as they prepare for a life of cultural and international diversity (Mohammed, 1992). Thus, most of the African countries teach religion in schools to enable students to understand what religion has contributed to their culture and how it has influenced music, art, architecture, drama, and literature (Brameld, 1985). Brameld has explained that it would be very difficult to understand the cultures and education of African peoples without an understanding of their religions.

Despite sporadic inter-ethnic communal and sometimes frontier tensions, contemporary societies in Africa, in some ways, exemplify cultural tolerance. Iba Der

Thiem (1992) has commented, "Because Christianity, Islam and traditional cultures are intertwined in Africa as perhaps nowhere else in the world, people on the continent have been tolerant of religious differences" (p.76). Countries in Sub-Sahara Africa greatly encourage the teaching of religion in the schools because it is the best means for teaching tolerance, understanding, and an appreciation for differences within the civic framework of religious freedom and liberty (Boateng, 1983).

Religious Education in Uganda

Tolerance is practiced in Uganda through various means. The Ugandan school calendar has four religious holidays: Christmas, Easter, Ramadhan, and Martyr's Day (June 3rd). Religious holidays are observed by Christians, Muslims, and adherents of other religions. The Ministry of Education recognizes the fact that students come from various groups and backgrounds. By this official recognition, schools affirm the pluralistic nature of the communities and students, and therefore send a clear message that the Judeo-Christian values established by the missionaries in the past cannot be given preeminence. The education system has been adjusted accordingly to cope with the rising demands of the changing society (Odaet, 1990). However, the school curriculum has been lagging behind in addressing the national issues such as equality of educational opportunity, morality and ethics, tribal problems, gender issues, and abortion, among others.

Although there is a diversity of backgrounds, cultures, and religious affiliations in Uganda, the government has managed to play a nonpartisan role in the development and

implementation of educational policies through a centralized system. The Ministry of Education oversees all schools, both public and private, and employs all teachers. The centralized system has made it possible to handle all educational issues from one central office although district offices may supplement national policies. The National Curriculum Center, a division of the National Institute of Education, is responsible for curriculum development and implementation. The Uganda National Examination Board is responsible for preparing national examinations that are administered at the end of primary education, senior high, and advanced level for university entrance. The system provides 7 years of primary education, 4 years of Ordinary Level, 2 years of Advanced Level, and 3 years of study for the university degree. The Ordinary Level (secondary school) religious education curriculum is designed to introduce students to both practical and abstract theories and issues that might impact them as they move into adult life.

The Ministry of Education recommends that religious education courses be taught objectively without forcing students to profess any particular faith. According to Bishop Kavuma of the Kampala Diocese, "What we want the students to learn is to develop a respect for a multiethnic society and to accept a commitment to its values" (Gatrus, 1993, p. 5). Students are encouraged to learn how their society is affected by religious diversity. The intent is to present factual knowledge about religion rather than to teach specific religious practices that would, in effect, amount to indoctrination, which the constitution forbids.

Addressing teachers and religious and civic leaders at a national symposium on religious education and culture, the Permanent Secretary, Ministry of Education, has

stressed the importance of religious knowledge when he said that Uganda's educated person today should have an understanding of some of the major religions that have shaped and are shaping our culture and actions (Lamukwaya, 1993). Religious education is not to be confused with sectarian or dogmatic indoctrination, which aims at promoting beliefs and practices of a particular group for the purpose of winning converts. Although Christianity is the predominant religion in Uganda, it would not be democratic to insist that Christianity and only Christianity should be taught in public schools. Although the importance of understanding Christianity is crucial, one must recognize that to teach Christianity alone would hardly be justifiable for religious education whose primary aim is to initiate students into a religious mode of awareness for a multicultural society (Mohammed, 1992). Since religious heritage is shared by all, then all students have the right to learn about it in their respective schools.

The Ugandan Constitution allows religious education to be based on guided principles. The Teaching Service Commission Report has interpreted the policies for the teachers in light of the ministries' desired interests (Twahas, 1985).

1. The school teachers are required to teach about various beliefs, and students are not required to conform to any practices from or of a particular group.

2. Students are taught about various religious belief systems in the country but are not subjected to any one in particular.

3. All religions including Islam, Christianity, traditional, and others in the curriculum are studied. None is promoted or degraded by the teachers as they lead discussions.

4. The philosophy of religious education instruction is to study or teach about religions, but not to practice any one particular religion.

5. The pedagogy is intellectual inquiry, not religious socialization.

6. There is no requirement to make any commitment to any religious formation or belief.

7. Schools admit students irrespective of religious backgrounds.

The Instructional Code for Teachers

Realizing the nature of the student diversity and the prevailing economic, political, and educational conditions of the country, the Teaching Service Commission established an instructional code to help teachers in their daily experiences with students and campus life. Students today come from various communities, social status, nationalities, and religious backgrounds. Teachers are cautioned in light of their classroom teachings and discussions about the following:

1. Respect for unity in diversity. Teachers are always warned not to present all religions as basically the same. In the words of Risinger (1993), religion should not be faith explained as a mere social or psychological phenomenon. Teachers are supposed to explain theories of religion and teach the social, economic, and political aspects of various religious events. Yet, some teachers, because of negligence or prejudice, have on some occasions overlooked the positions of historic groups or demeaned the beliefs of their students (Ngugi, 1992). Such behavior erodes objectivity and causes ill feelings, which can jeopardize the classroom relationship. The advantage of an objective approach is that

it provides the facts and permits students to make their own decisions, applications, and conclusions. Religious education teachers are encouraged to refrain from stereotyping and overgeneralizing from specific instances. What makes religious education unique is that both the teacher's subject knowledge and his or her behavior make a significant contribution to the subject (Ngugi, 1992).

2. Teacher expectations. Freedom of speech is the norm under which classroom discussions are held. This is the clear and identifying mark of good religious education instruction. There is respect for all religions in the curriculum. Objectivity in the instructional process is to be practically maintained. Religious education teachers are encouraged to be well informed on religious issues. This means that competent scholarship is essential. Fortunately, teacher training colleges are doing their best to train competent religious education teachers. A good religious education teacher places events and information in appropriate context and justifies his or her resources (Aligawesa, 1987).

3. Natural inclusions and sensitivity. Historical and cultural contexts are highly respected when religious issues are discussed openly. Teachers help students to observe the religious festivals and holidays of local communities and to help them realize the rich diversity of religious thoughts in their vicinity.

Sensitivity has been found to apply to two concepts. Instructors need to know the background of their students and to practice religious non-partisanship. A teacher should not ask a student to participate in any activity that violates his or her conscience or

religious faith. A teacher never forces students to share their religious heritage. A good teacher monitors nonverbal messages in the classroom (Twahas, 1985).

A Revolutionary Package: Missionary Education

The package of "education for life" revolutionized Uganda in the late 1890s. Missionary education made radical and drastic changes to convert the nationals to Christianity. Missionaries taught the nationals how to read, to write, and to exercise respect to the tribal groupings who used to fight. Missionaries arrived in Uganda before it was declared a British protectorate in 1893. The first group, Church Missionary Society (CMS), arrived in 1887 from England and established themselves at a place called Namirembe. Roman Catholics from France, competing with the Church of England to win ecclesiastical empires, sent their missionaries to Uganda in 1889 and opened their station at Rubaga, just opposite Namirembe where the CMS had settled. The strategy of the missionaries was to evangelize the nationals first, convert them, and then teach them how to read and write. This strategy was a harbinger of a new paradigmatic era of a Judeo-Christian life style and a condemnation of the "pagan" African life. This type of education was decidedly partisan because it favored the churchgoers, the baptized ones, and it discriminated against the nonconformists. However, this small beginning marked the birth of a Christian nation where religion would have preeminence (Sekamwa & Lugumba, 1974).

The missionary tradition and heritage have been preserved through the teaching of religious education at all school levels. The missionary schools' legacy may be

understood in a widely accepted philosophy that the best education is provided when religious values are inculcated into the lives of the young as they attend school (Jolly, 1965).

Apprenticeship: Early Methods of Teacher Training

The first schools offering formal education were started by missionaries. Education was integrated with Christianity so much that to be educated meant to be Christian because one had to be a convert before qualifying for school admission. It was on this principle that religious education gained acceptability into Uganda's system of education.

The Protestant and Catholic missionaries were primarily concerned with the expansion of evangelization opportunities. However, their efforts were constantly hampered by the illiteracy of their converts. Therefore, they started to make Bible reading a prerequisite for educational instruction. To the missionaries, sound education was to be based on Christian principles, and therefore the training of national teachers was strictly based on Christian domains. Since there was no law to check on the prevailing conditions of education, the mission groups found it easy to do as they pleased (Beildman, 1982). National teachers were trained as teacher-evangelists because the spread of the gospel, not general education, received priority.

The training consisted basically of apprenticeship (Wandira, 1972). Prospective teachers learned the art of teaching by watching missionaries teach, and then they were sent out into new stations in more rural areas to start new schools called catechist or

church schools. The first schools in Uganda began as church schools. The core curriculum and training of courses included careful instructions in reading, writing, arithmetic, blackboard writing, elementary instruction in methods, infant methods, drill (physical education), register, simple addresses of speech, and mark-book keeping (Wandira, 1972). Students who were to become teachers received simple instructions from the Old Testament and from the four Gospels. The training lasted for 2 years. The first year was rather academic and concentrated on cognitive orientations; the second, on teaching methods.

Table 1 illustrates how teacher training was interwoven with evangelical and ordinary school work.

Table 1
Kajuna Station: School Timetable 1902

Time	Activity
8:00- 9:00 AM	Adult class arithmetic
9:00- 9:30 AM	Prayers and class for children
9:00-10:00 AM	Writing for all classes
10:30-11:00 AM	Special class: missionaries, trainees, and pastors
11:00 - 1:00 PM	Attending the sick and pastors
1:30 - 2:00 PM	Special class: Missionaries and pastors
2:00 - 3:00 PM	Classes: trainees, missionaries and pastors all together

Note. From Early Missionary Education in Uganda, by A. Wandira, 1972, Kampala, Uganda: Makerere University, Department of Education.

Education Under the Protectorate Government

From 1900 to the 1950s, the protectorate government tried to establish more schools of its own. Missionaries still exercised powers in education because most teachers belonged to them. The government had taken over schools but did not have enough teachers. In the early part of the 20th century, there were no buildings. The shade of trees provided the best classroom facility and protection from the tropical sunshine. The mission groups operated freely, never wanting the colonial government's help or interference. Funds were raised from their churches in Europe. With very few schools to operate, funding was no problem. Mission groups preferred to take care of education and schools rather than to allow the protectorate government to take over. The British representative developed no educational initiatives because his superiors at home did not want to be involved with Ugandan education as funds were his major worry. The British government did not want to invest anything in Ugandan education at that time. According to Hansen (1984), the commissioner of Uganda pointed out that there was no need for the government to start schools of its own, as the missions had undertaken secular as well as religious education. The foreign office was even unprepared to make an effort to get the treasury to grant facilities to the missions.

The mission groups were excited because the basis of teaching was Christianity, which satisfied their goal, and the consequences of compulsory education to include all would jeopardize their efforts. Several boarding schools, the first schools to open with a quality academic curriculum that stressed the English language, were opened by religious

groups. In 1901 Namilyango School was opened by the Roman Catholic English Mill Hill fathers. The school offered a limited number of places for secondary education. In 1903 the Gayaza Girls School was opened by the CMS board of education as the first school for girls. This challenged the African tradition of not educating women. This move created a challenge to traditional culture. "To the annoyance of the local people, the missionaries started the school for girls to teach nothing but rebellion against men and prostitution" (McLeish. 1927, p.78).

In 1924 the Phelps Stokes Commission recommended that the government take a more prominent role in Ugandan education (Burton, 1925). The commission's report prompted the protectorate government to demonstrate active participation by the provision of funds for educational development. Three policies were immediately put into action: (a) to develop and encourage missionary effort by provision of grants to selected schools above elementary level, (b) to establish district boards to make recommendations for financing sub-grade and elementary schools, and (c) to undertake the inspection and supervision of all missionary schools. In addition, normal schools were to train teachers for grade schools, and Makerere University was to be founded as a technical school.

Based on the results of the Phelps-Stokes Commission Report 1924 and a British White Paper on education in tropical Africa in 1925, the government was determined to take a more direct role in education (Burton, 1925). A department of education for the formulation and direction of national education was established. This department was to be responsible for developing and encouraging the missionary efforts by providing work in schools. An advisory council on African education, comprised of representatives of

mission groups, African representatives, and a European representative, was established in 1925. District boards and provincial councils were established to supervise the work of sub-grade elementary schools and finances. The colonial office in London acknowledged the act by sending Eric Hussey, formerly Chief Inspector of Schools in Sudan, to be Director of Education in Uganda in 1925 (Sekamwa & Lugumba, 1974).

Hussey's arrival marked the inception of the government's involvement in the affairs of national education. However, the missionaries continued, however, to provide personnel for education work because the government had neither funds nor teachers. The education ordinance of 1928, intended for the development and regulation of education, brought the entire education system under the direction and control of the colonial government. Sekamwa & Lugumba (1974) pointed out the following:

> Although the government was not the sole proprietor of schools, it could, because of the ordinance, direct and determine what the owners could do in schools, and the teachers to whom they could give employment. The ordinance empowered the director of education to register and classify all institutions at his discretion; to close schools not meeting the prescribed standards; to impose fines to those who contravened the ordinance; to register teachers upon passing the examinations he prescribed to strike any teacher off the register because of misconduct. He had, according to the ordinance, to visit any school at any time without prior notice, for inspection, and any obstruction would fine the headmaster Shs.1000. Provincial and district boards which the ordinance set up and which were prescribed over by the administrative officers, supervised schools. (p. 6)

The supply of teachers remained the responsibility of the mission groups. Each group was requested to establish a formal teacher training school with qualified tutors to train national primary school teachers. Makerere University was founded in 1925 as a government institution to train teachers not affiliated with any religious group. These

teachers were employed in mission schools because the government did not own any school at that time. The Ugandan government did not establish schools of its own until the 1960s, following independence from Britain.

Transition From Parochial to Secular Education

During the early 1900s, Uganda experienced political, religious, and educational revolutions. Missionaries feared losing control over education. They felt pressure from some national leaders who had realized the value of education and who pressed for more courses in the curriculum than what the parochial schools offered or could afford. There was an increase in demand for experts in the professions of medicine, education, and law as well as clerical, technical, mechanical and agricultural services. Missionaries, whose educational focus had been on literacy and religion, could not provide the broad educational training required to satisfy effectively all the pressing demands. The parochial curriculum was attacked and criticized because it was narrow in scope and lacked a broad vision for future of the country. There was a public outcry because of its failure to respond appropriately to the emerging social and economic needs that were highlighted by the awakening national consciousness. Parents had realized that their children needed more appropriate education than that provided by the missionary schools. Missionaries thus felt pressure from the Ugandan nationals as well as from their home countries in Europe.

Islamic Religious Education

The Arabs and Indians, who arrived before the missionaries and colonialists, initially were preoccupied more in trade and business exploitation than education. Herrick (1969) reported:

> The Muslims were the only religious group that made no attempt to establish a system of education for their converts in the early part of the 20th century. By 1919 there were hardly any traditional Koranic schools where the Koran was taught or Islamic law. (p. 219)

Arabs and Indians began to demand schools of their own; however, in most cases, the protectorate government did not formally consider their demands because it favored the mission groups on grounds of affinity and common origin (Hansen, 1984). Since schools were started by the missionaries, Muslims faced a dilemma because their beliefs and practices found no representation in any of the educational establishments. It appeared that their children were destined to academic doom. Muslims began developing Koranic schools by the late 1930s. The colonial government recognized both its shortcomings and the pressure from Islamic groups. A 1958 report by a fact-finding mission to study Muslim education in East Africa, given by the East African High Commission, expressed its regrets to the Muslims:

> Muslims, we have therefore come to feel a sympathy and we hope an understanding to some extent of Muslim communities have fallen behind the general pace of development in East Africa and that the problem is to help them onwards to adopt themselves to the changing conditions while preserving that tradition of civilization and moral values which have made Islam so important an influence in the world. Religious instructions in Islamic schools were poor and of substandard because of the strict demands of 3-4 years taking Koranic and Arabic literature. (Mazira, 1958, p. 104)

Today, although Uganda is predominantly Christian, Muslim education and religion have been included in the course of study. Islamic religious education forms part of the curriculum for the secondary schools. Muslim educational institutions even include an Islamic university located at the Mbale campus. The Islamic university has been established to improve on Islamic education and to sensitize the population about the Islamic tradition.

Islamization of knowledge should, by definition, recast modern disciplines within the framework of Islamic principles and ends, thereby bringing back to normalcy the Islamic vision, methodology, education, and personality (Al-Attas, 1979). The aim of Muslim education is the creation of the righteous man, who worships Allah in the true sense of this term, builds up structures of his earthly life according to the Shariah and employs it to subserve his father.

Curriculum Evaluation Models

Daniel Stufflebeam's CIPP (context, input, process, product) model of curriculum evaluation constitutes the specific evaluation paradigm that has been used in the study. An underlying assumption of the model holds that the most important purpose of program evaluation is not to prove but to improve (Madaus et al., 1983). A second foundational assumption of the CIPP model holds that evaluations should not be used as witch hunts for instruments of accountability. Instead, the CIPP model uses evaluation as a tool by which to make the curriculum work better for the people it is intended to serve, in this case, the secondary school students in Ugandan schools. The CIPP model of curriculum

evaluation attends specifically to four elements of the curriculum: context, input, process, and product. An elaboration of each specific element follows.

Context

Context evaluation is primarily employed to identify the strengths and weaknesses of the object under study, and in this case it is the religious education curriculum in Uganda's secondary schools. In addition, context evaluation examines whether existing goals and priorities are attuned to the needs of the consumers (Madaus et al., 1983). The outcomes of the context evaluation, as suggested by Stufflebeam, provide a basis for suggestions for the adjustment of the existing goals and priorities of religious education.

Input

The main orientation of input evaluation is to help prescribe a program by which to bring about needed changes. Input evaluation is used to identify and rate relevant approaches and also assists in explicating and analyzing the one that is chosen for installation or continuation (Madaus et al., 1983). The input evaluation is used to explore the environment for barriers, constraints, and available resources used to enhance the effectiveness of the program. For this study, an attempt has been made to examine the methodical approaches to content delivery and other systems of support for the curriculum.

Process

According to Stufflebeam, process evaluation is an ongoing check-up on the implementation of a program. In the Ugandan case, process evaluation provides feedback about the extent to which religious education curriculum activities are planned on schedule, are conducted as actually planned, and use available resources (Madaus et al., 1983).

Product

The major purpose of product evaluation is to assess, interpret, and judge the achievements and attainments of the religious education curriculum. Feedback is needed in both the process and product components. A principal focus of this component, in terms of long-term effects, consists of determining the extent to which the curriculum, as designed, has met the needs of the students it was intended to serve. Both intended and unintended effects, whether positive or negative are examined and evaluated in their respective contexts.

Methodology

Religious education curriculum is composed of many complexities and unrelated jigsaws such as politics, influence from top religious leaders, parents, teachers and headmaster that can be comprehended appropriately through qualitative investigation. Strauss and Corbin (1990) and Peshkin (1988) advocate the use of qualitative research methods for the investigation of complex issues of social interaction. Qualitative methods can be used to uncover and understand what lies behind any phenomenon about which

little is known (Strauss & Corbin, 1990). The focus and methodology of descriptive inquiry are clearly summarized by Van Dalen (1979):

> What exists and what is the present status of the phenomenon? It is determining the nature of the prevailing conditions, practices and attitudes, seeking accurate descriptions of activities, objects, processes and persons. . . . it is their objective. . . . identifying and clarifying by administering questions, interviewing subjects, observing events or analyzing documentary sources. (pp. 284-285)

Skager and Dave (1977) have noted that evaluation derives generalization from the real world of educational practice rather than from the controlled conditions of an experimental laboratory.

Qualitative research emphasizes interpretations based on the facts generated from the field notes from multiple data sources. Qualitative research tasks, as perceived by Glesne and Peshkin (1992), include bringing together all data from all participants in order to understand and interpret events. Qualitative methods, generally supported by an interpretivist paradigm, enable the researcher to interpret an educational reality that is socially constructed, complex, and ever-changing (Glesne & Peshkin, 1992). The interpretation of the findings, not their predictions, provided an impetus to conduct this study as a qualitative inquiry.

CHAPTER III

RESEARCH DESIGN

Methodology

The research problem under investigation, an evaluation of the religious education curriculum for Ordinary Level students in Uganda, was investigated using a qualitative research methodology. Data collection used three methods: document analysis, observation, and interviews. In order to access the various sources of data, I visited the National Curriculum Development Center and other sites to examine past and present curriculum documents, which provided both historical and contexual dimensions for observation and interviews. I observed religious education instruction in selected schools and also conducted interviews in teacher centers, religious centers, homes, offices, and civic centers.

The Pilot Study

I conducted a pilot study to help critique and polish research questions and observation skills and also to help me in the general approach to the investigation. I conducted this mini-study for 3 days (June 27-29) in 1995. Participants in the pilot study included 2 parents, 2 secondary school teachers, a headmaster, 2 religious leaders, students, and an official from the Ministry of Education.

After receiving permission to use the facility from the school headmaster, we met at Kololo Secondary School, a suburb of Kampala City. We met for 2 hours each day. The idea of the pilot study was not to get information per se, but to learn about the research process, interview schedules, observation techniques, and myself as a research instrument (Peshkin, 1990). I clarified my intentions to the participants, telling them that the pilot study was in no way part of the investigation but a practice that would lead to it. I assured them that their comments and suggestions were of great importance to the research project. Some even agreed to talk to me privately, which I welcomed. I invited them to critique the interview questions for clarity, and I also asked them to help me evaluate my approach to interviews and the manner in which I established rapport with the participants. I sought their feedback on other elements of the research as well. In addition to the items previously mentioned, I wanted to know whether my taking field notes intimidated them. I questioned what political, ethnic, or religious problems might arise and what precautions I needed to take.

The group was very helpful, and I was able to reframe the questions in an English that was clear and understandable to the Ugandan participants. To my surprise, I found I had used some American expressions in some of the questions. The pilot study provided constructive suggestions; it helped me to evaluate myself and prepare for the field work. I made some modifications on some of the research questions and the research plan in general.

Data Collection

Three types of data-collection methods were used in the study: document analysis, interviews, and observations of instruction in urban and rural classroom settings. These three methods were used to gather data related to the context, input, process, and product of religious education curriculum. The time frames for each of the activities are detailed in Appendix A.

Document analysis examined the current objectives and goals of the Ugandan religious education curriculum and related instructional materials, as intended by policy makers and the Ministry of Education. A comparison with the historical goals and objectives was made. In addition, this phase explored the political system and its influence on curriculum policies. In order to determine whether the intent of the Ministry of Education was fully realized in classroom instruction, the data that were collected from the content analysis of the documents were triangulated with the data collected from both the interviews and classroom observations.

Triangulation is the use of multiple data sources to fill in gaps that would occur if inquiry relied on solely one source (Glesne & Peshkin, 1992; Lacy, 1993; Taylor & Bogdan, 1984). The use of multiple perspectives or the strategy of triangulation of sources permits the cross-checking of all types of data for accuracy and adds to the dimensions of interpretations (Mathison, 1988). Silverman (1993) explained triangulation as different bearings that give the correct position of an object.

Interviewing is one of the dynamic and flexible techniques used in qualitative research (Bogdan & Bilken, 1992). Typically, a qualitative or ethnographic interview may

be defined as a nondirective, unstructured, nonstandardized, and open-ended interviewing (Taylor & Bodgan, 1984). In qualitative language, open interviews lead to in-depth interviewing, which means face-to-face encounters between the researcher and informants directed towards understanding informants' perspectives on their lives, experience, or situations expressed in their own words (Taylor & Bogdan, 1984). Glesne and Peshkin (1992), using a baseball metaphor, described qualitative interviewing as a process of "making words fly" as the researcher "pitches" queries in order to stimulate the informant to produce a "verbal homerun" or "flight of words" (p. 43).

Using this method, I sought participants' opinions, perceptions, and attitudes. Questions were based on what they had seen, heard, and experienced about religious education. The interviewees acted as my informants and observers to the things I could not see or hear for myself. The role of the informants was not to reveal or break news, but to describe to me the happenings and people's feelings about religious education being taught in secondary schools.

Interviews were conducted with various groups and individuals to determine how they perceived and evaluated religious instruction in the schools. Interviewing was geared toward understanding informants' perspectives on their own lives, experiences, or situations, as expressed in their own words (Taylor & Bogdan, 1984). Interviews were conducted with the three major ethnic groups in Uganda, as identified in a survey by Johnstone (1993). These groups included the Bantus, the Nilotes, and the Nile Hamites. The participants represented the main segments of Uganda's society directly related to the

field of study. Prior arrangements for the actual interviewees were always made with an individual or a group.

Qualitative researchers typically define their samples on an ongoing basis as the study progresses; therefore, I basically used the theoretical sampling method. According to Strauss and Corbin (1990), theoretical sampling is defined as a procedure whereby researchers consciously select cases to be studied according to the potential they possess for developing new insights or expanding and refining those already gained. Qualitative researchers usually work with small samples of people or events, nested in their context, and study indepth to determine their meanings (Miles & Huberman, 1994).

Participants were selected to ensure inclusion of persons with characteristics and qualifications that were important to the context of the study. The participants included school principals, teachers, students, parents, religious leaders, and officials from the Ministry of Education. Although almost 80% (Johnstone, 1993) of the Uganda population claims affiliation with Christianity, other religious groups, principally Islam, were represented in the study. Table 2 provides a summary of the participants.

Table 2
Summary of the Participants

Principals	Teachers	Students	Religious leaders	Parents	Educational officers
16	20	50	6	16	6

Sixteen school principals, including 8 with Christian and 8 with Islamic backgrounds, were interviewed. Four principals were interviewed from each of four

main regions in the country; 2 directed schools in urban settings and 2 in rural settings. In each setting one school had a majority Christian student population, and one school had a majority Muslim student population. These principals provided information on how religious education has affected their schools and the politics involved in the general implementation. Bahai and traditionalists principals were not identified in any of the schools visited. They were within the population but not in positions that I was investigating. There are no schools whose entire student population draws from the Bahai or traditional communities.

Twenty school teachers, including 10 from Christian and 10 from Islamic backgrounds, were interviewed regarding their instructional processes, materials used, and their perceived feelings about religious education instruction in a classroom setting. Teachers were selected from schools that represented each of the four regions of the country. Two teachers, 1 from an urban and 1 from a rural area, within each of four regions of the country were interviewed. Teachers professed either Christian or Muslim backgrounds.

Twenty secondary school students, consumers of the religious education curriculum under investigation, were interviewed. They represented both urban and rural student populations. Both structured and unstructured interviews were used as I met with students on campuses, in their homes, and at recreational centers.

Six religious leaders were interviewed. The interview focused on their perception concerning their roles in religious education implementation. Their attitudes and relations to local boards, principals, and parents were investigated. These leaders included 2 from

the Roman Catholic church, 2 from the Protestant church, and 2 Muslim leaders. Each group included representatives from urban and rural areas.

Six education officials were interviewed to explore their perceptions concerning religious education and its implementation. The focus of these interviews involved the objectives and goals, policies, support services, and teacher training. Interviews with education officials included 1 from the Ministry of Education, 1 from the National Curriculum and Development Center, and 1 from each of the country's four main geographical regions.

Sixteen parents who have children in secondary schools were interviewed. Ten parents were Christians and 6 were Muslims. The criteria for selecting parents included parents whose children attended a secondary school and parents who were associated with one of the two major religious groups. Headmasters provided parents' names, and often the local council chairmen introduced me to the parents. The interviews focused on how parents perceived religious education. Particularly, parents were queried about whether they viewed religious education as appropriate for their children, satisfying their perceived needs and parental moral expectations. Of the 16 participants, 8 parents were selected from rural areas and another 8 from urban areas.

By use of both structured (see Appendix C) and unstructured interviews, some participants from the interview groups were interviewed more than once for in-depth probing, and others were interviewed only once. Successive interviews depended on the interviewee's knowledge and demonstrated interest in the study. Nonstructured

interviews were conducted for in-depth probing and were based on the questions and themes that emerged from the ongoing analysis of the interview data.

Key informants were selected from the total groups of interviewees based on good communication skills and willingness to share insights with the researcher. The key informants included 3 teachers (a Muslim and two Christians), 2 parents (a Muslim and a Christian), 1 Muslim principal, 1 Christian official from an education office, 2 religious leaders (a Christian and a Muslim), and 5 students (2 Muslims and 3 Christians).

Field notes rather than tape recordings were made during the interview process. I attempted audiotaping interviews initially, but soon ceased because it distracted the interviewees. Some participants were more excited about their voices than providing replies to the questions. I was advised by an informant about taping, and this forced me to use other methods.

The third data-collection method I used was observation. I observed religious education instruction in several classroom settings. Twenty selected teachers were observed in order to examine the details of the actual classroom presentation. The focus of the classroom observations was on curriculum content and instructional methods. Field notes were made during the observation process. Classrooms in both rural and urban schools were visited for observation purposes.

The observation methodology, according to Glesne and Peshkin (1992), allows a researcher to determine whether the actions of teachers correspond to their words and the expectations of a population. In observation, the researcher experiences the unexpected and the expected, sees patterns of behavior, and develops a quality of trust with teachers

that motivates them to provide more opportunities for investigation (Strauss & Corbin, 1990). Observation ranges across the continuum, according to Glesne and Peshkin (1992). There are three types of observations that can be applied to any research. One type is observation, in which the researcher observes but does not intertact with participants. The second type is an observer as participant role in which the researcher remains primarily an observer, but has some interactions with participants. The third type is the full participant observer whereby the researcher assumes functional responsibility with participants; i. e., teaches, advises, makes recommendations, plans and performs other duties as well.

I used the second definition of observer as a participant because I sometimes interacted with students and teachers on questions of interest. I was interested in the actual presentation content as well as the teacher behavior demonstrated during classroom lessons. Observations focused on the routine process of religious education, rather than on the excitements in the classroom (Silverman, 1993). I wanted to examine and understand the commonplace teacher discourse and instructional practice regarding religion in Ugandan secondary schools.

Site selection was based on a theoretical sampling technique. "In theoretical sampling, the actual number of 'cases' is relatively unimportant. What is important is the potential of each 'case' to aid the researcher in developing theoretical insights into the area of social life being studied" (Taylor & Bogdan, 1984, p. 83). Theoretical sampling is therefore grounded in the concepts that have proven relevant to the evolving theory (Strauss & Corbin, 1990). In qualitative literature, proven theoretical relevance means

that the concepts are deemed to be significant because they are repeatedly present or notably absent in the phenomena under study (Taylor & Bogdan, 1984). Theoretical sampling ensures the notation of variations and processes as well as destiny. It takes into account the relevant situations that a researcher considers that can generate genuine and reliable data (Bogdan & Bilken, 1992).

As I drove to schools, I first introduced myself and then handed to the headmaster the letter from the Ministry of Education. Depending on the grade level of the school, the headmaster would introduce me to religious education teachers or to departmental heads. The teacher would then take me to his or her class. Teachers typically placed a chair for me, usually at the back of the class. Sometimes students would think of me as an inspector from the Ministry of Education. Schools with high academic reputations maintained departmental heads, whereas the average schools, especially those upcountry did not. In each setting, I attempted to obtain information regarding several areas: Was the school urban or rural? What was the background of the school? What is the background of the students in the class? How often is religious education taught? How long is each session? Does the school have a religious education library? and What is the experience of the teacher?

I observed teaching sessions of religious education settings by using a data-recording instrument to collect the details of observations (see Appendix E). Observation involved attending a full class session from the beginning to the end of a given class period, approximately 50 minutes, but in some cases, double sessions of 90 minutes. I observed from the time the teacher entered the room, noting how the lesson was

introduced, how the teacher engaged students in the academic tasks, including discussions, questions, class control, activity, use of teaching aids, and class management. The observation was not limited to classroom instructions, but also included an examination of the environment. For each setting I described the general room conditions, including the seating arrangement, type of desks, number of students, displays of student work, textbooks, and boards. I recorded my observations immediately. The coding and analysis details followed later at the end of the day.

The research design for observation technique remained flexible before and after the actual investigation because some of the events and settings were unpredictable. For example, on September, 12, 1995, I noted in my journal that I did not visit a school because students were sent home since they had not yet cleared their school bills.

Observation provided a yardstick against which to measure data collected through interviews and document analysis. According to Boehm (1977), no other method can provide the detailed understanding that comes from directly observing people and listening to what they have to say at the scene.

Data analysis involves organizing what the researcher has seen, heard, and read so that meaning can be attributed to the phenomenon under investigation (Glesne & Peshkin, 1992). According to Taylor and Bogdan (1984), data collection and analysis involve a simultaneous process as far as qualitative research is concerned. Throughout participant observation and in-depth interviewing, researchers keep track of emerging themes, read through their field notes or transcripts, and develop concepts and propositions to begin making sense out of their data (Strauss & Corbin, 1984).

In this study, analysis of data was done in two stages. First, there was the ongoing analysis of data collected from interviews, observation, and documents. Comments, codes, patterns, and notes were summarized immediately following data collection to identify emerging themes and to form categories. Data were revised on daily, weekly, and monthly bases before the final compilation. In order to make sense out of the collected data, an appropriate coding system was developed.

In qualitative research, coding is a systematic way of developing and refining interpretations of the data (Taylor & Bogdan, 1984). The coding process involves bringing together and analyzing all data bearing themes, ideas, concepts, interpretations, and propositions. Developing a coding scheme of categorizing and classifying information is like entering the code mines (Glesne & Peshkin, 1992).

In the coding process, I created analytical files based on generic categories which acted as the major working codes. The major categories used in this study were developed out of field notes, code notes, memos, open coding, axial coding, and selective coding. Each major code or category was designed to identify a concept and a central idea. Data collected from document analysis, interviews, and observation of classroom instructions were compared and triangulated.

Protocols: Letters of Introduction

I launched the investigation process by making a familiarization tour of the sites. Preliminary visits were made to various schools, archival sites, education centers, and religious centers. These initial site visits were necessary in order to get first-hand

logistical information such as assessment of the road networks and availability of the informants. Subsequent to the familiarization tour, I returned to the Ministry of Education headquarters to secure an official letter of introduction. The document clarified that I was doing research and that my activities would not breach the peace and stability of the country or the participants. The letter of introduction, provided by the Permanent Secretary of the Ministry of Education, facilitated my contacts with the "gate-keepers," the participants and informants. I also secured other introductory letters from governmental and nongovernmental departments.

Data Analysis Procedures

Document Analysis

Document analysis has been described as living facts in the retrospective (Caulley, 1988). Furthermore, document analysis as a technique is used in the field of education and relies heavily on a variety of written materials for data, insights, and judgments about programs (Caulley, 1988). The analysis begins with a hypothesis or assumptions because the researcher knows what to look for, but wants to learn how events came about, who was involved, the sequence of events, and causal relationships (Patton, 1990). Document analysis involves a kind of an ex post facto creation of meaning out of what was recorded or written down previously.

I examined relevant documents by using a tracking strategy; i.e., working through documents and looking for information that would confirm facts related to the topic of

study (Caulley, 1988). Data were then triangulated with results from observations and interviews.

"This is what made detectives historians," commented Caulley (1988), who wrote that "the actions of persons leave tracks in the records and documents, either by themselves, or by what others wrote about them" (p.19). Document analysis focused on issues regarding religious education instruction and its historical background in Uganda's history of education. In addition, the analysis examined the current structure which incorporates goals, objectives, and the general monitoring process. Document evidence was triangulated with data collected from observation and interviews.

Documents analysis followed a systematic and rule-guided process of coding and category construction that led to the formation of empirical judgments and interpretations grounded in the actual context of events under investigation. While commenting on document analysis strategy, Guba and Lincoln (1978) wrote that it begins with an assumption that there is a some sort of record or event in which the investigator is interested.

The document analysis phase of this study was guided by the following questions:

1. What are the overall goals and objectives for religious education curriculum for secondary school students?

2. What are the policies regarding religious education instruction, teacher education, support, and staff development?

3. How was religious education managed and monitored during the missionary and colonial era?

4. How was religious education implemented during the post-independence era?

5. What official curriculum records exist: descriptions of course contents, suggested textbooks, lesson plans and schemes, time allocations, and minutes of curriculum committees.

The answers to the listed questions provided a framework on which concepts and categories were constructed. Field notes, concepts, categories, and memos were written down during the process. I maintained flexibility because other concepts emerged during the search process that always attracted my attention. I had to explore them.

Several institutions provided a wide range of information during this phase. Listed below are the institutions I used and a brief summary of the type of information obtained from each.

1. National Archival Center, Kampala: data related to early and colonial records on education.

2. Makerere University library, Kampala: general data on education and curriculum updates.

3. Roman Catholic Secretariat Archival library, Kampala: historical data on mission education.

4. Uganda Muslim Supreme Council Library, Kampala: data related to historical development on Islamic education.

5. Ministry of Education library, Kampala: data related to policy making and education monitoring at present.

6. National Curriculum Development Center, Kyambogo: data related to historical developments in religious education curriculum.

7. The public library: Kampala City.

8. The Kabaka's Library at Mengo: data related to the early missionary establishments and the development of today's education system.

Data analysis was ongoing simultaneously with data collection. At the end of each day, I had to study the field notes again, look for patterns, formulate assumptions, and then jot down major codes and concepts. From time to time I reviewed the concepts to form categories, which helped in the final analysis of constructing major categories, properties, and dimensions. The field notes from the documents were constantly reviewed--codes, categories and memos--for changes and modifications to incooperate new data.

Classroom Observation

Another data-collection method that I used in this study was classroom observation. The observations occurred from September through March 1995. This schedule provided ample opportunity to acquire the status of a friendly and trusted researcher. Twenty secondary school teachers were observed in actual classroom settings as they engaged students in the learning process. Ten teachers taught in urban schools, and 10 teachers taught in rural schools. The 20 teachers included 8 Muslims, 5 of whom taught in urban schools and 3 of whom taught in rural schools. Twelve of the teachers came from a Christian background. Seven of these teachers taught in urban schools, and 3

taught in rural areas. Two of the Christian teachers taught in schools with a predominantly Muslim student population, and 2 of the Muslim teachers taught in schools with a predominantly Christian student population. Each teacher was observed three times a week for a period of 1 month. Each teacher had 12 observations in total. In urban schools where there was more than one section of religious education and a number of teachers, I was able to visit several different classes and teachers on the same day. The focus of classroom observations was to examine whether the instruction and curriculum reflected what the policy makers intended as described in official policies and curriculum documents. I wanted to observe whether the teachers based their instructional processes on the prescribed guidelines.

Every night I reviewed my field notes, made comparisons and theoretical notes, and pinpointed some patterns for developing concepts and major codes later on in the study. There were weekly and monthly reviews of field notes, coded notes, concepts, categories, and properties. This process sometimes helped to modify the research strategies. I wrote down memos to help me in the next search for clues to investigate. Details of observation are discussed in chapter 4.

Interviewing

Data from the interviewees were grouped and analyzed according to each category of participants. Filed notes were taken during each interview session. At the end of the day the data were coded to identify patterns, concepts, and categories. Analytic

files were created. Memos were often written to remind myself of some important themes to think about as the investigation continued.

Interviews with parents. I met parents in various locations. Sixteen parents participated in the study. I met 6 of them in an office by prior arrangement to conduct a semistructured group interview. The group included 2 women and 4 men, 2 of them Muslim, 1 Catholic, and 3 Protestants. They all worked so I had planned that we would meet at a convenient place. We met for 55 minutes. I introduced myself to them before the discussion and explained my project. I began the interview with the questions, "Of all the subjects the children study at school, which one do you prefer most and why?" Then I used the interview protocols (see Appendix C) for the remainder of the interview. For in-depth probing, I met with 3 people from the group three more times. There were some points of clarification that I wanted to probe from some group members who represented each religious group. During the first group interview, the 3 follow-up interviewees selected had demonstrated knowledge about religious education and interest in students. One Muslim woman, a Roman Catholic, and a Church of Uganda (Protestant) member expressed this interest. I also interviewed 4 other parents in their homes located in urban areas. I had received their names from two headmasters of schools that their children attended. These parents showed willingness to participated in the study when contacted. The local council chairman helped to locate their residences. I sent him with a note explaining what I wanted. The first interview was at the home of a Protestant couple. Two days later, a Roman Catholic family responded to my request. Two Muslims families who were scheduled for an interview never appeared. These interviews were

conducted with individual parents in their separate homes. I had a chance to listen to couples' perceptions concerning the education of their children. Parents in urban and semi-urban areas were quick to engage in the interviews because they spoke English and could easily relate to the discussions.

The 6 remaining parents were met in their homes located in rural areas. Upcountry interviews were particularly interesting to me because I had traveled to various parts of Uganda and interviewed parents in their homes, where I would get caught up in being a visitor and a researcher. Evening was the best time to meet them. I sometimes had to go from house to house without finding parents, only children. Parents were working their fields and would come in in the late hours of the evening. I had permission from the local council chairman, who sometimes would escort me from village to village, expecting a reward of a bottle of local brew at the end of the day. Driving in rural areas was not easy. Poor roads, with rough and muddy terrain made it impossible at times.

After the introductions, sometimes by a local council chairman or an escort, I would ask parents to sign the personal consent forms. If they did not know how to read and write, the council chairman or an escort would do it for them. To some parents and curious onlookers, it was strange because they had never seen anybody being interviewed in their villages. To others, it was an experience of a lifetime. In some areas, I had to use an interpreter since I could not speak their dialect. Depending on the ability of the interviewee to answer the questions, in most cases, I would take 1 hour, disregarding other stories that people would throw in. I used both structured and open-ended

interviews because parents needed time to express their opinions. Details of the interviews with parents are discussed in chapter 4.

Interviews with secondary school teachers. Twenty secondary school teachers from different schools and locations were interviewed. They were the same teachers whose lessons I had observed. I used the same group because I wanted to thoroughly understand their rationale for their instructional practices. Sometimes an observation preceded an interview or vice versa, depending on the teachers' schedule. The interviews lasted approximately 45 minutes to an hour. The longest and most interesting interview I had was in a rural area, lasting almost 2 hours. Teachers had the option to tell me where to meet them. In most cases we met in classrooms when students were out at the end of the day. Out of the 20 interviews, 18 were held in classrooms after classes were dismissed for the day at 4:30 p.m. The other 2 occurred in a restaurant. To ensure representation, the teacher interviewees included 4 urban and 2 rural Muslims, 3 urban and 4 rural Roman Catholics, and 3 urban and 4 rural teachers who were members of the Church of Uganda . I explained my project to each interviewee and then asked him or her to sign the personal consent form. Although the interview protocol was used (see Appendix C), open discussions contributed to the investigation as well. Details of the teacher's experiences and backgrounds are presented in Appendix F. Discussions and interpretations are presented in chapter 4.

Interviews with religious leaders. I interviewed 6 religious leaders from the country's three main religious groups: Muslim, Roman Catholic, and the Church of Uganda. Three of the interviewees were based in the urban areas, and the remaining 3

leaders were based in the rural areas. Religious centers served as sites of our meetings. As an introduction into the discussion, I first asked them how their ecclesiastical work related to religious education and schools and the Ministry of Education in general. Although protocols presented in Appendix C were used, open discussions contributed significantly to the investigation.

Interviews with education officials. Education officials is rather a generic term. I use it so as to protect the identity of certain individuals in the Ministry of Education who participated in the study. I met each official individually in his or her office. These officials represented various capacities in the Ministry of Education. Usually I was given 45 minutes for the interview. Each interviewee agreed to sign a personal consent form. I first asked each official to describe his or her particular job. I requested to see any documents related to religious education policies or curriculum. My interviews with each official focused on different aspects of religious education. For example, 2 officials answered questions on goals and objectives, 1 on support services, 3 on curriculum, its historical trends and development, and 1 official answered questions on monitoring and contemporary issues. The details of these interviews are discussed in chapter 4. Although the protocols presented in Appendix C provided the framework for the interview, open discussion contributed to the investigation. Field notes were generated for further analysis and coding.

Interviews with school principals. School principals, representing diverse religious backgrounds, were selected from both urban and rural schools. Prior appointments were made through secretaries before the visit. I met them in their offices.

Interviews lasted from 45 minutes to 1 hour. Two principals answered questions on the role of religious education in national development, 2 on relationships with founders of the schools and resources, and 2 principals answered queries on policies and their impact on religious education. I asked to see any documents related to religious education policies or curriculum. Although the protocols presented in Appendix C provided the framework for the interview questions, open-ended and unstructured questions were applied as well. Details are provided in chapter 4.

Interviews with secondary school students. Interviews with secondary students as the consumers of the curriculum under study were also conducted. Fifty students were selected for the initial screening by providing answers to the open-ended questions in Appendix C. Twenty students were selected out of the 50, based on the information and clarity they provided in the initial screening.

Of the 20 students who participated in the in-depth interviews, 10 attended rural schools and 10 attended urban schools. Twelve students professed Christianity, and 8 professed Islam. Each secondary grade level, including Form One, Form Two and Form Three, was represented. Form Four did not participate because I was told by principals that they were busy preparing for final examinations. Four of the 12 Christain students studied in schools with a majority Islamic student population. Three of the 8 Muslim students attended schools with a majority Christian student body.

I visited schools in which Islamic students composed the majority population and also those in which Christian students constituted the majority population. Usually the protocol involved seeking permissions from the headmasters, who in turn introduced me

to either departmental heads or directly to religious education teachers. On only two occasions did teachers remain to listen to what I was asking students. Other times, teachers left me to talk to students freely because their presence created ill feelings. Student and teacher informants had warned me that students would not feel comfortable if interviewed in the presence of their teachers. I had noticed the change when a teacher moved out during one of the interviewing sessions. Interviews were conducted after school hours, after 4:30 p.m. I first gave students open-ended questions (see Appendix C). I met these students on campuses during lunch breaks and during game times for those who were not active in games. Each interviewee agreed to sign personal consent forms before the interview proceedings.

The interview section focused on generating data from the participants on their perceived feelings about religious education. Teachers, students, religious leaders, education officers, and school principals all contributed to the interview data. Data were analyzed into catagories and triangulated with other data from document analysis and observations. Descriptions, analysis, and interpretations of these interviews are presented in chapter 4.

CHAPTER IV

DESCRIPTION AND ANALYSIS OF THE DATA

Introduction

In this chapter a descriptive account of the details of data collection and analysis was presented. The format for the presentation of the findings was based on Wolcott's (1994a) model of description, analysis, and interpretation. Description is the development of the narrative and presentational account before proceeding to explore the analytical and interpretive dimensions. Wolcott (1994a) suggested that description addresses the question, "What is going on here?" Analysis, which comes later in the section, is the identification of essential features of the phenomena and the account of the systematic interrelations among the events (Wolcott, 1994a). The account in this section tried to provide answers to the following research questions: What are the overall goals and objectives of the religious education curriculum of Uganda? What is the philosophy of religious education instruction as defined by policy makers and how is it implemented by teachers? What are the politics and policies that constrain the implementation of the religious education curriculum? What are the qualifications, training, and religious backgrounds of teachers? How does the curriculum prepare students for the pluralistic beliefs and practices experienced in national population? What role does each religious community and its leaders play in the development and implementation of religious

education curriculum? What is the role of the Ministry of Education in implementing religious education?

The analysis determines how the system works or how it can be facilitated to work better. Interpretation is the conceptual organization of thoughts to reach understanding of the phenomena under investigation by applying hermeneutic principles. The account of interpretation answers the question, What does it mean? (Wolcott, 1994a).

The Goals and Objectives of Religious Education Curriculum

Religious education forms part of the core curriculum in all of Uganda's public schools. It is such a phenomenon in all communities that a relevant and effective school curriculum cannot ignore its implication for students. This study has evaluated its relevance to the contemporary needs of students who are at the threshold of modernization and technology. The investigation, using Stufflebeam's model of curriculum evaluation, has examined the context, input, process and product of religious education curriculum for the secondary school students (Madaus et al., 1983).

Data were collected through document analysis of archival records, current documents, and education policy guides and the Ministry of Education, White Paper (1992b). The document analysis examined the written, the taught, and the tested religious education curriculum for secondary schools. On using documents as a source of data collection, Patton (1990) wrote:

> The presence and significance of documentary products provides the investigator with a rich vein of analytic topics, as well as valuable source of information. Such topics include: How are documents written?, How are they read? Who writes them? Who reads them? For what purpose? On

> what occasions? With what outcomes? What is recorded? What is omitted? What is taken for granted? What does the writer seem to take for granted about the readers? What does the readers need to know in order to make sense out of them? (pp.142-143)

The examined documents included official letters, memos, circular letters, minutes of meetings, reports from special commissions, Her Majesty's written orders, agendas of meetings, books, files, statistical records, and pictures. The document analysis phase of this study was guided by a series of research questions that emphasized the goals and objectives of teaching religious education, the curriculum content, the instructional processes, the methods, the support services, the products, and the general perceptions of various groups of participants. In order to articulate the goals and objectives of religious education, a historical background to the formation was reviewed.

Education During the Missionary and Colonial Times

Uganda was a British colony from 1893 to 1962; during this period the various missionary schools, both Protestant and Catholic, served as the principal institutions of enculturation and bearers of Western culture. Some of the analyzed documents revealed that missionaries were often invited into villages by the traditional kings who had witnessed their activities of preaching and educating the people. As one illustration, after the king of Buganda had met with the early missionaries in 1875, he was interested in their activities and wrote a letter to Charles Gordon, the British governor of the Equatorial region in Sudan requesting more missionaries. The letter from the illiterate king read:

> To sir Colonel Gordon, my dear friend , I wish good day. It is M'tesa, king of Uganda who sends you this letter. I wish to be the friend of the

> white men who can came and preach and educate my people. Therefore here my words which I say.
> 1. I want a priest who will teach and show me the way to God.
> 2. I want gold, silver, and bronze
> 3. I want my people to learn about your people and be friends
> 4. I want my people to know God and be educated like you.
> To God and my dear Friend. I have heard good doings about you work. So I want you to quickly come to Uganda and educate my people. They need to reading to know like you.
>
> I am M'tesa, Kingdom of Uganda,
> 24/3/1876. (*Africa Times*, London, Nov. 23, 1879)
> (Cited in Jorgensen, 1981, pp. 234-235)

This remarkable letter, despite its poor English, conveyed the message. The letter was received with great expectation that led to the sending of the first missionaries directly to Uganda in 1877 by the Church Missionaries Society (CMS). Johnstone (1993) wrote, "They came to preach and teach and get dust off the eyes of the Africans" (p. 19).

Missionaries were the pioneers of education in Uganda. Although they came to preach the gospel, they found it rather cumbersome to continue their work when their converts could not read or write. This forced them to start teaching the nationals simple arithmetic, reading, and writing. Tignor (1976) commented on the missionaries' role in education:

> The missionaries were the chief purveyors of education in Uganda, like anywhere else in Africa. Their interest sprang naturally from a desire to convert and educate Africans from and to train inquirers and catechumens to read and understand the Bible. As education became more familiar to Africans and consequently more in demand, the missions recognized that their control of education gave them a large impact on African societies and won many converts. They sought to retain a prominent role even as the colonial state assumed the greater educational duties. In their early colonial days the hard pressed protectorate government was happy to delegate most educational responsibilities to the missionaries. (p. 111)

In 1923, Thomas Jesse Jones wrote about education in Uganda from London, stating that the government, missionaries, and colonial settlers had agreed that the development of character was a vital requisite in all education planning (Hussey, 1960). This led to a unanimous consensus that religion was a necessary means to a sound development of character. The pronouncement of the British colonial officials in favor of religious instruction for the education of the African students was a striking testimony to its importance. It was geared not only to spiritual needs but to health, social character, family life, and technical skills.

School Culture at the Early Mission School

In 1900, Uganda signed an agreement with the Imperial British East African Company (IBEA), representing Britain, in which four areas related to education were defined for the first time. The primary school sector was to be expanded in response initially to the baptismal requirement of being able to read at least two gospels in the local vernacular. The first teachers to be trained were catechist teachers, whose duties included the integration of education and evangelistic work. Technical training of craftsmen was also initiated. The sons of local chiefs received a good education so as to help colonial employees with interpretation and clerical work. The missionaries could not provide enough training for all these increasing demands.

Education in Uganda experienced some drastic changes during the era that followed World War I in 1918. Mission schools came under increasing pressure from both the general populous and the colonial government. A graded system was developed.

Mission primary schools included Standards (grade levels) 1 to 4, in which classes ran on overlapping shifts due to shortage of facilities and staff. Formal classes were separated into grades, but play, work, and religious education were often pooled. Class sessions were brief for Standards 1 and 2, only 30 minutes in length. Classes in Standards 3 and 4 lasted 45 minutes. Much time was spent cleaning rooms, gardening, and "puttering around." McLeish (1927) reported that the curriculum for Standards 1 and 2 was composed of 45% secular classes, 13% religious education, 8% breaks, and 34% work and games. The curriculum for Standards 3 and 4 contained 56% secular classes, 10% religious education, 10% breaks, and 28% work and games. Classes were taught in local languages mixed with some English. The basic curriculum consisted of arithmetic, reading, writing, and religious education. Added curricular elements included health education, physical education, and simple history and geography of East Africa. In addition to Bible instruction, reading, arithmetic, and writing, the missionaries taught students technical skills, although at a minimal level. Missionary wives taught African women simple sewing, personal hygiene, and the feeding of babies. Crafts formed a part of the curriculum as well. Students learned skills in basketmaking, toolmaking, carpentry, pottery, and simple agriculture. Boys learned football (soccer), while girls played netball.

In the middle school, Standards 5 to 7, a considerable amount of time was also spent in gardening, cleaning grounds and classrooms, cutting firewood, and drawing water. Students worked on school chores about 1 hour 30 minutes in the morning and 2 hours 30 minutes in the afternoon. Class instruction was almost entirely in English. Classes met from 8:15 a.m. to 4:15 p.m., with 1 hour at noon for lunch.

The middle school curriculum included advanced English, agriculture, biology, general science, arithmetic, religion, Africa history, and world geography. The middle school students were older and considered fortunate because of job opportunities they would get after graduation. Recognizing the considerable investment that parents made in order to educate their children, Beildman (1982) commented, "Education represented an immense capital investment, not only in funds but also in time absent from productive farm labor at home" (p. 112).

The religious education component of missionary schools emphasized Christian beliefs and values to the exclusion of all others. The religious education curriculum was characterized by Bible readings, religious instruction, church attendance on Sundays, and a strong emphasis on leading a sound moral life both at school and at home. Those who misbehaved at home were often punished at school at the request of the parents. The principal goal of mission schools was to educate the totality of the learner, physically and spiritually. To the missionaries, education was important to both the heart and the head (Beildman, 1982). Christian missionaries laid the foundation for education and, by their efforts, religious education entered into the chronicles of Uganda's history of education. Even during colonial days, religious education formed a core of the school curriculum.

Goals of Modern Religious Education Curriculum

The document analysis to determine the goals and objectives of the currently used religious education curriculum was based on the scripts from the government's records. According to the Ministry of Education White Paper (1992b), the outlined goals of

religious education have been stated as follows: (a) to develop ethical and moral behavior in students, (b) to promote a sense of discipline and spiritual values, (c) to promote a sense of responsibility and personal initiatives, and (d) to acquire knowledge about God.

I attempted to visit all the sites that I presumed had the documents that I needed in order to examine the goals and objectives of religious education. The search for documents often proved frustrating because some sites did not maintain accurate records and other sites held the documents in a disorderly form. The documents might be scattered in various rooms. Occasionally, some of the pages were missing from the books. Sometimes I had to ask the attendant to help me sort through piles of unrelated papers to locate documents I needed. At one site I spent an entire day searching for pieces of the 1963 Castle Commission Report. Out of the 16 pages I wanted, I found 5 on the first floor, 3 in one room; another 4 pages someone had borrowed, and the remaining 4 pages were contained in a file marked "Castle Report" on Uganda's education.

Conditions of the Libraries

The libraries I visited shared some characteristics. I attempted to arrive at each at about the time that it was scheduled to open. Often, as at Dingo Library (pseudonym), the actual opening was delayed 30 minutes, and each passing moment was precious to me. Upon entering the Dingo Library, I introduced myself at the information center. The attendant at the desk introduced me to the library director who "interrogated" me about the purpose of my study. After I showed him the Ministry of Education letter, he

responded in a more friendly attitude, apologetically explaining, "You know how things work in Uganda, and here we are trying our level best to make things work better."

The director led me to a room that housed important documents. The room lacked sufficient lighting, tables were broken, and some had peeling paint. In addition to books, the book stacks appeared to hold all the dust from the Sahara. I was shown where the documents were kept. I was interested in original documents related to early colonial days and education development in Uganda. The director explained:

> Not a lot is left on those precious documents because by the time I took over this responsibility, those records were scattered all over, and I have tried my best to put the remaining pieces together. Remember the liberation war? Then that's how things got messed up, and some records will never be put together again.

I looked at those "pieces" and tried to put the jigsaw puzzle together, although concentration was sometimes interrupted by noise inside the library and also from the traffic passing by. Other patrons were talking, not caring about those who were seriously concentrating. The closure on some topics was hard to make because of the missing pages. One informant said, "You are even lucky to get some of these scrap pieces because there are some researchers who come and don't find anything related to their topics of study." This was encouraging to me because my visits to some sites had proved futile.

Although the patterns of order and arrangements in the archival library and several other sites looked similar, not all library collections were characterized by such disarray. The Rubaga Library, with its long and historic tradition of preserving documents because of its philosophy on scholarship and material preservation, was a customer-oriented site and facilitated my research efforts. The smiling faces of the library assistants at this

particular site lit the half-lighted library. The library crew had cleaned the desks and mopped the floor clean; there were no cobwebs, and it was a quiet environment.

The library had a definite, clear arrangement of the materials. Here I was able to locate a substantial amount of data. The book stacks were arranged in order, using the Dewey decimal system. It was easy to trace a document or a book from the card catalogue. When one assistant, Julia, was showing me where records were kept, she told me, "There is a room reserved especially for the most important and valuable documents, and even we don't have the keys to that room." That raised my curiosity. I asked her whether the room was open to the public, and she said that I had to make an application and that it had to be approved by the priest who is in charge of all records. I made the application, and in a week's time it was approved. This collection provided most of my sought-after data, especially historical information such as files, journals, pictures, and memos from the early administrators.

Religious Education Syllabus 1991-1995

Curriculum document examination revealed two current religious education curricula that represent the two major religious groups of Uganda. There were more Christian schools than Islamic schools because Uganda is predominantly a Christian nation. Johnstone's (1993) survey estimated that Christians constituted 83% of Uganda's national population. Islamic schools were outnumbered by Christian schools. According to the investigator's observation, elements of dogmatism and indoctrination were common during classroom instructions, but these elements were not planned.

During observation, I saw a teacher at Kabos Secondary School introducing the lesson with a chorus from a Bible text, and the activity was to memorize Bible verses orally , after which students wrote them in their exercise books. At Dembe Muslim School, a teacher introduced the lesson by making students recite verses from the Koran. I did not follow the recitations clearly because it was mostly in Arabic with few fragments of English equivalents.

Students from religious backgrounds different from that emphasized in their particular course appeared to vary in their reactions to instruction that bordered on religious indoctrination. For example, one student told me that it disturbed her when a class turned into a Sunday school discussion seminar. Contrary to that, another student told me, "There is no problem whether I sing a chorus or I am asked to quote from Koran because I am here to prepare for the exams, and that is it."

The religious education syllabus is divided into three different papers, which are course 223, course 224, and course 225. The numbers represent codes based on the UNEB's numbering system: course 223, Christian Living Today; course 224, Saint Luke's Gospel and Its Relevance Today; and course 225, Islamic Religious Education. Although there are no restrictions on which courses to select, religious education is compulsory in Forms 1 and 2. Students can make their own choices when they get to Forms 3 and 4. They can select either Muslim or Christian courses, irrespective of their family backgrounds. In an Islamic school, I found Christian students studying course 225, which has Islamic content. The school is popular because of its academic tradition, and this attracts students from all religious backgrounds.

In six urban schools, I found Islamic students studying course 223, which presents biblical and Christian content. A departmental chairman at Almaday Muslim school said, "This promotes unity in diversity of the population, and it is not just another academic rhetoric in a pluralistic environment." A student who was interviewed about her feelings on such crossovers responded: "I am not becoming a Muslim because I am learning Islamic religious education; the teacher is wonderful and students pass with highest colors during the final examinations; it is the examination and combination that really matters." One student said, "I am studying religious education to get a proper combination for my future career as a lawyer, and religious education provides a common denominator. After all, my parents are in favor." When I probed for in-depth information from another student with an Islamic background, I was informed that she has learned to appreciate and respect Christians after learning Christian religious education. "My boyfriend is from a Christian family, and there is no problem with that," she said. "Sometimes we go church together, and sometimes to the mosque," she elaborated. I met such individuals on various campuses, particularly in the urban schools.

Forms 1-2 use Developing in Christ as a textbook. Textbooks used by students for courses 223 and 224 are written and published by the Roman Catholic church, but they are printed in Great Britain. The need to import books and other scholastic materials has contributed to the scarcity and high price of the books. Book 2 (Christian Living Today), used in Forms 3-4, emphasizes man in a changing society and order and freedom in society. The textbook contains numerous pictorial images, and students interpret the pictures to establish a contextual meaning for the story during the lesson. One student

said, "We call it a Sunday school textbook because of those pictures." Students in one school I visited nicknamed the book an "album" because of all the pictures that they had to observe carefully and interpret. The teacher's manual for courses 223 and 224 suggests methods and classroom activities to guide the teacher in the learning process. The suggested instructions include the following:

1. Group discussion: The rationale for group discussion is that it encourages students to share in small groups rather than with the whole class. Small groups facilitate confidence because some students are not bold enough to speak before the class. Depending on class size, a teacher can have students in pairs, threes, or up to six students a group. The suggested criteria for group formations are interest grouping, panel, debate, interview, background, questionnaire, and brainstorming.

2. Dramatic presentation: The rationale for drama is that students, whether as actors or spectators, enter emotionally into the story. In cultures where an oral tradition is strong, people usually have a natural and easy dramatic ability. Discussion after the drama is recommended.

3. Graphic presentation: In the form of displays, an attempt was made to offer various suggestions that could be of help to the teachers in presenting graphic displays in their classroom. The list includes blackboard, newsprint, masking tape, felt pens or marking pens, posters, collage, pictures or photos, drawings by students, flash cards, work cards, name cards, films and discussion, and symbols.

4. Evaluation: The suggested areas for the teacher to evaluate student performance include homework, projects--group or individual--field trips, essays,

synopsis, summary, tests and quizzes, value clarification, analysis, memorizing, synthesis, and review.

After analyzing the details of the syllabus, I grouped the data into the following categories. The topics from Book 1 included (a) man in a changing society: living, working, and leisure; (b) order and freedom in society: justice, service, and loyalty. The topics from Book 2 included (a) life: happiness, unending life and success; (b) man and woman: family life, sex differences, courtship and marriage; and (c) man's response to God through faith and love.

From the above named categories, I developed the following five themes: (a) the contemporary trends, in which the student may see himself/herself in a situation, influenced by the technology, ideas, and value systems of the rest of the world; (b) African tradition and its impact on cultural trends; (c) church history and its impact on the African society; (d) Bible knowledge in which the student examines the changing trends in the world and relates to the biblical teachings; and (e) synthesis, which concerns implications to individual lives of students.

Courses 223 and 224 emphasize Christian life, with some selected topics from African traditional religion. The courses are quite different. A majority of the schools offer course 223. Out of the 20 schools visited, 14 offer course 223. One teacher said, "It is a popular course to the young students because it addresses needs that are prevalent in contemporary society." Schools with Islamic backgrounds offer course 225, which specializes in Islamic religious education. Forms 3 and 4 offer course 223, Christian Living Today. While examining the details of the syllabus and its history, I found that it

was designed from the results of a survey conducted from 1970 to 1972. At Rubaga workshop in 1974, which was attended by religious education teachers and other experts in that field from the Eastern African countries, the present textbook was adapted and designed. The needs and interests of the youth in the Eastern African countries were identified and addressed in the Christian Living Today, Teacher's Handbook (1985). This effort resulted in the development of a syllabus that covers five major themes and 15 subthemes, which aim at enabling students to grow towards Christian maturity. Principal topics in the syllabus included helping youth to articulate more clearly the demands of their faith in life, to develop their own values, to bring these values to the world by relating their Christian faith in a changing world, to participate in the development of a society of which they are members.

The aim of the syllabus parallels the Castle Commission Report of 1963, which suggested that the teaching of religious education in Uganda should be of the highest standards, as carefully planned for the learner as any other subject because it inculcates moral virtues such as honesty, charity, cooperation-operation, and responsible attitudes. (Castle Commission, 1963). While examining the text for further details, I found that the syllabus is designed to instill in students the knowledge and moral skills for the ever-changing social, economic, and religious trends in the community.

Influence of Technology

The topics articulate how man is affected by the environment in terms of working conditions, living, and leisure. To the Ugandan nationals, the trio of factors is paramount

because the country is undergoing a paradigm shift to a more liberal and technological society with an open-market economy. "Uganda is at the forefront of the technological advancement with a promising market economy than some of the countries in the sub-Saharan Africa" (Odaet, 1990, p. 156). The paradigm calls for a thorough examination and understanding of issues pertaining to freedom, justice, loyalty, and ethics as outlined in the syllabus.

> Issues dealing with happiness, life, success are very abstract and theoretical. This is one of the reasons students claim that religious education is a boring subject because such topics are considered the intangibles. Creative teachers would be very innovative to improvise for the sake of making students develop interest in the subject. (Berman, 1975, p. 122)

This creativity could easily be enhanced if teachers took time to engage students in the learning process. However, I observed that little time was spent in the stimulation of student thinking. In a rural school, a teacher spent only 3 minutes introducing a lesson. She wrote the topic on the blackboard, then started lecturing to students. There was no interaction with students. The activity was a "fill-in "the blanks exercise. I don't think that students were given any opportunity to participate in the lesson. They were more observers than participants. Teachers prefer lecturing to students because it does not take a lot of preparation. During the interview, a teacher remarked, "Lecturing is better because I don't have time to prepare for all kinds of activities. These are old students and can do it on their own," she further explained.

Focus on the Family

The selected themes in the curriculum call for understanding on family. "It is because of the African emphasis on family relationships that selected themes pertaining to the family are recommended for study," said religious education inspector during the interview. The concepts and dynamics of what constitutes a family are articulated. There is a drastic change in family concepts and values; urbanization has reduced relationships of extended family to the nuclear family. Roles of men and women are identified and distinguished, and sex differences are discussed. In addition, students are taught what constitutes courtship and marriage in African practice. "We want our students to be educated as well as informed about our cultural practices and heritage," said an education officer. According to a school principal, "Schooling does not mean learning to adapt the Western thinking and life style but learning to appreciate and have pride in our culture."

Religious Freedom

The freedom of worship guaranteed by the constitution is facilitated by offering religious education instructions in schools. Article 29 of the new constitution, section C, states that there is freedom to practice any religion and manifest such practice, which shall include the right to belong to and participate in the practices of any religious body/organization in a manner consistent with the constitution. While addressing a gathering of believers at the consecration ceremony, the president of Uganda said that never shall there be banning of religion in Uganda by the government (Kamugisha, 1996). "To be religious is to be actively involved in community mobilization and development,"

commented a sheik who was interviewed on Islamic education and its impact. Religious education goes beyond the classroom requirements and encourages students to participate in communal projects that enhance national unity and development.

Principal Religious Education Topics

Church history and its influence on African society are given a thorough treatment in the study scheme, and the current state of African traditional religion is discussed. Traditional religion is almost extinct due to the overshadowing influence of Christianity and Islam. Interest in African traditional religion is fading, especially among the young students. A group of students suggested that traditional religion needs to be deleted from the syllabus because it falls short of practical realities of the present world.

Course 224 explores the rich experiences and practices of African traditional religion, which is left out in course 223. The fact that few secondary schools venture to teach 224 explains the point that the younger generation is losing interest in African traditional religion for beliefs/practices that involve critical thinking. The approach is different from course 223 because it first introduces the student to his/her religious heritage, and the religious heritage of Africa is discussed. Topics of instruction reflect the typical traditional beliefs of the African people before the coming of the missionaries and colonialists. Students learn about family history and progeny, the world of spirits, concepts of death and life after death, the supreme being (s) in African beliefs, systems of sacrifice, offerings and prayers, and people who hold special roles in the community such as witch doctors, prophets, fortunetellers, priests, diviners, and healers. In addition, the section

articulates childhood experiences, processes, and implications of the African initiation rites. Students compare and contrast traditional practices with Christian rituals. For example, while observing a classroom discussion, I was introduced to the new insight of paralleling circumcision with Christian baptism. Teacher and students discussed the fact that both circumcision and baptism introduce new experiences to the subject.

History of the Jewish People

The study about the Jewish people relates to the understanding of the Bible and the Israelites. Does Jewish history hold practical implications for the people in Uganda? Students learn about the land of the promise, the Temple, the Mosaic law, and the prophecies concerning the Messiah. Bible characters such as Abraham, Moses, David, and Jeremiah are taught and discussed in detail. Students are taught to synthesize their views on Jewish history to the present life. The life of Jesus as narrated by Luke is given extensive coverage. The works and teachings authenticate the significance of the gospel at Jesus' time, and this is compared to the significance of the gospel to the students in contemporary society. The section on Jewish history and the life of Jesus is related to life in Uganda. Apart from the teachings of Jesus, there is little that students can relate to in Jewish history. Instead of relying heavily on Jewsh history, it would be more practical and meaningful if the teachings of Jesus are related to the social and economic needs of the country.

The history of the early church introduces to the student the trends that brought the gospel to Uganda. Historical trends are traced from the early inception of the church

from apostolic times through the gentile world of the Romans up to the present. The expansion of the church through persecution is discussed as a catalyst for change that God used to reach the world. The study of philosophers and early church fathers helps students identify elements that threatened the young church. The coming of the missionaries to East Africa in the late-19th century is seen as a harbinger for formal education and social change. The gospel brought with it education that created national development, unity, and communication. "However, the African identity was put in crisis," commented one of the teachers as she answered a question from the student. "The influence of Christianity and missionary activity still interests the critics," she added, without elaborating. Schooling in Uganda was initiated by missionaries, and it was through missionary efforts that education sprang. Students are guided to notice the impact created by missionary education ever since its inception--schools, hospitals, and other community projects.

Course 225, Islamic Religious Education (IRE): Analysis of the Syllabus

According to the UMSC education secretary, "Islamization of knowledge should, by definition, recast modern disciplines within the framework of Islamic principles and ends, thereby bringing back to normalcy the Islamic vision, methodology, education and personality." The aim of Muslim education is the creation of the good and righteous man or woman who worships Allah in the true sense of this term, builds up structures of his or her earthly life according to the shariah, and employs it to subserve his or her father (Syed, 1975). Every system of education embodies a particular philosophy that emanates from a particular concept from which it cannot be isolated. "We cannot have a philosophy or an

educational policy which is based on a concept not identical with the Islamic faith and practice of prayer," commented the head of the Islamic religious education department at Ismail Secondary School.

According to the UNEB's 1991-1995 regulation and syllabus, the desired objectives for Islamic religious education instructions were identified as follows: (a) to develop in the student an appreciation of and a positive response to spiritual and moral values based on belief in God as expressed in Holy Quran; (b) to develop a sense of Muslim brotherhood with respect and tolerance to members of other religious groups in the country; (c) to develop an awareness of the word of Islam and how it was established in the East African region; and (d) to develop skills of interaction between faith and good works through the study of Islamic doctrines and practices.

The Islamic religious education syllabus is divided into two parts: Part 1 concerns Islam and Islamic society's civilization up to and including modern times. It includes areas on the Prophet Mohammed and early Muslim community, the Islamic civilization, and the coming of Islam and influence in East Africa. Part 2 concerns Islam as a religion and includes sections on the Quran and Tafsir (Koranic teachings) and the hadith and fiqh (rituals of Islams).

I learned that the Islamic faith has on many occasions been misunderstood. "We are unfortunate because other religions perceive our activities as a radical or extreme movement; we are not fundamental extremists as some try to put it," commented a head of the Islamic department at one of the schools. The aggressive strategy is to "sensitize the masses about the role of Islamic religion in civic development," he explained. Another

objective in putting Islamic religion at the forefront is to develop skills of interaction between faith and good works through the study of Islamic doctrines, rituals, and festivals based on the teachings of the Holy Quran, hadith and fiqh. A good Muslim is resourceful and active in the community; this philosophy acts as a guiding principle to Islamic traditions and practices.

According to data generated from documents on Islamic education, Forms 1 and 2 study fundamentals of Islamic faith. The course of studies for the first 2 years of secondary school cover extensively the fundamental principles of the Islamic religion. This makes the classroom environment unsuitable to non-Muslims. During the school visits, I observed in two Islamic schools that non-Muslim students are given options to stay in or go out when it is time for Islamic instruction. I interviewed 3 students regarding such options, and they all agreed that it is the school routine and it does not bother them at all or make them feel left out.

In addition, there is little written material in organized form that can be used as a resource for both students and teachers. Teachers who are not creative in looking for teaching materials find solace in inviting the local imam or sheikh to teach students. The substitutes are experts in Islamic and Arab literature and lack the technical skills of training. Like the CRE, religious instruction in Islamic schools is sometimes taught by untrained teachers. Of the 7 Islamic religious education teachers interviewed, 4 did not have religious education training. I observed that rural schools suffer most from teacher qualification deficiencies. Of 5 Islamic teachers interviewed from rural schools, only 2 had

received training. The rest were Form 6 graduates. The reason for such deficiency is that there are few Muslim communities living in rural areas.

Teachers did not have adequate materials or enough teacher resources. In one classroom, I observed four students sharing a scrap piece of a textbook. They scrambled and pulled it from one side to the other and pages ended up in students' hands. It was hard for the students to concentrate and study. The impatient teacher gave them only 10 minutes to read a five-page passage and kept asking, "Have you finished reading?" This sounded rather monotonous. Islamic policies recommend 3 to 4 years of studying Koranic and Arabic instructions in special schools. This policy has constrained the efforts of the Islamic students because a student has to break away from the normal school schedule. Those who drop out to attend the 3 or 4 years of Koranic instruction do not come back to finish general education but proceed to Islamic theological institutions. It is hard to return to the normal system of education because the 4-year absence makes the students too old to be admitted into the mainstream of primary education.

A Muslim teacher at a secondary school told me, "The mulas are better than some of us because they are knowledgeable and experts in Arabic literature, which we were never instructed in while at the university." During the first 2 years in the Islamic religious education classes, students concentrate on the practical and dogmatic principles of the Islamic faith. Concentration is on the five pillars and the six articles of the Islamic faith. The five pillars include: Shahada, for ritual purity; As-salat, prayer life; Az-zakah, obligatory alms; As-Saum, fasting; and Al-Hajji, pilgrimage to Mecca. The six articles of faith included: belief in Allah, his angels, his books, his messengers, judgment, and Qadh

(teachings). When I visited the Islamic department at Old Mpala Secondary School, I found that the resource materials were written mostly in Arabic, an indication that they were designed purposely for instructions at places of worship such as a mosque, but not for formal instruction in schools. It is out of these fragments and pamphlets that teachers make lesson plans. Teachers had no schemes of work or lesson plans. The same problems were observed with the CRE teachers. Lesson plans were written on scrap pieces of paper that found their way into the dustbins at the end of the school day.

I learned that the Forms 3 and 4 course is divided into three sections: Paper 1 includes the Holy Quran and exposition of Koranic writings, Paper 2 covers the prophetic traditions, and Paper 3 examines Islamic history and civilization.

The three papers are prepared out of the two sections by the Uganda National Examination Board (UNEB). The syllabus outlines the selected topics to be studied by students as they prepare for the Uganda Certificate of Education (UCE). Observed from the given outline, the syllabus is largely Islamic in scope and content. The Islamic religion is studied extensively. The Holy Quran is studied in depth as well as the Muslim's way of life. Topics and themes that affect a Muslim in the pluralistic world are not enough compared to what is written down. A headmaster of an Islamic school said that "the syllabus prepares students for the world and life of Islam only." A group of Islamic students during the interview commented that the Islamic syllabus helped them, but that it did not provide them with all that they needed to live in a pluralistic society."

The Islamic religious education (IRE) course covers extensively the origins, spread, and traditions of the Islamic religion. Most of the literature is written in the Arabic

language, and some teachers are not experts in Arabic semantics. Some Muslim schools teach Christian religious education (CRE) in addition to IRE. The syllabus prepares students for the Islamic way of life only, including its philosophy and practice. According to the syllabus, no topics teach any other aspect of life or education in other settings for the sake of national development.

Interview Data

In order to triangulate data with other sources, data from documents were weighed against data collected from various interviewees regarding goals and objectives of religious education . Structured and non-structured interviews were conducted to investigate various participants' perceptions regarding the goals and objectives. Among the participating groups were parents whose children are in schools and receive religious education instruction. The interviews with parents were a bit different because I had to make special provisions. Some parents did not know how to read and write, did not speak English, and in some instances I did not speak their language. I had to secure an interpreter when I visited parents in such categories, especially in rural settings. Both urban and rural parents participated in the study.

Parent Interviews

Initially I conducted a group interview of 6 parents, 2 women and 4 men. There were 2 Muslim women, 1 Catholic, and 3 Protestant men. We met in the office of an agriculturist, who offered to host the interview group at a lunchtime for 50 minutes. I introduced myself, then gave them personal consent forms to sign. The interview was

unstructured. I asked them whether their children studied religious education at school. Then I asked how they felt about it. The Catholic parent was the first to say that religious education has been a living tradition and that it would be disastrous to ignore it. "Religion has united all of us in our country; look at the 30 or so tribes in our nation, and the only ingredient that unites is religion," he said. Others supported his view, although one added that it should not be the only subject, elevated above others.

Student Interviews

Another category of interviewees involved students. Both urban and rural students participated in the study. As noted in chapter 3, although 50 students participated in the study, 30 participated in the initial answering of the open-ended questions, as shown in Appendix C. The data I collected from open-ended questions were used to make notes. Out of the notes, I identified some concepts that I wanted to investigate through in-depth probing, with 20 students participating. Discussions centered on their perceptions regarding religious education, why they study it, what it reflects on campus, how they feel about the content, and the amount of religious education instruction per week. Ten of the 20 students lived in urban areas, and the other 10 resided in rural areas. The seniors did not participate in the fall semester because it was their final year, and the headmasters had advised me not to include them in the study.

A group of 5 students from Shamangu Rural School met with me in a geography room. They told me their names: Abija, Sudi, Rehema, John, and Troy. Their ages ranged from 14 to 18. I started by asking them about their interest in religious education.

Rehema, though she looked a bit shy, spoke with clarity. She said, "I love my religious education class because I get good grades from it, and above all it teaches me about God and this is the most important in my life." Two students were from Form 3, and 2 were from Form 2. John, from Form 3, saw religious education as a means to promote the religious thoughts of the missionaries. "This is the finished work, and we do not need to care about it again," he explained. "Some students get good grades but they steal, are disobedient to their parents, and they give us hard time here at school," joined Sudi in a high voice. "These boys bully us a lot, especially the thin ones like me," he added, laughing. He said that he studies it to pass the examination and also to check on his character. All the students said that their parents do not force them into any religious activities. "We are wazee, you know!" said Abaja. He meant that they are mature enough since they are in secondary school.

The question of diversity is not a major issue. In the upcountry schools many students belong to one or two tribes only, and in most cases the two understand each other. "You do not find a lot of katogos (mixed) in the rural schools and that is why I like it better than the urban ones," Troy said.

Interviews With Religious Education Teachers

Religious education teachers were interviewed regarding goals and objectives of religious education instruction. Teachers guide students into religious education instructions in their preparation for the national and final examination. This examination leads to the Uganda Certificate of Education after 12 years of schooling. The results of the

interviews were weighed against data collected from documents and observations to identify and explain any inconsistencies. I took notes as I interviewed the participants in the field and made comments about their behaviors and expressions as well. Twenty secondary school teachers participated in the interview process.

With some of the teachers, appointments were made. With others, it was a walk-in, depending on the arrangements with the headmaster or departmental chairman. I had previously observed the same teachers, and we had established good rapport. After field notes were recorded and some hunches noted, I decided to use more open discussions and unstructured interviews with teachers. Questions focused on goals and objectives in regard to religious education, methods of instruction and teaching materials, classroom behavior, and environment. I used interview guides to remind myself of important points to remember as I prepared to meet with the interviewee(s): Time, date, name, place, topics, appearance, response, language, metaphors, examples, and clarity were always noted.

Among the participants were 10 teachers from the urban areas and 10 from the rural areas. I categorized them as rural or urban Catholic, rural or urban Islamic, and rural or urban Protestant. A rural teacher, James, who was a Roman Catholic, told me that religious education is vital to the school culture. I asked him why he thought so and he said, "If our school was not having religious programs of prayers in the mornings, of preachers coming to speak to students, it would be a disaster on our campus." "Does it mean that those speakers communicate anything special to students?" I asked. He replied, "The special thing is that religious education encourages good morals, good behavior,

character, and respect. This is what we need; education alone will not solve our social problems--can it?"

During one interview, I noted that one teacher wanted to please me by telling what she thought I wanted to hear. She wanted to keep talking without giving me a chance to ask questions. More than once, I had to make her go back to some of the statements that were not clear to me. She was from an urban Islamic school. I thought that my questions were simple and specific. "What do you perceive as outstanding goals of teaching religious education?" She responded that teaching morals was a goal, but that academics were the priority because students do not come to school to be religious experts. She said, "There are religious institutions around and, if they want to be experts, they have to go there, not here." She was rather serious in her words and tone.

I interviewed 2 teachers in the classroom after students were dismissed for the day. By that time, the classroom was quiet, and the 2 teachers felt comfortable; it was a familiar environment for them. They were both males, a Catholic and a Protestant. One had just come from upcountry for an athletic meeting. Bano was a bit quiet and reserved, while the other, Dembeka, was outgoing and outspoken. I had observed 1 of them in the class as he taught. We were sitting in the same classroom, which had no displays on the wall or anywhere; it was bare. I asked the 2 why they instruct students in religious education. Dembeka was the first to speak, "Because of the background in religion--it has to be continued since it affects the morals of students as well as the society. . . . We have to teach them to be good in the community so that even after school, they can still be morally

right." Bano said, "These students come to school for education. It is what they really want. So religious education is another academic subject on the curriculum."

I then had to ask other questions to prevent the discussion from digressing. The 2 teachers said that they have not experienced classroom behavior related to religious problems apart from name-calling. They said that the students nickname others based on their religious practices, such as "pigs" to Muslims because they do not eat pork, and "Mary" for Roman Catholics because of piety, and people of the Book. I was told by both teachers and students that such names are a common practice on school campuses and that it is considered fun to the young boys and girls to attribute such names to circumstances they consider interesting. In reality, it should not be mistaken as a form of verbal abuse nor as cases of religious extremism.

I conducted an unstructured interview with another group of 5 teachers, including 2 Roman Catholics, 2 Muslims, and 1 who was from the Church of Uganda. The group consisted of 3 men and 2 women. Three were from the rural area and had come to town to make claims for their housing allowance, as I came to understand later. I met them at the teacher center near a school in which I conducted observations, and I had planned to interview the 2 teachers soon after the class dismissal. When I asked the 3 to join, they agreed. It was interesting to listen to the views of upcountry and urban teachers at the same meeting. The discussion centered on principles and guidelines of religious education. One of the urban teachers said, "It is good to have a good and morally behaved society. If not educated enough, there is trouble." Before I interjected, a teacher from the upcountry had this to say, quoting an educator:

> John Whitehead said that education should be for the heart and the head. If it is for the two, then students have to be instructed in academic as well as religion. However, the academic is the non-negotiable priority in our system.

According to the findings from the interviews presented in this section, I learned that the prescribed goals and objectives for religious education instruction in schools included the production of good, educated students who are knowledgeable both intellectually and spiritually. The intent as discussed by parents and teachers, in particular, appeared to be the inculcation of ethical and moral behavior in the lives of students, which would help them to grow and mature as productive citizens. Religious education was also viewed as a means to promote a sense of discipline and spiritual values. Many teachers and parents voiced the opinion that, as a result of studying religious education topics, students would return to live in communities with special characteristics. Several teachers spoke of the social control function of religious studies in maintaining order in the school and, perhaps, by extrapolation, to the society in general. For many interviewees, religious education created a sense of personal responsibility and self-actualization through personal initiatives. In learning to be good citizens, students learned that productivity is a patriotic virtue.

Interviews With Education Officials

The goals of the religious education curriculum, as laid down in the ideal and recommended curriculum, were examined from the archival records, and from the Ministry of Education White Paper (1992b). The official curriculum emphasized both the physical and spiritual needs of a student. "Since man is both physical and spiritual, then the

two aspects must be catered [to] in our school system," said an education official during one of the interviews.

I found that religious education has been divided into two parts, IRE (Islamic Religious Education) and CRE (Christian Religious Education). Muslim schools and their teachers concentrate on course 225, which is an Islamic syllabus. Schools with Christian backgrounds concentrate on courses 223 and 224. Students have options to make choices of whichever course they want to study. Admission to secondary schools is not based on religious affiliations, but on academic merit. Teachers in schools are posted by the Ministry of Education irrespective of their religious or school background. It is common to find a Christian teacher in an Islamic school and vice versa. It is uncommon to find Christian students studying course 225 (Islamic), but it is common to find Muslim students studying courses 223 or 224. There are variations in emphasis for the three components of the syllabus--courses 223, 224, and 225. Students are attracted by course 223 because of its unique approach of integrating theory and practice. Topics include issues of national development in light of scriptural applications. Course 225 is Islamic oriented. Islam is studied from its historical setting to its coming to East Africa, and Islamic traditions and practices are emphasized.

I interviewed education officials about their perceptions concerning the goals and objectives of religious education. One of the officials, Nagi, responded with a smile, "Religious education was placed in the curriculum to foster morals in students, but this fostering does not mean anything less of the intellectual skills." Another official interjected by saying that religious education is for both intellectual learning and moral

inculcation. "We are all learners of religion, even after school," said Gombera. He suggested also that the only difference is that, in schools, it is on the timetable (class schedule).

Religious education classes are required during the first 2 years of post primary education but are electives in the junior and senior years of secondary school. Students can choose among the three courses, 223, 224, and 225. In large schools, they can afford to have more than one course, depending on the choice of teachers and principals. The Ministry of Education does not dictate to schools the courses to teach. It is the responsibility of the principal and the religious education teachers or their departments to decide.

The 2 interviewees suggested that religious education, when planned and taught according to existing procedures, would be the most meaningful practical subject on campuses. I asked them why they thought it that way. Gombera gave the following answer:

> What makes religious education unique is that it draws the inferences from life experiences. Students come from religious homes, have experienced it; they study it at school, and everywhere, so this life experience puts it in a different category and we are not talking philosophy here but real life experiences in organized form.

Nagi jokingly told him that he did not believe all that was said, although there was some sense in it. The two thanked me for determining to do my research in religious education because little scholarship has been done in this particular field.

Scholastic Materials and Instruction: Can They Realize the Goals?

During the interview sessions, I asked an official from the Ministry of Education how the ministry effectively supported and monitored religious education in secondary schools. In addition, I asked about the instructional materials that the ministry provided to schools to ensure effective instruction. He explained that the ministry is a network of many departments, coordinated from the central office of the Ministry of Education, with responsibilities delegated to various heads of departments. When I asked him to name some of the departments, the following departments were mentioned: the Inspectorate, which oversees the administration and management of primary, secondary, and post secondary schools; the teaching service commission, for teachers, from primary to university level; the UNEB; the NCDC; the Institute of Teacher Education at Kyambogo (ITEK); and the universities. These departments exercised various responsibilities for facilitating effectiveness in the education ministry. The support services depended on the need, which is forwarded to the respective department. I was told that an office for religious education inspector for secondary schools exists in the central office (I noted this for further contacts later on).

After 3 weeks had elapsed, I arranged for an interview with the religious education inspector and he responded positively. The interview was held on November 28, 1995, at his office. During the interview, I asked the inspector about the scope of his responsibility. To my surprise, he replied that there are more than 1,000 secondary schools that need his attention. There are no religious education inspectors at the district level who could be delegated to serve the upcountry schools. He said he has been trying

to hold seminars in various parts of the country so as to have workshops for teachers, but that his entire efforts have been hampered by financial constraints facing other departments of the ministry. He desires to have teachers learn new skills and share with others through staff development programs, but sometimes this has not been achieved. In some cases, the Christian churches have organized such seminars, and they have been quite effective.

To investigate the instructional methods related to religious education, I interviewed and observed teachers in classroom settings. While I was interviewing a teacher from an urban area about her teaching methods, she said that she liked to lecture a little, then apply the question-and-answer technique; lastly, she gave them notes, either dictation or writing on the board, when there was enough chalk. She told me that she used few materials because they were not available and that teachers do not have time to improvise, as they had been encouraged to do by their inspectors. She said, "Where do you get time for making provisional materials for teaching? After all the ministry underpays us dearly!" I did not know why she was behaving strangely; however, I noted "a hostile interviewee today," in my journal.

During classroom observation, the lessons were purely academic, and affective domains were not given any consideration. However, the teachers claimed that religious education does not have support materials to make teaching more interesting. "Where does the ministry expect us to get materials?" one remarked. Another joined in with a rhetorical question: "Who cares about teaching aids anyway?" The teachers prefer the lecturing and dictation notes because it saves time.

Schools whose backgrounds are either Islam or Protestant appeared to be more poorly equipped than Catholic schools. When asked about lack of teaching and instructional materials, a teacher at an urban school commented, "Our principal should provide teaching aids, but since the ministry does little to help us, we also don't waste our energies in looking for support materials." A principal at Delinga School commented that availability of financial resources dictated the provisions of the instructional resources.

Muslim schools suffer from the dearth of instructional resources as well. The Muslim schools visited during the investigation lacked adequate instructional resources. Many of the resources that did exist were written in Arabic, and not all Muslim teachers know or speak Arabic language. While visiting an urban Islamic school, I saw literature written in Arabic; the teacher told me that sometimes it was discouraging to have such books, and yet very few teachers and students used them.

Teachers were encouraged to make improvisions using local resources, but they were not in favor of such policies because of time constraints. "I do not surely know why the officials expect us to be doing this 24 hours. I think a teacher needs to be free after 5 o'clock like any other government employees," remarked one of the women who had kept quiet throughout the discussion. "I do not take any student work at home because that is my private time," she added. This was confirmed during the observation because I did not see any teacher taking home any of their students' work. I saw in most of the schools, both urban and rural, teachers marking and correcting student assignments in the staff rooms. "All school work has to be done at school, not home," said a teacher.

Regarding instructional methods, I observed that the upcountry teachers claimed that urban teachers had some materials to use. One teacher said, "Urban schools perform better in final examinations because of the materials that supplement their classroom instruction." The statement was met with strong opposition from the urban teachers who voiced their concerns that all teachers in the country experience shortage of materials. My observations in schools in both settings did not substantiate the rural teacher's statement either. Apart from blaming the Ministry of Education for failing to provide materials, there was a consensus from both groups that the content of religious education dictated the method of delivery. They all asserted that the curriculum contained too much content and that, unless a teacher rushed through it, the year would go by without covering all of the material. One teacher commented, "If I were to follow the methodical steps I was taught in college, students would stone me when results come."

Out of the 20 schools observed, only three schools were equipped with enough teaching materials. These were under the direction of the Franciscan Order of the Roman Catholic church. Their schools contained enough textbooks for each student and also maintained a reasonable class size of 25 students per teacher. Teachers had access to projectors, cassette tapes and recorders, wall pictures, and maps. The classrooms were well ventilated with sufficient light. Students and teachers in the Franciscan schools exhibited good student-teacher relationships. I observed that teachers spent time to discuss and help students during the learning process. One teacher moved around the classroom helping students one by one as they raised their hands seeking the teacher's help.

Class size was another pressing issue about which teachers voiced their concerns. I observed that some classrooms are too small to accommodate 30 to 40 students at once. This was rather common in urban schools because of the large student population they admit yearly. I had observed tragedies of such crowded classrooms; the largest I saw had 52 students. It was not easy for the teacher to ensure effective control. Some students were not paying attention. Two girls, one with a red sweater and another with long earrings were whispering to each other. A boy was drawing pictures and could not attend to the teacher. In the right hand corner of the classroom, three students, a boy and two girls, were looking at a movie magazine and laughing. The whole class atmosphere, according to the observation, was not conducive to insure effective learning. The whole class did not engage in the learning process, but rather it appeared to be "organized chaos."

Classroom facilities are the major problem observed during the investigation. This finding supported earlier observations by Geoffrey Kalebo, September 21 1995.

> They do not know that every morning, their daughter is among many pupils who race for the classroom to get the best of the five benches. The others settle for tree stumps, stones, and bricks, and a few carry stools from home. Without a desk before them , the pupils expertly utilize their knees without any complaint.

This was not an isolated school, but among many that I visited which did not have enough facilities, with students sitting outside under the shade of trees. I observed the hardships experienced by both teachers and students. While I was visiting one school from the rural area, it started raining and the tree could not provide shelter to accommodate all of us. Although I went to the headmaster's office, students did not have

the same opportunity. On another location, the classroom leaked, and I had to run for the same corner with students when it started raining. Good and permanent structures were not common in some of the poor districts that I visited, especially in the rural areas. During the interviews, an official said, "The problems are not merely lack of classroom space, but also lack of scholastic materials, building materials, and the common employment of untrained teachers especially in the rural areas."

Reflecting on the prescribed syllabus, teachers suggested that the African traditional religion, history of the Jewish people, church history, eternal life, and Islamic traditions had lost touch with current educational thought. New topics that were suggested included AIDS awareness, campus stress, teacher-student relationships, alcoholism, teen sex, abortion, smoking, juvenile delinquency, and the Eastern-Oriental religions.

When I asked about the relationships with the Ministry of Education, Badru, a Muslim instructor, was the first to say that the ministry pays the teachers, but monitoring them and their work is up to the Uganda Muslim Supreme Council as well . "You see, the ministry cannot do or provide everything for us," he explained. Muslim educators reported that the Muslim community enjoyed the relationship with the Ministry of Education and that it had helped them to improve their education and schools. " Many of our Islamic students get admission to the "main campus" these days, and that is quite an achievement," said Ismail. Main campus referred to the prestigious Makerere University Kampala-Uganda because of its historic heritage, as compared to other universities or colleges that had been established more recently.

The Philosophy of Religious Education Instruction

The study investigated the philosophy underlying religious education instruction as perceived by the Ministry of Education. From the interviews with participants and informants, I learned that the ministry emphasized that religious education was to be taught objectively without any notions of indoctrination. Religious education teachers were expected to act as role models to the students regarding moral obligations. "In addition to imparting knowledge to their respective students, teachers are to facilitate positive changes in the live of their learners," said an education official from the ministry. According to the teachers' conditions of service suggested by Basil (1940), a teacher's morals and integrity are more than the content that he or she teaches. "The exemplary lifestyle of a teacher is very essential in religious education instruction," said an education officer during the interviews.

Local community religious leaders were interviewed regarding their views about what the nature of religious education in the schools should be. I met two local leaders in the office of an acquaintance where the atmosphere was quiet and cool. The host had prepared a cup of coffee for all of us. I introduced myself and stated why I wanted to meet with them. After signing the consent forms for permission to use them in the study, I asked them to tell me what their role was in regard to the education of the country. Ismail, from upcountry, said that they have Islamic education projects and schools. The schools admit students from all areas of religious backgrounds. "We want the young Islamic students to get an education as well as our religious instructions," he said. He told us that he has seen students with behavioral problems come to school and, through

religious education instruction, they have straightened up their lives. "When their lives are changed and admirable to the community, then that is our contribution to the country that we can boast about," commented Badru from the urban area. They all agreed that behavior has to be worked out before any learning can effectively take place and be meaningful. Changing the moral lives of the students in addition to academic learning is what most of the parents, religious leaders, and education officials emphasized during the interviews.

As they contemplated their preferred philosophy of religious education, girls and boys had different suggestions. The girls said they do not like teachers who had a bad reputation on campuses. They asked how teachers who were womanizers, tried to seduce school girls, and were heavy drinkers were permitted to come to class and tell their students not to do likewise. "We look to them as our models," said Rehema. I asked them why they did so. They replied that a religious education teacher's behavior should display higher moral values because they should live by what they teach. "We are not kids. It is a shame to the teacher when he or she tells us to stop bad habits and yet they do the opposite!" Rehema said. The boys were in support of what the girls were trying to say because they knew some teachers who matched the description, and they knew that the behavior was not acceptable.

Religious education instruction is taught to change lives of the students, to make them good and law-abiding citizens (Chapman, 1981). This does not mean that all students take the teachings seriously. Disciplinary problems sometimes come up because students transgress schools rules. When I asked them about the disciplinary measures, they all

agreed that some topics taught students to watch their behavior and there were consequences when transgressions occurred.

Topics on order and freedom in society suggested in Book 1 of the text provided instructions on moral, respect, and character development. However, one teacher commented that students pretended to behave well out of fear of the consequences. Depending on the offense, disciplinary actions ranged from expulsion from school to being spanked or caned or being forced to uproot stumps of trees on the school premises. Earlier on, I had observed two students uprooting the stumps during class time, and they had told me that they were making money to pay for school fees. Now I came to understand that, perhaps, this was a form of punishment for some transgression of school rules.

On many of the campuses and classrooms I visited, the student-teacher relationships appeared to be based on fear disguised as respect. A student told me during an interview that students were obliged by the school rules to obey and respect their teachers. For this student, respect originated in fear for the outcomes rather than a cordial and smooth relationship.

A teacher told me that "religious fanatic" students did not create a lot of trouble. I asked her what she meant by fanatics. She said that it was an extreme group that called itself the barokole meaning the saved ones. I was told that the saved group was a very conservative group of Christian students who tried to live in a style different from the rest of the groups. Out of curiosity, I interviewed a member of such a group. He said, "Religious education helps us to learn and practice what we learn. I want to live my life

according to what I learn from the Bible because we study it to help us change our lives for the better." According to what I observed from other members of the group, they all exhibited common characteristics and attempted to practice and live by biblical principles in their daily lives. They apparently did not pose any threat to school administration nor to their fellow students but were known for their pious lifestyle.

A teacher named Mugo, of Islamic background, was an interesting character. He was on probation for 2 years because of drinking problems that interfered with his professional performance at an urban school. I asked him what had happened. He said that, in the near future, religious education would find it difficult to get teachers. When I asked him why, he said this: "I don't have to change my life style because of the subject I am teaching. Because I teach religious education, students, teachers and all over campus expect that I have to live and behave like a monk." He went on to explain that students were good at calling names to teachers in addition to their fellow students. Names such as Moshi-smoker, drinker, and life-maniac had explanations known to students. He said, "Such names are no good to teachers, especially when you are teaching religious education and students are at your back calling you names." I came to understand that name calling was common on campuses. The name reflected the characteristics of teachers and students. Name calling was practiced among students only and did not intend to threaten or harm the teachers. "It is life as viewed from the student perspective, and how we take our school as a family," said a student during the interview. A teacher told me that students called them names but that it does not amount to anything. " You know we tolerate nicknames in our culture and these teenagers are crazy about them," she

explained. What I had observed and confirmed by interviews was that a nick- name, in most cases, reflected some individual's behavioral characteristics.

Influence of Politics on Religious Education Instruction

This section examines the influence of politics to religious education instruction and general implementation. The top-down policies of the Ministry of Education have had tremendous influence on Ugandan religious education. The three religious leaders- the Roman Catholic archbishop, the Church of Uganda archbishop, and the Chief Khad of the Muslims, all played a vital role in influencing policy makers regarding religious education implementation.

Policies regarding religious education may be inferred from the constitution which was drafted in 1995. Article 29, Section C of the New Constitution states:

> There is freedom to practice any religion and manifest such practice which shall include the right to belong to and participate in the practices of any religious body/organization in a manner consistent with the constitution. (New Constitution, 1995)

Although the constitution allows for the freedom and liberty of worship, it did not address religious education in schools. However, policies have been developed based on the constitution. The following were among the policies deduced out of the Ministry of Education's (1992b)recommendations:

1. Teacher training is open to all students disregarding religious backgrounds
2. Curriculum content is based on the tested curriculum.
3. District education officers exercise powers over their districts.
4. Ministry of Education is responsible for support services.
5. Curriculum format parallels the former missionary one.
6. The government desires a pagan-free culture.

I did not clearly understand religious education and politics until the interview with 2 urban school principals. I left the interview with a completely new perception and understanding on "religious education politics." It was the beginning of a new insight into the world of religious education. "Nobody understands the politics involving religious education like school principals," said Sula, a school principal. This was during an interview with him and another principal on a Saturday morning, February 17, 1996. Although it was a cold morning, we managed to make it through the interview. They had come for a special breakfast, and they had contacted me to meet them at the Golden Eagle Restaurant in Kampala . The 2 principals both headed urban schools.

After the introduction and signing of the consent forms, I asked them how their schools related to the founders of the schools. Sula, who was a principal of a large school in one of the cities, told us that the politics of the founders and owners of schools were just a matter of control. "If religious groups had remained in control of the schools, would they be able to maintain them by now?" he asked, almost laughing at the concept. He explained that the government took over the control to safeguard and to ensure effective control and delivery, but did not force the founders out or render them helpless. Religious leaders maintained influence in the school. They influenced the hiring or firing of a teacher or headmaster. These particular schools were prominent and highly recognized because of their history and achievements. In most cases, the principals of such schools had to be associated with the religion of the school founders.

As implementors of the top-down policies in their respective schools, school principals were interviewed. They received orders from the National Inspectors of

Schools of the Ministry of Education head offices, and then they implemented these orders. On the other hand, they dealt with local politics within the school's system and the boards. They had expertise in decision making and goal setting for the schools to which they were responsible.

One interview meeting with a group of principals was scheduled for October 28, 1995, at John's office (a principal). I arrived a few minutes early to become acquainted with the place before the actual meeting. I introduced myself and spoke about the reasons I wanted to interview them. I gave them the personal consent forms, and they signed them, allowing for the official interview to proceed. Babu was a Muslim, and John a Catholic. The office atmosphere was pleasant. John had already checked in the files for documents related to religious education, official letters, memos from the ministry, minutes of meetings regarding religious education, and others related to the interview. I started by asking them the role of religious education in national development and how politics related to them. Babu, who was from the upcountry, said that religious education contributed to national development by instilling morals in the students. Babu expressed the opinion that there was less trouble at school such as student strikes and demonstrations due to the moral instruction learned in the religious education curriculum. However, in terms of the effect of politics, he noted that religious leaders pressed for more control in the school system because of affiliations with political leaders. He said also that chaplains did a good job of trying to resolve some of the conflicts involving students. Meanwhile, John had a different perspective. He said that the contribution of religious education was realized when students made good grades that guaranteed them admission

to the advanced level schools, so that they go to the university, graduate, and obtain jobs. "The contributions are enormous--the immediate and the far future," he said. According to him, good behavior made the students stay in school to study.

During the course of interviewing, I talked to a school dropout who regretted that he had been expelled from school due to misbehavior. Because he was academically competent, the school wanted to reinstate him and his case was discussed in a board meeting that I attended. The youth pleaded, "If I can have a chance to go back to school, I can do all that the teachers tell me, even if it means to walk on my knees, because education has it all." He explained, almost sobbing, that he wished the young boys and girls would take school seriously and do all that was necessary to go to a college or university. However the local religious leader refused to reinstate the youth on grounds that it would be unethical to do that.

Politics associated with religious education was propagated by religious leaders. I learned that, in most cases, the top religious leaders in the districts were the chairmen of the boards which govern the schools. "This is the intermarriage of religion and our education system," said a principal in a rural school. This was a common practice in schools whose background was Christianity. Sixteen schools out of 20 had religious leaders as chairmen of the school boards. Their influence was such that a principal from another religious group might not find solace in working with a board chairman who belonged to a different group.

I investigated this problem by interviewing 2 principals. The 2 principals that participated in the study were under the chairmanship of religious leaders different from

their own religions. They both told me that it was hard to work with their chairmen because of religious backgrounds. "The chairman wants to impose his religious formations to my school and we can't do that," one of the principals told me. "Sporadic misunderstandings do exists because we are have different religious views," he further explained. Sometimes, religious leaders, especially the bishops, wanted to control the school boards because of the founder's policy; this created problems for the headmaster.

Both religious leaders and school principals reported that internal political squabbles were common in such schools. Although religious leaders strove for a" big" stake in the control of the schools, the interviews with them did not provide sufficient data to warrant constructive educational reforms from them. They seemed to be operating in a colonial paradigm in which education was under the control of mission agencies.

Parent interviews revealed that although parents acknowledged the status of religious education in schools, they rarely participated in most of the important decisions. "We could make a difference if we are asked," a parent remarked. She said that it was a shame when they did not know what was going on in schools and yet sent their children there. "This is something to think about, because we do not really know what our children are facing up there," she concluded. All of the parents interviewed agreed that they were "kept in the dark," a practice that worked to the advantage of some administrators. When I asked school administrators about such a practice, I was told that parents reflect various levels of understanding but the majority were ill-informed.

General meetings were seldom held in which parents participate because of uncompromising opinions between the ill-informed and the informed parents. The urban parents maintained a more active involvement in their schools than the rural parents did. Urban parents demonstrated greater familiarity with education policies and implementation. Each headmaster was charged with arranging meetings with parents, but, in most cases, the school board made resolutions without parental consent. "I will ask at the next parents' meeting about the conditions of religious influences on campus," promised an agriculturist, who seemed interested in what was happening on school campuses.

Four parents were interviewed at two different homes in urban areas. I had a chance to listen to a couple's perceptions concerning the education of their children. This couple told me that it was interesting to talk about their children and school. "The husband remarked that it was "rather educative" because they had not had the opportunity before. They diverted the discussion into school politics, and I had to bring them back by saying, "Mom, you had said that your daughter does not get good grades in religious education; what do you think might be the reason?" This brought them back to the discussion. I learned later, from the parents, that even in other subjects, she was an average student. The parents said that their daughter did not like her religious education teacher because he attacked other religions and attributed failures to religious leaders who had become politicians. "He does not respect other religions that are represented on school campuses," the wife remarked. The interviewees in urban and semi-urban areas facilitated the investigation because participants spoke English and were informed.

Upcountry interviews were more interesting and challenging than the urban ones. Subjects in the natural setting tend to be more honest (Silverman, 1993). I met most of the rural parents in their homes because that was the only convenient place. They always left for work on the farms very early in the morning and did not return home till dark. Visiting homes helped me to understand them better because I could better relate the family backgrounds and life styles to the students I met on the campuses. Evening was the best time to meet with them. I sometimes had to go from house to house without finding parents. Often I encountered young children under the care of their older brothers or sisters. Parents would come in the late hours of the evening, sometimes looking tired. I had permission from the local council chairman to visit the villages, and sometimes he would escort me from village to village, expecting a reward of a bottle of kajogo (local brew) at the end of the day. Driving in rural areas was not easy. Poor roads, with rough and muddy terrain, sometimes made it impossible.

Most of the time, the council chairman or an informant introduced me to the family. When I could not communicate with parents in any language, either the local council chairman or an informant was there to help with the interpretation. While I was interviewing the family of Mabado in a rural area, the translator missed my word and translated a different one. When he quoted to me what they had told him in reply to my question, it did not match what I had in mind. I was helped by the context of the discussion to ask him for clarification; otherwise, it could have been a disaster. To Mabado, his children had to study religious education because he was a second-generation believer in religion. Although he did not exercise full authority over them because they are

in their late teens, he desired that they not scorn religious education. "It taught us about God; it taught us about the evil spirits and how devastating they were to us; God bless the missionaries," he said almost in tears. To some parents and curious onlookers, it was strange because they had never seen anybody being interviewed in their villages and sitting on their three-legged stools. To others, it was an experience of a lifetime.

In another village, I met 2 men whose children, informants had told me, were in a high school far away in the town. The custom of these people was to welcome strangers; after they have greeted you and showed you where to sit, then it was up to you to tell them what you want. I introduced myself and told them what I wanted from them. "Why do you want to talk to us about religion? Are you one of those people coming with a new religion we hear these days?" he asked seriously. "We do not want any new religion in our village as if what we have is not enough; we only want political and economic developments," said one of the parents.

This was a frightening beginning. The interpreter convinced the men that I was not a religious propagator, but an educator who wanted to know what they think about schools. That convinced them, and they allowed me a chance to talk to them. I did not collect much from them because they were opposed to missionary activities, including religion. Later, the informants told me that their parents' land was confiscated by the government and given to the missionaries to construct a hospital, which is the main hospital in the area. That explained the hostility they showed toward me.

Depending on the ability of the interviewees to answer the questions, in most cases, I would take 1 hour, disregarding other stories they would add. The language was a

problem in some areas because it took time to use an interpreter to relay the information. The upcountry parents fully supported religious education in schools and even wanted more to be included on the class schedules. From what I observed from the practices of religious leaders, parents had no option but to support what they had been told by their religious bosses.

Most of the population lived in an environment that still cherished homogeneous culture. The rural area families were clustered in villages. It was not surprising to find a village that was almost 80% one religion. Social harmony was still experienced despite the religious imbalance.

A school situated in such an environment was automatically affected by the affiliation, from students to the administration and the board. During the observation visits, I visited a school that was almost 200 miles away from the city, in a Roman Catholic village. Of the students, 95% were from a Roman Catholic background, 5% from other churches, and no Islamic students. I learned through the interview with the headmaster, who was a Roman Catholic, that 10 out of the 12 teachers were Catholics, and that the chairman of the school board was also Catholic.

Religious Education Teachers: Their Training and Qualifications

Kiwanuka (1993) has recommended that all teachers in Uganda's schools at all levels be trained. In addition to the education departments at the national universities which prepare teachers, more teacher training colleges in the country have been established to cope with the rising number of schools. Religious education teachers are

prepared in the departments of education at the universities. However, the output of religious education teachers has not been able to satisfy the demand for teachers in the field.

While on a visit in rural areas, I found that not all religious education teachers were trained. Untrained teachers were more common in rural schools than the urban ones. "Lack of trained teachers has made it impossible for us to compete with urban schools," said a headmaster of a rural school that has 7 untrained teachers out of the 16-member faculty. Concern for lack of teachers in secondary schools was voiced by a religious education inspector during the interview. He told me that religious education was among those subjects that did not have enough teachers. Scarcity of trained teachers made it possible to employ the untrained ones to fill the vacuum. All schools suffered from this epidemic. During observation, I observed untrained teachers, and they had different teaching strategies. They emphasized content rather than methodology. They lectured and gave a lot of written notes to students. A student commented, "The teacher keeps us busy with lots of written notes and he never opens up for class discussion." When I probed into the problem, I found that the teacher was untrained. The common pattern among the untrained teachers was that their instructional methods did not fully engage students in the learning process. In one classroom, an untrained teacher lectured for 35 minutes, and students were given Bible memorization as an activity. I observed that the untrained ones were a bit detached from students in most cases. Although others were trained, lecturing was the common instruction to all teachers.

Training institutions admitted students from all religious backgrounds. Admission into the institution was merited by academic performance rather than religious background or affiliation. The training was objective, which paved the way for objective instruction in schools. During the interview with a religious education inspector, he said, "There are students in our schools who are neither Christians nor Muslims; they have come from near and far. They need our attention too." Commenting on objectivity of the curriculum, he had this to say, "Teachers don't teach so as to win students to their faiths, no. This is professionally unacceptable because the ministry does not plan for people's personal commitments, and this is not our job." He explained that, although freedom of worship was guaranteed by the constitution, it was not the school's responsibility to teach the worship or dogmas of any religion because that would interfere with the work of the church or the mosque. All religions were studied without demeaning any. The content, facts, discussions, and other matters were supposed to be objectively handled. "Indoctrination is not our goal," he said. I asked him about the popularity of course 223 over the others; he replied that it attracted students because of the topics that deal directly with present Ugandan social reality. "It gives them the real message they ought to listen to these days," he concluded.

How Religious Education Prepares Students for Religious and Social Plurality

Another aspect of the curriculum that was investigated was whether religious education prepares students for a pluralistic society of cultures, ethnicity, and beliefs. Most of the data in this section were collected through interviews of various participants.

Two school principals were interviewed about what made it possible for schools to function smoothly despite religious diversity on school campuses. I met the 2 teachers at the Equatorial Hotel because it was convenient for them. I had met them before when I had gone to their schools to interview teachers and students. I asked them about the plurality of the population and how religious education prepared students for it. They reported that, according to the policies from the ministry regarding religion on campuses, the priority was to ensure that the admission of students was based on grade scores, not on religious affiliation. Another consideration was to make sure that students had freedom while on campus to meet in their religious groups. Each group should be allocated a time and place to meet.

Chaplains have done an excellent job in helping students to live and study in a pluralistic school environment. During the school visits, I often found chaplains' offices filled with students for counseling. "We deal with real social issues of students and we have rescued some from fire," said a chaplain at Rambara secondary school.

The schools participated in religious activities. Students performed Christmas plays before the Christmas holidays and also at Easter. They were encouraged to attend Sunday services or mosques on Fridays. The chaplains on campuses represented all religious groups. The moral and spiritual lives of students were well cared for while they attended secondary schools.

In a rural area, I interviewed a Muslim parent with four wives and a number of children all over the homestead. He had six children in secondary schools. Four children were in Christian-founded schools, and two were in Muslim schools. When I asked him

why he sent them to different schools, he replied, "Yes, I want my children to remain Muslims, but I want them to become lawyers, doctors, managers, teachers, and join other professionals as well." He explained that they could study anywhere and in any school and that this would not rob them of their Islamic background. "We need education; we need religion, and I think both are essential," he commented. He told me that his children's attendance at a non-Muslim school was a sign of national unity because the country belonged to all religions and so do the schools.

The diversity issue was clearly observed on campuses that I visited. According to my observation, there was no school that had students from just one religious background. Typically, the historical background of the school determined the majority of the student population to be found in that school. I observed that there were more Moslem students than any other at Kabisu Secondary School because it had an Islamic background. I observed that majority of the students at Mangu High School were from Protestant backgrounds because the school was started by the missionaries from the Church of England. The same pattern was observed at a Saint Francis school where a majority of the student population hailed from Roman Catholic backgrounds.

Both urban and rural student populations were observed in regard to diversity of their religious backgrounds. All schools that I visited had students from all religious groups in the country. On each campus visited, there were at least students from Islamic and Christian backgrounds. There were no religious conflicts observed nor reported on school campuses. "We try to live together as a family," reported a headmaster of an

urban secondary school, who went on to explain, "Our various religious backgrounds provide the source of national strength and unity."

Participants in the study all agreed that there existed a religious diversity on school campuses. Babu, a principal of a Muslim school, said that this was not as serious upcountry as in towns, a point with which John, a principal of a Roman Catholic school agreed. There are students from Catholics backgrounds, Protestants, Muslims, traditionalists, Indians, Chinese, Koreans, and other new nationalities. There is no religious discrimination on campuses. "The equal rights policy makes the difference in handling student cases," reported Babu. There are religious organizations on campuses, and each is allocated time to meet. The meetings are open to all in the school population, teachers, students, and staff. They both agreed that they have not faced cases of "religious harassment" on their campuses despite the diversity of the student population.

During the interviews, both teachers and headmaster expressed the view that religion is not an issue more than the academic standards. "Religious differences are more tolerable than the academic differences," John remarked. Two principals suggested that they want their students to excel academically while maintaining good character.

While addressing the issue of religious diversity on school campuses, the Ministry of Education White Paper, (1992b), stated that all students in the country's schools were free to join schools of their choice disregarding religious affiliations. Religious diversity created an atmosphere of tolerance and communal affiliations. According to observations on campuses, I saw and interviewed students from all religious affiliations, but none reported having experienced religious discrimination.

While interviewing 4 students from the urban area, Musa, George, Madiya, and Monge, 2 girls and 2 boys, I asked them about their perceptions regarding religious education diversity. They all agreed that students did not feel bothered by the various religious backgrounds experienced in the school culture. "We come here to study, but not to feel concerned about who is a Moslem, a Catholic or a Protestant or a pagan," said George. "We are living in a world that needs critical thinkers, not those that take things by faith alone," said Monge, a Form 1 girl's captain. "I want to study and become a lawyer, so religious education was my best option for making a good combination," commented Musa. "I can guarantee you a distinction when I study very hard," he explained.

Madiya, who was a Muslim, said that she studied religious education because it helped her to be an educated Muslim. She did not like to emphasize Christian studies over Islamic studies; she preferred both to be taught. I asked them what topics were useful and practical to the younger generation and which ones should be deleted from the syllabus. Topics dealing with African traditional religion did not create much interest. Monge's view was shared by others. He said that religious education was like a sign that warns of coming danger: "Our society is plagued by evil; religious education has helped us to learn the dangers that can befall us if we don't take care of ourselves." They suggested that if students were to put into practice what they learned in religious education, problems on campuses would be eliminated. They told me that their socialization was not dictated by religious affiliations. "It is an open stadium here," commented George, who was quiet for

some time. "We have friends from all over, including girlfriends," he said, making everybody burst into laughter.

During the observation, I noted that students hailed from all religious groups in the country. Campuses were full of students with differing religious backgrounds and experiences, yet they learned and worked together. The syllabus covered a range of topics from all religious groups in the country. During the document analysis, I observed that the syllabus from Form 1 to Form 4 provided opportunities to each student to study about Islam and Christianity, the two major religious groups in Uganda. I did not notice any religious hostilities from either students or teachers from the schools that participated in the study.

According to Bunsen (1953), teaching students about Islam, Christianity, African traditional religion, and other contemporary religions prepared them for the African pluralistic beliefs in the society and to respect people of other faiths which were different from theirs.

On October 12, 1995, as I was almost ready to leave, I saw a student in the hallway of a school. I asked him whether he had a few minutes to answer my questions. He had seen me on campus before. We met outside in a shade. I asked him whether religious education was part of his studies, and he replied with a big "Yes." Then I asked him the advantages and disadvantages of it. He knew all about the Islamic world. He educated me about Islam and about how people and students thought that Muslims were extremists. "I am a devoted Muslim and my religion teaches me to love all men," he said. He disclosed that there were many Christians in his school, but said that was all right.

"We do not preach at them, although they preach at us sometimes," he said jokingly. He agreed that a diversity of students on the school campus prepared them for the future. "Religious education has helped me to learn about other religious, and sometime in the future, even if I work for a non-Muslim boss, I will understand his background," he added.

I had an interview with a group of 2 girls and a boy who were Christians and attended a Muslim secondary school. I asked them how they felt about being in an Islamic environment. Jessica, one of the girls, answered that being in such an environment made her study hard. It did not bother her at all. "We came here by choice," she said. The school had a good reputation of high academic performance. The others were in support of her although they said that sometimes Muslims did not allow them to eat pork. "I love it here except I miss my best dish, pork," one said.

I also interviewed a group of 5 Muslim students, 3 boys and 2 girls. They attended a Christian school. When asked about their feelings, one of the girls said that it was just like any other school, and maybe even better than a Muslim school because there were not too many restrictions. One of the boys said, "I have come to love Christians because they are my fellow countrymen. I respect them because of studying their religion and the Bible. There are passages the Koran shares with the Bible. . . . I feel we are brothers and sisters."

Secondary schools were sometimes coeducational. School admission based on religious affiliations was openly condemned. One education official from the ministry headquarters had this to say: "All schools, by the policy of our education system, should admit all students from every tribe, religion, and nationality without any discrimination so longer as they satisfy the admission requirements."

Students were more free to discuss their religious beliefs and practices than they were to discuss their families. I asked a student about his family background and whether it had influenced him to study religious education. In answering, he avoided the subject of his family. When I asked him whether students could practice their religions at school, he said that, in this particular school, there were many religious groups on campus and that they met at different times. At this particular school, a Roman Catholic fellowship group met on Tuesdays, 6:30 p.m. to 8:00 p.m. The Muslims met on Fridays, 7:00 p.m. to 8:30 p.m., and the Christian Fellowship met on Sunday afternoons, 3:00 p.m. to 5.00 p.m. The meetings were scheduled by the school administration to ensure that religious liberty would be preserved. The school chaplains, in collaboration with the administration planned for the events. Schools, depending on their religious affiliations, had chaplains who were in residence or were commuters. The chaplains helped in resolving issues pertaining to the spiritual and social needs of the students.

I attended three of the student religious organization meetings, which included the Catholic group, the Fellowship, and an Islamic one. I observed that all meetings were open to all students and teachers. Each group had a leader and a committee. The groups started programs on time, sang religious songs, recited prayers, had an invited speaker who challenged them on religious thoughts and life, and then concluded with questions, if any, and refreshments.

Contributions From Religious Leaders and Their Respective Communities

Six religious leaders were interviewed about their participation in religious education implementation. Three religious leaders were from the urban area and 3 from the rural. They represented the three major religious groups in the country: Roman Catholic, Church of Uganda (COU), and Islam. Because I had enough time to arrange joint meetings, I had requested that the rural leaders notify me of the time they would be in town so that I could meet with them and their counterparts together. This worked out well. I met both Islamic leaders (rural and urban) on October 23, 1995. We met in the town office, where I had made prior arrangements with the secretary for the time of the appointment. They had agreed to meet with me as well. I had my interview guide ready and simple reminders of the unstructured interview, which was a modified form of the interview protocol (see Appendix C for religious leaders).

The interviewees said that people accused them of making loud noises when they were praying on Fridays. They said that it was an act of worship for all Muslims to recite prayers loudly in Arabic. It was not only the language of the Prophet, but also the language in which the glorious Quran was revealed to him. The strength and unity of Muslims lies in following the Islamic precepts and rites in Arabic, the language of revelation.

Islam has contributed enormously to national development. There are schools, hospitals, community based aid projects, and now a University at Mbale in eastern Uganda. "In all these projects, we employ Ugandans, not Muslims," said their leader.

What he meant was that community development is for all Ugandan people and is not limited to Muslims only.

The interviewees clarified to me that Islam was in no way a threat to other religions. Ismail was joined by Badru, who said, "This is our country and we respect all people in the nation according to the teachings and principles of our Islamic faith." Although students learn about religion, they were taught to respect principles of other faiths as well. They were happy that I decided to interview them because they perceived it as one of the avenues in which Islamic sensitization takes place. However, the Islamic leaders were concerned about the division in the religious education curriculum that had separated the Islamic and Christian syllabus and their contents. "Our student will miss the general base on religions," commented a secondary school principal who preferred not to be identified.

I had another interview with religious leaders from the Roman Catholic church. I arranged their meeting as I did with the Muslims leaders. Since the leaders came into the city more often, it was rather convenient to arrange and meet both of them at the same time. We met at the Catholic guesthouse, which provided privacy and concentration. Father Mukasa did not want to meet in the office due to probable distractions from telephones and visitors. After the official introduction and the signing of the personal consent forms, they were ready for the questions, which were informal and unstructured.

I started by asking them what the Catholic church had contributed to education and national development. Father Mackay, as he preferred to be addressed, said that the Roman Catholics had made enormous contributions to the field of education, not only in

schools but also in publication and scholarship. "Look at the materials used in most of the schools, textbooks, charts, journal articles and . . .," he said. He could not finish naming the achievements, but, from my experience, I agreed with him. The Roman Catholic church's education department had done a tremendous job of creating and writing materials and textbooks that were used in most of the schools in the country. I observed that most the textbooks used in schools were produced by the Roman Catholic scholars. "Our academic and scholarly tradition is next to none," commented a prelate in one of the parishes in city.

In other community-based developments, the Roman Catholic church has a lot to boast about in this country, such as good hospitals, schools with high academic traditions, tertiary institutions for technical schools and others. The Catholic institutions, compared to other religious groups, were known for quality maintenance of their facilities. This was a conclusion made after visiting all the participating schools and sites. Despite the economic constraints, the Catholics remained prominent in the promotion and maintenance of community based projects.

Speaking on religious education, Father Mukasa elaborated that it had been a philosophy of the Roman Catholic church to produce educated scholars who were morally upright. "Scholarship goes with behavior and discipline," he remarked. "The moral fiber of our students depends on religious instructions," Father Mackay remarked. He said that their constituencies were in favor of religious education implementation although what was being done was not enough. "We want to get more involved in the planning of

religious education curriculum and to design appropriate measures for its implementation," said Father Mukasa.

I was told that the Ministry of Education was more than willing to work with religious leaders, but that the major problem had been the lack of a common strategy among religious groups. "We are sending mixed signals to the education offices," Father Mukasa said. The unity that will bring all Christian groups and Muslims together for a common goal of religious education implementation was the dream of these Roman Catholic leaders. They wanted an overhaul of the religious education system from the curriculum to the teachers, the methods, and the content. "Some of the contents do not have any implications to our young generations," Father Mackay said. With a frown he said, "Talk to the students, and if they trust you enough, they will tell you that religious education classes are nothing but a bore; are we then in a wrong business?" I was told that their staff had been revising the curriculum for some time although the final drafts were not in place yet.

Another religious group that was interviewed belonged to the Protestant Church of Uganda. This church, a duplicate of the Church of England, has been a very prominent force in the country.

I met 2 of their leaders in the city when the upcountry one had come to town. I introduced myself and told them why I had planned to meet with them together. Then I gave the personal consent forms to sign and they did. While answering the question on the state of religious education, Bishop Mtende told of his concerns that the religious legacy that made Uganda special over the years was now being taken for granted. "We

have a major task before us--to rekindle the flames of religious education in our schools. I do not mean COU schools, but Uganda schools in general," he said.

With the mandates from their constituencies, the 2 bishops were willing to put forces together that would make religious education practical and meaningful to students. They commended the cordial relationship with the Ministry of Education, and said that they wished they could do more to help the teachers with materials. "Since the ministry trains teachers, we could provide teachers with material resources to make religious education interesting," Bishop Boona remarked.

In terms of contributions to national development, the 2 bishops agreed that religious education had affected positively the moral lives of students. They reported instances at a seminar that included religious programs that sensitized the young people about the AIDS epidemic and the dangers of abortion. "Remember that in religious education, we are dealing with the moral and abstract issues that cannot be put in a test tube for observation," said Mtende. "If I were preaching, I would say that we are dealing with forces of evil when it comes to religious education," he added. They agreed that religious education and academic work should go together. Critical thinking skills, they said, needed to be learned as well. Religious education was very important for these leaders because of what they called "character formation and academic integration." One of the bishops said that religious education was a way of educating the people about their spiritual needs and also to equip them do their own fishing. Here he meant helping people to meet their own needs.

When asked why religious groups had not experienced more involvement in religious education implementation, the bishops said that "a house divided against itself cannot stand." I asked them what that meant. Bishop Boona, who came from upcountry, said that all along, Christian groups had been "good" enemies; it was time that they all got together with their Muslim brothers to do the best for religious education. "Students learn about Islam, Christianity, African traditional religion, Buddha, and others, then who benefits? All of us, of course," he answered to himself.

The bishops said that they could influence policy makers and the ministry because of the popular schools that were founded by the missionaries. "I think we need an organized way to present our concerns to the government," said Bishop Boona. "It's the strategies of unity that we seriously need," he concluded.

The religious leaders were concerned about the status of the religious education curriculum. In particular, they believed that often teachers lacked objectivity and sought to indoctrinate students in their own particular religions. Another concern from the religious leaders was the division of the religious education curriculum into separate courses, one dealing with Islam and another with Christianity. Although the policy claimed that both were essential to the country's education system, I discovered that each group emphasized its own values. This practice had been condemned by all religious leaders as well as by the officials from the Ministry of Education.

The urban and upcountry religious leaders shared the same visions, plans, goals, and objectives for religious education implementation. Said one bishop, "Since the

government does not play favorites, then religious education teachers need to do likewise in their classrooms."

The Role of the Ministry of Education in Religious Education Implementation

The study also examined documents from the Ministry of Education regarding decision making and monitoring of the curriculum. Interviews with education officials contributed to the gathering of data in addition to document analysis of notes from minutes of meetings, memos, and decision-making inventories, which were all recorded later. I was interested in decision-making and monitoring procedures. I derived the following categories from the examined documents: goals setting, organization, curriculum, staffing patterns, and budget. These identified categories represented discrete functions of District (county) Education Officers, who directed local District Education Committees. One official from the Ministry of Education explained, "The Ministry of Education is full of departments and most of the responsibilities are delegated through the departments to make everybody participate."

Teachers were hired by the Ministry of Education. Hiring practices were not based on any religious affiliation although the local school boards had some influence in the decisions. The Ministry of Education was also responsible for providing instructional and scholastic materials to schools; however, budgetary limitations resulted in a general scarcity of instructional materials in most of Uganda's schools.

The Role of the National Curriculum Development Center

I visited the site of the National Curriculum Development Center, which is regarded by Ugandan academia as the "curriculum power house." All the curricula activities that served the whole country, from primary or grade school to high school and university, are manufactured and forged here.

The center is located about 4 miles East of Kampala City, on the same hill with the Institute of Teacher Education at Kyambogo (ITEK). On my first visit, I met the secretary and introduced myself. She introduced me to the deputy director of the center, and he was very encouraging and supportive. I was shown around the site and the library. With the notable exception of religious education, the center employed curricular officers in charge of various levels of study. I was told that the former officer in charge of religious studies had resigned 2 years prior to my visit, and a replacement had not been forthcoming.

I was interested in examining the recommended, the taught, and the tested curriculum. "We don't have all the detailed categories, but what we have is in the policy guides where we put our recommendations to the Ministry of Education before it is published," an official from the center said. The resource center contained few pamphlets and books. Some of the materials had pages stuck together, an indication of occasional usage. The primary section had a new syllabus and suggested textbooks and materials. One official said, "We are trying our best to implement the religious education joint syllabus that is applicable to both Christians and non-Christian groups in our country, starting with primary schools."

In the secondary school department, I learned that the religious education curriculum that was actually taught in the schools paralleled the national placement exams. I asked to see any copy of the suggested taught curriculum for religious education. An official said, "It is impossible even to have such records when there is no office here for religious education. Rather a teacher devises what to teach according to the syllabus published by the Uganda National Examination Board."

I requested copies of the tested religious education curriculum (syllabus) for secondary schools from the NCDC. I examined the copy of the tested religious education curriculum and compared it with the suggested textbooks and materials. From teacher interviews and observations, I learned that teachers made their own lesson plans without following the prescribed guidelines.

The functions of the National Curriculum Development Center, as indicated in the National Curriculum Decree 1973 included the following: (a) to investigate and evaluate the needs for syllabus revision and curriculum reform at primary, secondary, tertiary levels; (b) to initiate new syllabi, revise existing ones, carry our curriculum reforms, research, testing, and evaluation; c) to draft teaching schemes, text books, teacher manuals, and examination syllabi; (d) to design and develop teaching aids and instructional materials; (e) to devise, test, and evaluate examination questions and methods of examining students with other appropriate teaching and examining bodies; (f) to hold seminars and conferences on curriculum development projects and problems; and (g) to publish information, bulletins, digests, periodicals or other written material concerning curriculum and other related matters (Ministry of Education, 1992a).

The functions listed above were weighed against the data collected from the interviews, observation, and documents regarding current religious education curriculum for the secondary schools. An attempt was made to compare the listed objectives with the practical realities in the classrooms.

While tracing the developments of religious education curriculum, Margaret, one of the officials at the NCDC , said that since the missionaries started it more than 100 years ago, there had not been any opposition to the curriculum, either from the government, Ministry of Education, or the public concerning its instruction. She asked, "Don't you think that this is special despite the disparities that exist in our beliefs?"

Nasana, another NCDC official, highlighted the fact that the National Curriculum and Development Center had developed the syllabus in conjunction with the Uganda National Examination Board. This practice was initiated from the time when the final examinations were handled by the East African Examination Council. New developments took place after the East African Examinations Council ceased to exist in 1975 after the collapse of the East African Community.

One official was interviewed regarding the support services and contemporary issues facing religious education. I met him in his office upcountry, having made prior arrangements with his secretary. After introducing myself, I requested that he sign the personal consent form. He was the first one among all the people whom I interviewed who asked me about the personal consent forms He joked, "Do you think anybody in Uganda can take you to court for doing research?" I had to educate him about the American system because he asked to know the reasons.

Concerning the current issues facing religious education, the interviewee said, "Uganda is becoming an international attraction because the political climate has attracted international investment, so people immigrate with their religions and we need to educate our students about it." Many new immigrants such as Europeans, Americans, Indians (East), Chinese, Koreans and people from Hong Kong have come into Uganda. "Have you seen those restaurants in the city with dragon icons on top?" I was asked. Many Chinese restaurants have sprung up in Kampala City because of the influx of the Asians.

Summary

The first part in this section examined the goals and objectives of religious education instruction. The main source of data was document analysis from the archival and current records on education. Another source was based on the interviews from various participants in the study. Various participants had differing views for the goals and objectives of religious education. However, a pattern of common perceptions was noticed between teachers and students who claimed that goals and objectives of religious education emphasized academic achievements. Religious leaders, parents, and school principals claimed that religious education should emphasize both moral and academic aspects of students. According to the recommendations by the Ministry of Education, the goals and objectives of religious education involved both academic and moral because the country needed educated and morally sound citizens (Basil, 1940).

During classroom observation, teachers were observed as they engaged students in the learning process. Twenty secondary school teachers were observed during the

instructional process. Some of the teachers had also participated in the interview investigation. The principals and staff of the secondary schools were friendly and remarkably active in the investigation process. Observation and recording of data from their schools and classrooms (respectively) were permitted without insistence that the observer become an active participant in school or class daily routines. When visiting a school, I always carried my notebook and made entries almost continuously. I was ready to note any observable actions from both the students and the teachers. My intent was to create a precedent for constant note-taking so that students and teachers would feel it was natural for me to be writing, regardless of the topics or events. In one classroom, I overheard 2 students whispering in their language, "Mr. Writer missed that one." What had happened was that the teacher tried to hang a picture on the tripod stand, but had a problem because one of the legs was broken. After three attempts he gave up, and the students were laughing at him because the equipment was broken. The 2 girls thought I had missed jotting down a note about the event.

During my visits to schools, I took seriously Wolcott's (1994) advice against becoming "over identified" with teachers or students seriously. However, I sometimes had casual visits with teachers and students after the class was dismissed. Observations were recorded on the sheets, analyzed, and categories formed.

I designed a framework that helped me to collect the observation details as I observed teachers and their classroom behavior. In the observation phase, behavior was defined as an observable, overt action or any activity that an individual exhibited in the classroom setting (Boehm, 1977). (Appendix F provides the observation instruments.)

The observation framework emphasized close attention to the following: (a) instructional methodology, including teacher's confidence during the presentation, student responses to questions, stages of lesson development and presentation, and demonstration of basic skills by the teachers; (b) classroom environment (focusing on the physical features of the room), including classroom displays such as posters, students' work, pictures, wall maps, calendars, progressive charts, room features such as desks, windows, doors, floor, teacher's desk, ventilation, height of the blackboard, and cleanliness; c) materials, including textbooks, films, slides, radio receivers, cassette and tapes, video, overhead projector, and screens; and (d) classroom management and discipline, including how teachers handled student responses and class control, and how students followed and obeyed the instructions.

The study interviewed various groups that had direct or indirect involvement in religious education curriculum for secondary schools in Uganda. The interviewees included teachers, religious leaders, education officials, parents, students, and secondary school headmasters. All the participants in the study directly or indirectly were asked various questions relating to religious education. Information surfaced during the interviews that led to other investigation and in-depth probing. I recorded field notes after each interview, which resulted in final categories for thematic identification. The interview data were summarized based on the common occurrences of phrases and concepts (Strauss & Corbin 1990).

Parents, religious leaders, and education officers indicated that the original goals of the missionaries were still under consideration for character development while students

and teachers claimed that things had changed. Headmasters claimed that the religious education curriculum as implemented in their schools should contain both intellectual and moral activities; and, therefore, they felt comfortable when goals reflected academic and character development.

The curricular content was another area of great interest to the participants. Parents, especially those from the rural areas, demonstrated a general lack of knowledge regarding the curricular contents. Other parents focused on the behavior of their children as a standard measure for achievement.

The contents of both Islamic and the Christian syllabi were the teachers' and headmasters' concerns. The fact that the religious education curriculum had not been revised for a number of years attracted the attention of teachers, headmasters and some parents, who showed interest in what was being taught to their children.

The methods in which religious education content was delivered were also investigated. The whole class lecture method dominated all instruction. Minimal resources existed in most schools to supplement teachers' methods for effective instruction. Rather, teachers were expected to improvise by using the local and custom-made materials for teaching aids.

Religious leaders acknowledged that their partisan relationships hampered communications with the Ministry of Education for advice and consultations related to religious education implementation. The disunity resulted in a failure to pull together and tap the resources of religious freedom that the constitution provided them. Conflicting

ideas from all the religious groups in the country had not been entertained by the Ministry of Education.

Parents acknowledged being left "out in the dark" regarding decision making. Some did not know their parental rights in dealing with school issues. Local boards were political and sometimes overlooked parental concerns. In some areas, parents and schools were "perfect strangers."

The participants acknowledged the influx of the new immigrants and nationalities in the country. However, they did consider whether the immigrants' religions posed any threat for immediate consideration. Although other participants did not bother or even think about the religions of the immigrants, the officials from the Ministry of Education were fully aware of the influx and of its implications.

Teachers claimed that student "name calling" was a bother to them. Students made those names out of their perceptions of the characters of the teachers. Teachers were concerned about whether they had to change their life styles because of student reprisals against their characters and names.

Analysis and Interpretation of Data

The study examined religious education curriculum for secondary schools. The methods used included document analysis that examined the written records, both archival and present; classroom observation, which examined instructional processes and behavior; and interviewing, which was characterized by both structured and unstructured questions. The investigation was guided by research questions that emphasized an examination of the

goals and objectives of the religious education curriculum, and the perceptions of teachers, parents, religious leaders, headmasters, and students.

Daniel Stufflebeam's model of curricular evaluation served as the theoretical context for data analysis. The study emphasized the curricular context by an examination of the goals and objectives as perceived by the policy makers, education officials, teachers, students, parents, religious leaders, and headmasters. The study also examined curricular input, including the instructional methods, classroom environment, and teaching materials. Analysis of the curricular process and product did not produce data sufficient to generate ground theory hypotheses.

After the descriptive codes (Miles & Huberman, 1994) were established, together with the interpretive codes, I traced common patterns and hunches from the collected data. The bottom-up progression rules were applied, based on Miles' and Huberman's (1994) suggestions that categories from the field notes be used to generate major categories of theoretical and interpretive codes. An attempt was made to (a) establish discrete findings, (b) determine how the findings related to each other, c) create and naming the patterns, and (d) identify a corresponding construct (Furman, 1990). This process resulted in the theoretical coding (Strauss & Corbin, 1990). Development of the working assumptions followed a natural progression (Rein & Schon, 1977). The data, triangulated and corroborated from the three methods, helped to construct a map that formalized elements of religious education and located key variables to build a theory or model, based on how variables are constructed and how they influence each other. The cross-case patterns (Eisenhardit, 1989) were also identified in the process. The constructs

were carefully examined to identify connections or conflicts with data. The common themes that were developed out of the major categories and memos included:

1. Religious education was taught based on historical premises, not out of the national needs.

2. Academic precedence was emphasized over the moral goals and objectives because of the academic competition prevailing in the education system.

3. Students did not appear to have integrated religious education principles into their daily lives.

4. Lack of communication among all interested parties appeared to constrain needed religious education curricular reform.

5. Limited resources made an effective learning environment unlikely in most schools.

In the sections that follow, each of the previously stated themes are elaborated.

1. Religious education was taught based on historical premises, not out of the national needs. Religious education was taught based on historical premises, not out of the academic, spiritual, or moral needs of the country. The pioneers of formal education in Uganda were the European missionaries whose mission was to preach. They initiated formal education so that the nationals could read the Bible. Then Bible teaching became a prerequisite for the rest of the curriculum in schools. During the colonial era, the missionaries ran schools, and the Bible instruction marked the core of the curriculum. After the government took over the schools, religious education continued to be taught because of their influence:

> Events throughout the struggles of independence in 1962 led to more educational opportunities and support from the outside world. Curriculum was reviewed from grade schools, secondary schools, and the few colleges. The ministry of Education was franchised to run the policies, curriculum, and all educational needs. The transition from missionary sponsorship to the government ministry was smooth as a common understanding was reached between the Church and the government; to continue teaching religious education. (Hansen, 1984, p. 63)

The phrase "to continue teaching religious education" should be seriously noted because it provided an impetus on which the perpetuation of religious education instruction was based. Religious leaders and the policy makers have never considered the question, Why are we allowing religious education in school? Answering this query in light of today's educational needs would establish the foundation for a needed paradigm shift from the historical goals and objectives of religious education. The goals and objectives left by the missionaries have remained in place--to teach the Bible to change lives. The goals were based on Christian principles and interests because the colonialists were brothers to the Church Missionary Society (CMS) of England, and both were the driving force in the administration of the protectorate (Jones, 1977). Other religions were not fully accepted. More recently only Christianity and Islam have been represented in the religious education curriculum even though other minority religious groups have emerged in the country.

According to the data, the official goals and objectives no longer provided the framework on which instruction was based in reality. Policy makers and teachers had different perspectives on religious education, as shown in Table 3.

Table 3

Perceived Goals for Religious Education Instruction

Goals	A	B	C	D	E	F	Total	%
Academic	12	10	1	4	0	34	61	54%
Moral	3	2	0	2	2	6	15	13%
Both	5	4	5	10	4	10	38	33%
Total	20	16	6	16	6	50	114	100%

A=teachers, B=headmasters, C=education officers, D=parents, E=religious leaders, F=students

Table 4

Students: Reasons for Studying Religious Education

(Students)	Urban	Rural	Total	%
Academic	20	14	34	68%
Moral	2	4	6	12%
Both	4	6	10	30%
Total	26	24	50	100%

2. Academic precedence was emphasized over the moral goals and objectives because of the academic competition prevailing in the education system. The data in Tables 3 and 4 indicated that students and teachers perceived the goals of religious

education to be primarily to help students academically in their pursuit of advanced level studies. Some 68% of the students supported the fact that they studied religious education for academic reasons, whereas 54% of the overall group (Table 3) identified academic preparation as the primary goal of the curriculum. Moral education held a secondary priority for the students. Although the policy makers desired that religious education be balanced between the academic and moral instruction, the responses organized in Tables 3 and 4 indicated that such a balance had not been practically achieved.

In some instances, the location of the school appeared to impact student perceptions. The upcountry students tended to be somewhat conservative although they supported academic achievement. More students (20) from urban areas favored academic concerns more than moral education. The upcountry students surpassed the urban students in moral and academic preferences, 2 to 4, and 4 to 6 urban and rural, respectively (see Table 4). Sixteen students included moral aspects in the data given in Table 3.

Academic precedence jeopardized the ideal methodological instructions. Students strove for outcomes that would permit them further studies. The emphasis on the academic meant that teachers resorted to rote learning instructions in order to deliver the content quickly. Cramming and academic drills constituted the state of the art methods. Lessons became little more than rote memorization and recitation. Few teachers bothered to apply various methods in teaching. Their teacher-centered methods did not afford students opportunities to participate fully in a learning process that engaged their cognitive and intellectual skills.

3. Students did not appear to have integrated religious education principles into their daily lives. Integration of religious education into the lives of students was what the missionaries desired in order to produce an educated and morally upright generation of students who would turn into good and productive citizens (Hansen, 1984). Ministry of Education policy makers established that students should receive education, as well as develop good character as a final application of their religious education instruction. I found that in the written objectives of religious education, integration of learning and religious life was very much emphasized. According to the Ministry of Education White Paper (1992b), religious education should be taught so as to integrate religious values into education, school, and life in general. Integration, as a factor, was desired by the religious leaders, education officers, and parents.

The parents supported integration because they always desired good behavior from their sons and daughters. During one of the interviews, a parent told me, "When I send my daughter to school, I expect two things: to learn academic knowledge and to learn behavior." Parents believed behavior and academic knowledge should go together, since those who did not behave as was expected of them were expelled from school. "In the fear of God is the beginning of wisdom and knowledge" was an inscription hanging in the classrooms in 10 of the schools I visited . When I asked one teacher about it, she told me that it pointed students to God, from whom they seek knowledge. "This is facilitated through religious education that we teach here at this school," she said.

According to the figures given in Table 3, education officers, religious leaders, and parents expressed their concerns for religious education integration by claiming that it was

for both academic and moral instruction. Based on the figures in Table 3, ten out of 16 parents, 5 out of 6 education officers, and 4 out of 6 religious leaders supported the integration factor.

Despite great expectations of the integration of academic and moral instruction, it lacked practical application. The religious leaders who were responsible for spiritual needs of the people in their constituencies wanted students to combine secular and spiritual knowledge. "I hate to see students not putting a lot of effort in religious education because this is a course that improves on their character and behavior," said a religious leader. He continued, "I want them to study and excel where possible, but they should not forget to practice their moral virtues in the community and school life."

Integration had not been successfully achieved. The teachers' involvement in moral and ethical instruction was minimal. They did not feel at ease in acting as role models to the students. Teachers commonly practiced the old adage "do as I say, not as I do." "Students don't have to copy my lifestyle because this is the practice of the past. What students want is a teacher to make them pass the examinations and no more than that," a teacher told me during an interview. During the time I observed teachers in the classrooms, I did not, on any occasion, see a teacher who demonstrated an interest in the personal lives of the students. A religious leader said, "This is how secularism and humanism take hold of a country's system. Education has become the gateway for all things, destructive and constructive."

Religious education teachers appeared to be at a pedagogical crossroads and faced pressures from above and below. Policy makers and school founders expected them to

demonstrate the highest aspects of moral behavior in order to influence the students to do likewise and learn better. Parents and headmasters expected their children to score high marks at the end of the year for the popularity of both the school and the parents. A teacher commented, "The ends overlook the intervening variables. . . . We are torn between the two giants." Because of the competitive admissions at the national universities, teachers did whatever was necessary to drill students in the classrooms. The emphasis was on coverage and quantity rather than on quality.

The competition left some schools without enough teachers. Other teachers left rural schools for urban schools, where a teacher can do "moonlighting." Commonly a teacher was responsible for teaching in three or more schools, just to survive financially. Most qualified teachers preferred to work in urban areas because there were many more opportunities than in rural areas. A teacher who had just transferred into town said, "We have been starving to death. Waiting for the salary which never comes on time is a terrible experience." I asked him whether it would make any difference in town. He replied with an astounding "Yes! I have already started private coaching, and I teach at two secondary schools now. I could not do this in the village schools." Teachers supplemented their income with special coaching or tutoring either with individuals or with groups of students, hiring themselves as "philosophers," as they are called.

This practice appeared to impact both instructional style and effectiveness in the regular classroom lessons. While interviewing a teacher, I asked why he used dictation notes to give to students. He told me that dictation saved time and that there was not enough time to correct students' work. "If I am teaching in three schools, can you

imagine how many books would be waiting for correction?" he asked me. "I don't want to take any student work home nor leave it in the staff room. All ends in class. Sometimes they mark their own exercises," he added later. I saw a teacher giving a test. When it was over, she told students to exchange note books, and she read the answers as they corrected each other's tests. She then wrote the scores on the board, and the class was dismissed. There was no discussion of any sort from the test, no comment for later discussion.

Teachers at a crossroads had to decide whether to follow student-centered methods of maintaining deep interest in student behavior and classwork or to follow the current as their economic situation dictated. Most teachers observed demonstrated more interest in content delivery than in the lives of the students. The 3- or 4- hour times allocated weekly for religious education were not enough to finish the contents of the required syllabus. The methods observed in classroom situations confirmed that the methods were teacher-centered and provided minimal participation for students.

Table 5

Instructional Methods: Rural and Urban Compared

Method	Urban	Rural	Total	%	Rank
Discussion	5	4	9	50%	3
Lecturing	8	9	17	85%	1
Games	1	1	2	10%	9
Reading	4	1	5	25%	7
Audio/visual	4	4	7	35%	5

Demonstration	1	5	6	30%	5
Testing/quizzes	5	5	10	45%	4
Field work	1	2	3	15%	8
Debate	1	0	5	5%	11
Drama	0	0	0	0%	0
Group discussion	2	0	2	10%	9
Role playing	0	1	1	5%	11
Notes	6	7	13	65%	2

Table 6

Methods in Order of Applications

Rank	Method	% Used
1	Lecturing	85%
2	Notes	65%
3	Test/quizzes	50%
4	Discussion	45%
5	Audio/visual	35%
6	Demonstration	30%
7	Reading	25%

Rank	Method	% Used
8	Field work	15%
9	Games	10%
10	Group discussion	10%
11	Debate	5%
12	Role playing	5%
13	Drama	0%

Table 6 was used to illustrate that the most commonly used instructional methods of religious education teachers were teacher-centered. Teachers provided minimal opportunities to engage students in the lessons. The students were observers more often than participants in the lesson. During the observation investigation, students were

not effective because students were like spectators. The most appropriate methods, those that would engage students in the critical thinking process, are below 50%.

I observed 5 teachers, 2 upcountry and 3 in an urban area, who were teaching out of the textbook without any written notes. Standing in front of the bewildered students, Ben read from the textbook how the people have neglected the practices of traditional religions because of the Western influence through Christianity. Students kept their eyes fixed on the teacher, who had turned into a "news anchor" to the room audience. Students told me about it after class during an interview.

Significant differences in the instructional methods between rural and urban settings were not observed, most probably because both sets of teachers received the same preparation from the training colleges. Teachers from both areas almost demonstrated a common practice.

4. Lack of communication among all interested parties appeared to constrain needed religious education curricular reform. Who is in charge of the overall implementation of religious education at the post-primary institutions? Is it the joint Christian council? Is it the Ministry of Education? Is it the Uganda Muslim Supreme Council? Is it the UNEB? Is it the National Curriculum Development Center? Or is it no one?

Religious education lacked clear leadership and guidance. Politics may have contributed because Christian religious leaders (bishops) were vocal politically and exerted influence over schools. No professional relationship, which could elevate the status of religious education, existed between religious leaders and the Ministry of Education. Apparently, no one had clear responsibility to make final decisions that would ensure

effective sustenance and continuity for religious education instruction. The joint Christian council did not have the mandate to do it all.

The written policies to guide curricular planning and implementation existed on paper but were not observed in the field. Inspectors seldom traveled out into the field to see what teachers were doing. The number of dedicated teachers who remained in the profession until retirement continued to diminish. Teachers quit in hopes of starting self-employment jobs or of seeking better-paying jobs. Teacher evaluation had not been conducted for several years. During an interview, a teacher told me that she had been in the field for more than 10 years and had never seen an inspector visiting the school. In addition, programs for teacher development, assessment, or effectiveness were no longer in place. Inspectors claimed that they did not have transportation to go into the field to check on teachers. They traveled only to inspect student teachers, those in the final years at the university who were completing their final teaching practicum.

In decision making, for various reasons, parents were not active. Either those in authority assumed that parents had nothing to contribute, did not know what they were supposed to contribute, or parents were deliberately left out because they were not educated and informed about issues pertaining to education.

The alarm for the policy makers had not yet sounded. They may be caught unaware on some of the issues that I discovered during my investigation. For example, no plans existed to address the religious education needs of a growing number of immigrants from diverse religious backgrounds. Immigrant children attended public schools and did not fit into the traditional category of Christianity or Islam. Although policy makers accepted that there was diversity in the country's population, they had not developed plans

to incorporate this emerging diversity into religious education planning and implementation.

Another issue of concern to policy makers was the separate areas into which religious education had been divided. The emphasis on either Islam or Christianity might create division in the long run. Religious education used to teach about African traditional religion, Islam, and Christianity. Religious education was a main set, and the three topics were subsets, unlike today's format. Each was discussed in its relevancy to national understanding and implication. The present curriculum has divided religious education into a study of either Muslim or Christian religions. During the classroom observations, I listened to common phrases in the instruction: "we Christians," or "we Muslims." What underlies such statements? Christians taught content related to their religions, and Muslims did the same in their schools. How will this promote unity in diversity?

In examining both syllabi, one can see that this division might result in sectarianism. Although indoctrination was not planned by teachers, it occurred in one way or another. My analysis of the Islamic syllabus revealed a focus on Islamic principles and teachings and omission of other aspects of morality and national development. There was no single topic that offered instruction in another context or concept of education that addressed social issues. Muslim students spent 4 years studying Islamic doctrines to the exclusion of studies from other religious domains. This curriculum provided minimal opportunities to learn about other religions within the national population, which jeopardized the religious unity that religious education sought to achieve.

Table 7 illustrates a comparison of the religious syllabi to examine the contents based on the main themes they address.

Table 7

Main Themes From the Syllabus

Course 223	Course 224	Course 225
Man changing society Order and freedom	African religious heritage Jewish religious heritage Life & Christ's teachings OT selected characters	Prophet Mohammed Early Muslim community
Life: Happiness & success	History of early church	Islam civilization Islam in East Africa
Man and woman	Church in East Africa	Islam as a religion

From the data showing the major themes taught in each category, it can be deduced that course 223 had some appealing topics for the students of today. It provided discussion topics of intellectual and spiritual significance. Most students studied this course (see Appendix F). Among the 20 schools visited, 16 offered this course. During an interview, a student told me that this course drew its content and discussions from the practical experiences of students and tried to relate them to biblical knowledge. Methods for this course were suggested for the teacher, as discussed in the document analysis of this study. The final results of the UNEB confirm the popularity of this course.

Table 8

UCE Religious Education Enrollment for 1992-94

Code	1992	1993	1994	Total	%age
223	21,923	23,283	26,397	71,603	81%
224	4,809	4,478	4,225	13,512	15%
225	1,037	1,151	1,231	3,419	4%
Total	27,769	28,912	31,853	88,534	

Note. From UNEB: Subject Performance Statistics, 1994.

Course 224 was based on Bible narratives that were not easily applicable to the present life for students. The course curriculum covered various Old Testament characters, and African traditional religion received extensive coverage as well. However, this latter topic continued to lose popularity among the students because it did not provide full applications to students today. Students face more pressing needs than a concentration on African traditional religion.

Course 225 emphasized Islam, particularly Islamic traditions and life. The course did not include other topics of national and social interest. Students studying course 225 did not have a chance to examine other topics that faced students in their day-to-day experiences. The course was designed to explore the world of Islam, its arrival in East Africa, and practices pertaining to Muslims. Opportunities for learning about the other religions and social environments of students were limited.

The three categories were outlined to address the assumption that, if there were indoctrination tendencies in religious education instructions, then dichotomization to IRE

and CRE for Muslims and Christians, respectively, would be driving a wedge between the Islamic and Christian population. Each religious group would concentrate on its own to win converts among young students.

Table 9

Comparisons of Islamic and Christian Religious Education

Islam	Common to both	Christianity
Emphasis moral, then academic	Good citizens	Emphasis on academics then morals
Know about Allah	Character development	Know about God
Use the Koran	Religious tolerance	Use the Bible
*Arabic language	Teacher-centered methods	English language
Compulsory study	Religious pride & heritage constraints	Optional study
Islamic traditions	Name calling	No traditions

* Most literature is written in Arabic.

5. Limited resources made an effective learning environment unlikely in most schools. In this study, the participants all claimed that there were constraints facing religious education. The religious education curriculum operated in a stressful and resource-poor environment. A wide range of impediments characterized religious education. The Ministry of Education assigned only one inspector at the national level to supervise religious education instruction in more than 1,000 secondary schools in the

country. There were no religious education inspectors or associates at the district level with responsibility to reach every school.

Religious education as a field of study received little recognition compared to other school subjects. The attitude of teachers, headmasters, and students was sometimes one of pessimism. The name calling by those students and teachers who were in the religious education department attracted my attention. Names such as "wimpy," " lazy," "pig," "Sacred Mary's," and "Judas" portrayed a negative attitude towards the object of the name calling, as well as those who participated in it. Attitudes within the school culture were sometimes not conducive to effective implementation. I remember a teacher who told the class that their next session was canceled; students celebrated with jubilance.

Religious education had no designated facility. Rather, instruction occurred in classrooms for physics, chemistry, geography, history, and others. "I don't know why the school does not want to give us our own room; maybe they think we don't have any usage for it," a teacher once said sarcastically. Lack of designated rooms kept teachers from collecting and displaying appropriate posters, collections, and artifacts to provide a conducive environment for religious education. As I conversed with one teacher informally, he claimed that failure to have a religious education facility limited efforts in searching for materials to display. "We would like to be independent and implement our own field of study," he said.

Professional preparation was another constraint. Many unqualified teachers taught religious education. Rural schools, in particular, employed a good number of them, especially advanced- level graduates. Of the 15 teachers I observed in rural settings, 10

were untrained. Although this practice occurred also in towns, it was not as serious as it was in upcountry, where the shortage of teachers was an acute problem. Trained teachers for secondary schools were supposed to have graduated from Grade 5 teacher training colleges (NTTC) or from a university, with at least a diploma or a degree in education. The output failed to cope with the rising demands for more schools. Untrained teachers were in transition, either planning to go to college or doing part-time teaching in addition to something else. Lack of trained teachers contributed to low and poor performance from upcountry schools compared to their urban counterparts. Urban schools performed better than rural schools, according to the findings.

Because there are few religious education teachers, teaching loads were unbearable for those who were teaching. On the average, teachers taught 18 to 25 hours of religious education instruction per week, and, for some, this was in addition to other subjects.

A professional constraint in religious education was the lack of staff development programs. No staff development or seminars for religious education teachers were offered. One teacher said, "I have been teaching religious education for the last 12 years and have never attended nor been invited to any staff development seminar by any institution." Any institution meant the Ministry of Education. Church leaders, through the joint Christian council, organized seminars for teachers with little help from education ministry. A Ministry of Education official confirmed this when he said, "The joint Christian council has done a commendable job to train and equip teachers for improving religious education performance." The Ministry of Education had not done its best in teacher development programs. Church-sponsored seminars were limited to urban areas

only because of easy logistics. Although students claimed that religion was easy to study, teachers had a different opinion. Students expected religious education teachers to exemplify a good and moral character that was in harmony with what they teach. Teachers feared student reprisals. "In religious education, a teacher ought to be what he or she teaches," said a strict disciplinarian headmaster at one school. Parents shared these opinions; they claimed that a religious education teacher should be of sound character. Teaching religious education was unique from other courses because the teacher's lifestyle was as important, or more so, than the material-content he or she delivered in class. Teachers were fearful of student opinion when their life styles did not reflect what they teach.

Textbooks, charts, posters, and other necessary resources were obviously lacking. Schools operated on limited funds, and dissemination to all departments put them under heavy financial burdens. Textbooks, especially for courses 223 (Christian Living Today) and 224 (Saint Luke's Gospel) were printed in the United Kingdom. Importation and customs dues with clearance made their prices expensive for both institutions and students.

Religious education instruction, when observed in an actual classroom setting, lacked effective and appropriate methods. Instructions were theoretical and offer limited opportunities to engage students in a complete academic task. Almost 85% of the teachers observed lectured all the time (see Table 5). At one school, students watched passively as the teacher lectured and wrote on the blackboard. There were limited group discussions, questions and answers, written notes, debates, and drama. Students became bored

because teachers did not fully engage them in the learning task; students were more observers than participants.

The major setback confronting the religious education curriculum for secondary schools, unlike that for other subjects, was the lack of a director, coordinator, or representative at the National Curriculum Development Center. Curriculum revision that would consider inclusion of meaningful topics of study and delete unwanted ones was long overdue.

Research and scholarly publications that addressed contemporary religious and social issues were rare in Uganda's school system. Some books being used lacked adequate preparation and content to challenge secondary school students. Islamic teachers faced the greatest dearth of books. Visiting an Islamic religious education department, I found that most of the books and pamphlets were written in Arabic. "It gets crazy when a teacher does not understand Arabic, and we have a good number of them," commented a departmental head at a Muslim school. Although the Arabic language was commonly spoken in Muslim communities, the Department of Linguistics at Makerere University did not offer Arabic for study. The Islamic University recently established at Mbale must struggle to meet demands of students interested in Arabic as a major field of study. The Education Review Commission (1989) in Uganda cited the shortage of qualified teachers and the inadequate provision of resources, among other factors, which had hindered teaching in secondary schools (Wandira, 1989).

Classrooms visited by the investigator varied in size. Overcrowding was common in urban schools that admitted a large number of students. Lack of religious education teachers forced two or three streams (classes) to be combined together during classroom presentation. In observing a school in an urban area, I noted that a teacher had 43 students in a religious education class. The room was too small to accommodate such a large number of students. It was uncomfortable for the teacher as well as students. Sharing textbooks created more problems, as there was a lot of fidgeting around the room. The teacher could not move about to ensure control of the class. Ventilation was another problem. It was warm and humid inside the room, which made everybody uncomfortable. Because of the large number of students, the room was somewhat dark, and those sitting at the back could scarcely see the chalkboard.

Most rural schools had good classes of reasonable sizes, and teachers exercised control over of class discussions. However, rural schools suffered enormously from lack of resources. Teachers did not have appropriate resources to ensure effective class presentations.

School libraries were inadequate, and shelves were full of dust rather than books. The few available books were in poor condition. They look old and had been improperly maintained. In some cases, pages and covers were missing. Schools were not able to afford to buy many new books. Some teachers with financial resources bought their own books and shared their copies with students who wished to borrow them. The exorbitant prices placed textbooks beyond the reach of many students.

Constraints as Motivations for Change

The foregoing constraints that characterize religious education departments in Uganda should send signals to the policy makers for immediate attention. Demographic shifts, academic interests, teacher training and development, and the social environment all call for attention. The National Curriculum Development Center faces a challenge to be sensitive to the trends in the socioeconomic ecology so that it could plan effectively for the changes. The paradigm that is sweeping through Uganda's economy and politics should act as an impetus for planning changes in education disciplines. A change in the goal setting would bring about new approaches in the implementation process.

CHAPTER V

EVALUATION, CONCLUSIONS, AND RECOMMENDATIONS

Curriculum Evaluation

The religious education curriculum for secondary school students in Uganda was evaluated based on the themes that were identified in the coding and analysis of data. Data were collected through the qualitative methods of document analysis, observation, and interviewing. Several research questions guided the study. What were the overall goals and objectives of religious education instruction? What were the attitudes from the community regarding religious education? What were the roles of religious leaders in implementation? How did it prepare students for the pluralistic nature of the society? What qualifications and training did the teachers have? What support did the Ministry of Education provide for the curriculum? What were the politics involved in curriculum implementation? What was the philosophy of religious education instruction as defined by policy makers and how was it implemented? The themes that were constructed and discussed in chapter 4 served as an impetus for the details of the evaluation model.

Evaluation is not new in education, where it is used as a form of inquiry. A brief discussion on evaluation is given here to provide a clarification concerning what formative evaluation does.

Formative evaluation evolved out of attempts to criticize Ralph Tyler's (1950) concepts of educational evaluations. In his rationale for educational evaluation, he stated

that education is a process in which three different foci should be distinguished: educational objectives, learning experiences, and examination of the achievements. Although these three aspects were identified in the study, I did not use Tyler's model of evaluation. According to Tyler's concept, evaluation involves an examination of whether desired goals and objectives are or are not achieved. He advised strongly about cross examination of educational objectives and student achievement by measuring the actual learning experiences and educational outcomes. Glass and Scriven (1967) opposed Tyler's model on grounds that it omits the occurrence of unplanned or unintended events. Stake (1969) criticized Tyler's evaluation model on the assumptions that it does not pay attention to process variables or to the examination of the antecedent conditions that affect the success of the program. Stake (1969) had a different view on evaluation, in which he emphasized the merit of the program:

> As evaluators, we should make the record of the following: What the author or teacher or school board intends to do, what is provided, in the way of the environment, the transactions between teacher and the learner, the student progress, the side effects, and last and most important-the merit and short coming seen by persons from divergent view points. (p.34)

According to Stake (1969), the main feature of formative evaluation is taking into account the divergent points of views of those involved in the program. He advised evaluators that the need to consider points of various persons in the evaluation process is very important. Unlike summative evaluation, which takes place at the end of the development process by summarizing the merits, formative evaluation results provide appropriate information to the program developers whereby they are able to correct and detect flaws in the program on an ongoing basis (Lewy, 1977).

Effective evaluation translates the general educational goals of the system into specific curriculum objectives of what should be taught, as well as the production of the materials for the learning and pedagogical tenets. Consultations with other groups in society add credibility to the results of the evaluation investigation (Stake, 1969). In applying this point to my study, I involved teachers, education officers, principals, parents, religious leaders, political administrators, and students.

In this study, an attempt was made to apply Michael Patton's (1987b) assumption that traditional formulations of evaluation question to what extent the program is succeeding in reaching its goals. In answering this question, the goals had to be identified and clarified, using the CIPP model. Goal identification and clarification provided an appropriate beginning for evaluation.

Although Michael Scriven (1977) initiated two conceptual hypotheses of formative and summative evaluations, this study focused on the formative evaluation, because I felt that it pertains to the needs of the curriculum in question. By applying formative evaluation, I hoped that the results would contribute to the modification of the current program. Results of this study will be provided to the program developers and curriculum experts at the National Curriculum and Development Center in Uganda. This study examined and identified the flaws and strengths of the curriculum. The previously cited literature provided some assumptions that facilitated the CIPP (context, input, process, and product) model that was used in the study.

The specificity of the evaluation of the curriculum targeted in this study focused on the CIPP model of evaluation that was initiated by Daniel Stufflebeam in 1983 (see

Appendix E) (Madaus et al., 1983). Stufflebeam made the assumption that, in order to evaluate something, comparisons must be made. In other words, evaluation involves making comparisons, and comparisons are weighed against established standards. A standard means a list, a description, or a representation of the qualities or characteristics that the object should possess (Lewy, 1977). Lewy suggested that, in making attempts to find the actual characteristics of the object to be evaluated, "we are taking performance measures" (Lewy, 1977, p.14). In the final application of the concept, evaluation is comparing performance against an established standard. Stufflebeam suggested that the major reason for making evaluations is to improve the quality of performance rather than proving it.

The CIPP model is based on the assumption that the most important purpose of evaluation is not to prove but to improve (Madaus et al., 1983). Rather than focus on the purpose of evaluation as that of accountability, the CIPP model uses evaluation as a tool to help make programs work better for the people they are intended to serve. The Ugandan students and the general populace are the beneficiaries of the curriculum. The school personnel, headmasters, teachers, and education officers are the immediate implementors of the results on which the study focused. Fundamentally, Stufflebeam espouses the notion that a CIPP-based evaluation is intended to promote growth and to help the responsible leadership and staff of an institution systematically to obtain and use feedback so as to excel in meeting important needs as best they can with available resources (Lewy, 1977). In the contextual application of the model to this study, the present context, input, process, and product aspects pertaining to the religious education

curriculum have been explored. The CIPP model makes it possible through context, input, and process information to provide a rich array of background data that can be used to interpret and understand outcomes. The following concepts were used to determine program effectiveness: (a) the focus of the program, (b) the medium of instruction, (c) material organization, (d) teaching strategies, (e) class management, and (f) role of the teacher.

Context

In identifying the concepts of the context of the religious education curriculum, the main focus was on the goals and objectives that the curriculum sought to achieve. According to Stufflebeam, the primary orientation of context evaluation should be to identify the strengths and weaknesses of the object under study (Madaus et al., 1983). After identifying and clarifying the goals and objectives of the current curriculum, the data were analyzed to provide recommendations for improvement. In the context of this study, the goals for religious education curriculum for secondary schools in Uganda were determined to be outdated and not in touch with the practical realities of the country. The current goals stated that the purpose of religious education intended to impart and promote a sense of self-actualization with ethical and spiritual values, personal and collective responsibility, and initiatives toward Christian maturity. These goals included the elements of faith and social integration.

The goals were found to be biased because they promoted Christian initiatives and interests rather than the general religions in the culture. Other religious groups such as the

Hindus, the Bahai, and the new immigrants were not represented. The fact that the religious education curriculum was divided into Islamic and Christian disciplines created a curricular foundation for the division of students based on their religious affiliation. Such curricular division did not facilitate the promotion of national unity.

The influence of religious education was both politically and ecclesiastically oriented. The written goals were weighed against the perceived ones suggested by the participants. Patterns of divergence were noted between the desired and the practiced. Although the national goals listed below were the general goals for education, religious education derived its force from some of them. The Ministry of Education desired that students learn communication skills, critical thinking skills, computational skills, occupational competence skills, perception of nature and environment, economic understanding, responsibility for citizenship, knowledge of self-actualization, appreciation of others, adjustment to change, respect for law, clarification of values, and appreciation of man's achievement (Castle Commission, 1963).

The data that were collected from the observation and interview sources failed to compare to the previously stated learning goals. This meant that there were gaps in the process because what was implemented in the classrooms and perceived by the public should have corresponded to the stated national goals.

The original goals of both academic and moral inculcation have been replaced by a strictly academics-bound emphasis because of academic competition. Data gathered from written documents provided evidence that the written curriculum was not what I found in the classrooms. Intervening variables have occurred and have restrained the

implementation process. The students for whom the curriculum was intended have not found it appealing because of the voluminous content and delivery methods.

The strength of the curriculum was that it was supported by the population and the policy makers. The greatest advantage of religious education was that it had the overall support of the population. No objection had been raised against its implementation. Although communities advocated its implementation, a majority of the population did not understand what constituted the details of the religious education curriculum. The majority of the people took religious education for granted, and some thought that the current curriculum was the same as the missionaries' old curriculum (Eriaku, 1983).

According to the findings, the curriculum had not been implemented in the classroom setting as expected. The Ministry of Education White Paper (1992b) reported that the curriculum in both primary and secondary schools failed to cater to the social and economic needs of the country.

Input

This concept focused on the resources, personnel, materials, content, and general pedagogy of instruction. The resources for religious education, especially the textbooks and other written materials, were outdated. In addition, they were not readily available to all students. In other words, schools could not afford to provide all students in the classrooms with every required material.

Class textbooks were scarce; in some schools, three students might share a text book. Sometimes it was hard for teachers to supply all that the students required, and even minimal requirements were hard to meet. Textbooks were printed in the United

Kingdom, which made it hard for poor schools to buy books for the teachers and student population.

Libraries lacked organization and had few recently published books. I found that libraries contained old colonial books and possessed no works by current authors. The nation's libraries did not subscribe to current journals or literature related either to general education or to religious education.

Another problem was the lack of training and technical support systems. Not all teachers were trained at the same level; some were university graduates, others were national teachers college graduates, and others were Senior 6 graduates. The Senior 6 graduates formed the bulk of the untrained teachers in secondary schools. There were no staff development programs to increase teacher effectiveness.

A pervasive instructional style in which students remained passive constituted yet another problem. Teacher-centered instruction was outmoded and had little to offer to students. Although teachers complained about the content of the materials, they compensated with ineffective methods. The input process was not appropriate and ignored the participation of the students.

Constraints were attributed to poor inputs in the program. They ranged from economic constraints to lack of teachers. Some schools, especially rural ones, had acute teacher shortages. Access to education was limited rather than being available to all students in the country. The input variations differed from urban schools to rural schools (who had the poorest performance in the national examinations).

Process

Process was identified out of the conditions, tangible products, and support for ensuring continuation of the program. The process component of the CIPP model involved the examination of the procedures used to bring about effective instructions. I investigated how resources were combined or transformed to bring about outputs through the process systems. The process component consisted of the planned curriculum, who used it, how it was used, when it was used, and where it was used for religious education.

The process evaluation concentrated on the Ministry of Education plans to ensure that religious education is taught. The ministry was also responsible for making sure that all necessary provisions were accessible to all schools regardless of location and background. The support services were delegated through other departments, as mentioned in chapters 3 and 4. However, the support services did not make it to the grassroots level (especially in the villages). This deficiency created a disparity in quality of education between the upcountry schools and urban schools.

The Ministry of Education White Paper (1992b) reported that there was an increase in untrained teachers primarily because teacher training colleges failed to attract qualified students. The assumption was that the academically competent students enrolled in higher education rather than in teacher preparation courses. If unchecked, this trend could have a negative effect on Ugandan education.

The commission reported also that changes had been made in the general curriculum without ensuring proper training of teachers and materials. Urban schools were better off in terms of the teaching personnel than the rural schools. Most trained

teachers found their way to urban schools because of other teaching and private coaching opportunities. Their departure left rural schools with mostly untrained teachers.

The supervision of religious education was not constant. One inspector in the entire country was not sufficient. School inspectors seldom inspected or encouraged teachers in the field, and ineffective monitoring practices were common. The Ministry of Education did not operate a separate financial account for religious education. The headmasters were responsible for financial management of their schools, and there were no designated funds specifically for religious education activities or facilities. Following a review in 1974, the program operated for years without any subsequent checkpoints along the way. Any information of interest on religious education was based on the performance outcomes when results for final examinations were disseminated.

There were no seminars for teacher professional development or seminars of any sort to increase teacher effectiveness. Monitoring and supervision were lax as far as religious education was concerned. The inspectorate did not delegate enough monitoring teams to encourage teachers. Some religious organizations extended their services to teachers and students in the field by providing some materials. Frequent field visits would provide efficiency and awareness to the needs in the field, but financial constraints plagued the monitoring and supervision process.

Product

In the product evaluation, an attempt was made to examine both the immediate and long-term outcomes of religious education instruction. The examination results were

immediate, whereas the implications of the hidden curriculum for the students were long-term. Commenting on the exams, the Ministry of Education White Paper (1992b) stated that the educational system is dominated by exams at all levels without any provision for assessment of the curricular objectives, such as the promotion of moral values, practical skills, and participation in social and cultural activities. Instruction emphasized the achievement of high exam scores and paid less attention to character formation.

The attainments of religious education were judged from the interviews of the participants, which included most of the segments that make up Ugandan society. Perceptions concerning the instruction varied from group to group.

The extent to which the program met the needs of the student population was questionable. The written curriculum recommended both moral and intellectual outcomes, but students believed that moral problem-solving activities would waste their time and money. The students desired the opportunity to work through the syllabus so that they could perform well on exams. Students' interests were concentrated on the exams, whereas policy makers and parents focused on moral outcomes. Apart from the exam credentials that students sought, there were no long-term plans for religious instruction that would impact students for life.

Product evaluation identified that there was a disparity between Islamic and Christian courses. The content was mutually exclusive in relation to Muslim and Christian students. Religious unity would be hard to sustain when schools do not teach the same syllabus or content. Well-behaved and educated students as outcomes of the secondary school objectives were not identified in the course of the study and investigation. The

written, recommended curriculum did not match the data collected from the interviews with those more experienced in the religious education field--the students and the teachers.

The answer to the disparity can be formulated when a consensus is established among all interested parties. Changes in the planning process would incorporate all the interests of the national groupings. Goal modification would dictate the material formations and ensure delivery and constant monitoring, with appropriate programs for teacher development. The curriculum review should be designed out of the notions that there are social, economic, educational, and political dynamics that call for a new paradigm.

Conclusion

The study involved a critical evaluation of the religious education curriculum for Uganda's secondary schools. Three methods were used to collect research data: document analysis, observation, and interviews. The investigation was guided by a series of research questions, which included the following: What were the overall goals and objectives of religious education instruction? What were the attitudes from the community regarding religious education? What were the roles of religious leaders in implementation? How did it prepare students for the pluralistic nature of society? What qualifications and training did the teachers have? What support did the Ministry of Education provide for the curriculum? What were the politics involved in curriculum implementation? What was the philosophy of religious education instruction as defined by

policy makers and how was it implemented? Participants were selected by using a theoretical sampling method (Strauss & Corbin, 1990). Urban and rural areas were all represented in the study.

The document analysis included an examination of written records, both past and present. The historical setting of religious education was identified together with objectives related to the early establishment of education in Uganda. In addition, I examined the current religious education syllabus for secondary school students. The syllabus contained three courses, including Christian Living (course 223), St. Luke's Gospel (course 224), and Islam (course 225). Student and teacher interviews revealed that Christian Living (course 223), which is about Christian living today, is more popular with students than the other two.

Interviewees included the parents, religious leaders, teachers, education officers, principals, and students. They answered unstructured questions regarding religious education implementation.

The last method used involved systematic classroom observations (Boehm, 1977). Observations focused on teachers' methods of instruction and classroom behavior. Data from all three sources were triangulated and corroborated to provide validity and reliability of the results.

When data were finally analyzed into major categories, themes were constructed on which the evaluation process was based. The themes included policy and decision making, the integration factor, the dilemmas facing teachers, classroom constraints, emphasis on academic over morals, and goals (which are historical).

Evaluation was based on the CIPP model in which formative evaluation associates itself with program improvement. Using Stufflebeam's 1983 evaluation model of CIPP (context, input, process, and product), I was able to break data into smaller units for closer and effective examination (Madaus et al., 1983). The data were analyzed and coded into major categories, using theoretical and interpretive codes (Miles & Huberman, 1994; Strauss & Corbin, 1990).

The study found that religious education had constituted a subject of study in the school system all along. In fact, it constituted the oldest curriculum in Uganda's history of education, dating to the arrival of the first missionaries in 1877 (Eriaku, 1983). Missionaries who taught religious instruction since the beginning of formal education in the country desired its continuity even after the country was granted independence in 1962. The Judeo-Christian life style was what the missionaries envisioned for Uganda, and this was to be achieved through religious education instruction (Eriaku, 1983).

The influence of religious leaders on the political system served as an impetus to religious education. Policy makers were, in most cases, associated with religious groups, and this close association provided a fertile ground for religious education. This study found that the current goals did not effectively correspond to the current academic, social, and moral needs of the students and society. Social and economic dynamics affected the system over time. A different value system had evolved, and the prior formulations of goals and objectives no longer provided the right directions for learning purposes.

In the interview data, religious leaders, parents, and education officials supported the fact that the main purpose for religious education instruction in schools was for both

academic and moral skills. However, this did not match with students' perceptions, who attributed their efforts in religious education to studying for higher academic achievements. Neither students nor teachers reported that moral development was a priority. Students were supported by teachers in the sense that religious education curriculum was for the academic pursuits of the students.

The unmatched emphasis on tacit knowledge had left students in the "arena of spectators." Teachers were interested in the ends, not the means. The ends were the final exams for the Uganda certificate of education award. Students chose religious education because it was a humanities subject that did not require a lot of concentration. This claim evolved from the assumption that religious education drew its content from everyday life experiences that were not, in most cases, unusual to students who had been brought up in a system that espoused religion. One student commented, "How can I fail religious education? I just live and practice it every day of the week." Apart from the new terminologies used by scholars, there were no new concepts that were unfamiliar to students.

The assumption of prior experience contributed to the fact that teachers hesitated to waste time discussing topics that were familiar to students. The same material had been studied through kindergarten and grade school. Some topics in the curriculum overlapped those from the lower school levels. There was a progression from concrete concepts to abstract ones in the higher grade levels. Although the core concepts scarcely changed, the level of reasoning and approach discussions were significantly different. At the high school level, the focus went beyond national boundaries to international and global

concepts. Teachers stressed academics because they felt that students came from families and a culture that had a rich and practical religious tradition.

This aproach assumed religious experience had not made provisions for integration. Although there were integration characteristics in the social structure, this was not what the policy makers desired. Students had at least been taught by parents to go to church or the mosque and to respect the community norms. They knew how to make moral and value judgments, and teachers claimed that they did not want to make instruction repetitive. Students already knew what society expected of them, and teachers would rather give priority to academic needs. "Value judgments and character developments are the work of parents," claimed one teacher.

The behavior of teachers as role models to observant teenagers in secondary schools was not exemplary. It was difficult for them to live by the concepts they taught. Also, there were few opportunities for teacher-to-student interactions because of teaching methods. Although the overall teacher interest in students was reported as satisfactory, more opportunities for interaction were desired.

Professional development programs that would encourage teacher development, teacher effectiveness, and the practice of new skills were not common. Experience with the teachers in the field affirmed the fact that the Ministry of Education rarely planned teacher development programs. Some teachers had been in the field for years with no retraining experience. Even though instructional methods became outdated, opportunities for staff development were limited. Those teachers who could afford the expense returned to a college or university. I observed one teacher who had been teaching for 15 years

without any retraining experience. His professional methods and characteristics were fading. He said frankly, "I am kind of rusty in content and methods; no wonder students claim that I have a problem."

Staff development was the responsibility of the Ministry of Education, which had relaxed its efforts to encourage teachers. Teacher effectiveness (as prescribed by the ministry) was determined by the number of students who passed the first-grade examination. Examination results became the established standard by which to determine teacher competence, effectiveness, and academic level of the school.

Religious education had been affected by decision-making bodies, but it was rather difficult to determine who made the final decisions regarding religious education. Unlike other academic disciplines, religious education was influenced by many factors. Religious leaders, parents, school founders, and politicians all played a role in religious education. Sometimes these groups did not reach a consensus. Although the Ministry of Education, maintained official responsibility, decisions were made jointly by the Ministry of Education, UNEB, and NCDC with influence by popular religious forces. The majority Christian groups rather than Islamic groups composed the primary religious forces, whose influence stemmed from their historical affiliations with the colonists.

Religious education had strengths and weaknesses, provisions and constraints. It contributed to sensitizing the public and students about trends in religious development. People who converted to Christianity lost interest in the traditional African religion because, according to missionary teaching, it was based in superstitions and the demonic world of spiritualism.

Today, people are educated, and they make decisions concerning religious affiliations based on the knowledge they have gathered and experienced. The coexistence of Christianity and Islam as main religious groups has created a sense of religious tolerance; all religious issues can be discussed openly without intimidation. All schools, despite religious backgrounds are open to all students, and no discipline has been based on religious harassment or otherwise, even in extreme cases. However, the division of religious education between Islam and Christian syllabi could divide the students and the nation along religious lines in the future.

Several classroom-based constraints comprised another aspect confronting religious education instruction. Both students and teachers operated without adequate materials, especially textbooks. Because of the stringent economic resources under which schools operated, they could not afford to supply materials for the entire student population.

Another factor that fueled the problem was that most materials had to be imported. National production of instructional materials had not yet caught up with the enormous demands of educational programs. There were no audiovisuals, maps, supplementary readers, displays charts, artifacts, or other educational aids to create an environment conducive to learning. Fragments of books and materials were being used in some of the schools, and no school was fully equipped with teaching materials or textbooks for every student. Students shared the limited resources, especially during classroom instruction. Sometimes two or three students shared a textbook, and in an upcountry school, I observed four students sharing one textbook.

The constraints facing religious education classrooms can be categorized into two specific areas: (a) staff development for effectiveness and (b) lack of adequate material resources to supplement teacher instruction. The constraints are not to be perceived as ends in themselves, but should act as motivations for change. The new economic, political, and social dynamics in Uganda have acted as practical indicators for a new paradigm that calls for changes and adjustments in the educational system. The diversity of the national population and religions, establishment of more schools, unbalanced teacher output from colleges, a demand for adequate instructional resources, shortage of teachers in rural schools, communication, and decision-making responsibilities constitute a few of the prevailing factors that necessitate change in the religious education discipline. Modifications in goals and objectives would provide an impetus that would create sweeping changes in the religious education program and its implementation.

APPENDIX A

TIME FRAME FOR INVESTIGATION

Time Frame for Investigation

	Month	Focus	Activity
I	May, 1995	Orientation	Settling in Site visitation Participant selection Introductory letters
II	June-July, 1995 4 weeks 4 days/week	Document analysis Observation	Visited curriculum center Visited National Archives Visited libraries
III	August-October, 1995 7 weeks 3 days/week	Interviews Observation	Site visits In-depth probes Field notes Coding & triangulation Classroom visits
IV	November, 1995 through February, 1996 10 weeks 4 days/week	Observation Interviews Final analysis of documents	Site and classroom visits Field notes analysis Coding & triangulation
V	March-April 1996 4 weeks 3 days/week	Final interviews Final observations Compiling data Data triangulation Construction of major categories and themes	Revisited selected sites Classrooms, people Took field notes Data analysis Final field analysis
	May 1996	Returned to United States	

APPENDIX B

RESEARCH DESIGN USING CIPP MODEL

RESEARCH DESIGN USING CIPP MODEL

	Context	Input	Process	Product
AIM	Ordinary Level Religious Education Identify Goals	Methods Identify Procedure Content & Support	Monitoring Records Procedures	Achievement Feedback Determine Worth
Method	Document Analysis Interviews	Interviews Observation Materials	Document Analysis Interviews	Knowledge Application Interviews
Decision Making	Association of Goals & Actuality	Resources	Effective Process Control	Continuity Modify Disband

APPENDIX C

INTERVIEW PROTOCOLS

School Principals

1. How many religious groups are represented in your school?
2. In what ways does the school demonstrate respect for the religious diversity of the student population?
3. In what ways has politics been involved in religious education implementation?
   What is your relationship with the founders of the school?
4. What exact policies have you been able to implement for the sake of religious education implementation and where have you not been able to?
5. From what religious backgrounds do most of the teachers come from?
6. In what religious activities does the school participate?
   How do you describe the school's participation in each event?
   What parents in decision making that effects their children?

Secondary School Teachers

1. How many students are in your class?
   What are their religious and ethnic backgrounds?
2. What kinds of instructional materials do you use in the classroom?
   How do you rate them?
   Are they locally produced or imported?
3. What common behaviors and characteristics that you encounter in the classroom setting but can be attributed to religious backgrounds of students?
4. What other subject do you teach apart from religious education?
   What differences can you identify?
   What methods do you use in the instructional process?
5. In what ways has religious education curriculum succeeded in addressing the diverse needs of the students?
   Where does it need to improve?
6. How do you rate the training of religious education teachers?
   What is most appealing to you in terms of training?

Students

1. What are the reasons that make you study religious education course?
   What do like most about it?
2. What has religious education experiences helped you in your school, home and social life?
3. What could be the strengths and weaknesses of religious education classes at school?
4. How often have you made friends from other religious groups?
   Is religion considered in making friendship?
5. How does the school deal with instances of religious discrimination among students or teachers?
6. What opportunities do students have to practice their religions at school?
   How is it utilized?
7. What ratings could you give to your religious education teachers?
   What have they done best and where do they need improvement?

Education Officials

1. What are the intended goals and objectives that religious education curriculum should seek to achieve?
2. What are your perceived feelings about the policies concerning religious education instruction in a pluralistic society?
   Are all religious segments covered?
3. Does teacher preparation for religious education instruction satisfy the desired expectations?
4. What is the support level of religious education curriculum as compared to other courses in terms of budget and materials?
5. What are the politics involved in making policies regarding religious education instruction in schools?
6. On what grounds are the decisions for religious education implementation made?
   Who is involved in the decision making?

Religious Leaders

1. What are your contributions to religious education implementation in schools within your areas of jurisdiction?
2. Being a "founder's representative" in most schools, how does this strengthen of weaken religious education implementation?
3. How has religious education in schools contributed to national development and what are your contributions and those of your constituency?
4. Explain your relationship and the Ministry of Education.
   How often are you contacted regarding religious education decisions?
5. How often do you visit schools in your capacity as a religious leader?
   How do you encourage them in matters of religious education?

Parents

1. What do you perceive as the most significant advantage of having your child study religious education?
2. Explain how you feel about religious education in schools?
   Is it really worth teaching to your child?
3. In what ways has religious education contributed to the behavior, moral and ethical practices of your child?
4. How do you feel about your child attending a school quite different from your religious affiliation or being taught by a teacher from another religious background?
5. Do you get concerned that a teacher can influence your child religiously especially when the school is different from your religious affiliation?
6. How often do you participate in school decisions?
   How do you describe your relationship with the school where your child or children are?

APPENDIX D

BACKGROUND INFORMATION ON INTERVIEWEES

Background Information on Interviewees

Name (Optional)_____SEX_____ Occupation_____

1. Religion: Islam_____ Christian_____ Specify_____

2. Location: Rural_____ Urban_____

3. Education: Primary _____ Secondary____

College/University_____

4. Ethnicity: Bantu_____ Hamites_____ Nile Hamites_____

Other_____(specify)_____

5. Religious education experience:

Learned it at school_____ Years_____

Learned at Home_____ Years_____

Learned it at Church _____ Years_____

Learned it at Mosque_____ Years_____

Comments: Briefly describe what makes you think that you are a religious person?

_____

_____

_____

_____

APPENDIX E

INFORMED CONSENT FORM

INFORMED CONSENT FORM

I do hereby give .....(Principal Investigator) permission to interview me for his dissertation research at the University of North Texas. I will try my best to answer or discuss any questions that I will be asked.

The investigator has clearly explained to me the process, risks, benefits, and the nature of the interview. I fully understand, to the best of my knowledge, the intent of the interview and that my participation is completely voluntary and that I can withdraw from the participation any time. I consent to the procedures and treatment without any strings attached.

Signed_____

Print Name_____ Date_____

Investigator Contact: P.O. Box 6414

Kampala, Uganda

Telephone 255467

APPENDIX F

CLASSROOM OBSERVATION DATA COLLECTION INSTRUMENT

Classroom Observation: Data Collection Instrument

Teacher # _____ m/f_____

School_____ Class_____ Time_____ Date _____

Number of Teachers N=20

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