ZANGO

Zambian Journal of Contemporary Issues

Volume 35(2022)

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EDITORIAL COMMENT

Knowledge has been passed on from generation to generation throughout the centuries to help people navigate life's challenges and triumphs. It is done not only with purpose, but with an undeniable beauty and flair. That is why there exists an old African proverb that equates the death of an old person to the burning of a library - the wisdom acquired from the forefathers, and his or her own lived experiences go with the person. ZANGO, however, continues to preserve human wisdom and experiences by documenting scholarly writings from different scholars and academic disciplines. The six papers and one book review in this issue of ZANGO (*Zambia Journal of Contemporary Issues*) are written by 14 authors based at different universities in India, Zambia and Zimbabwe. The scientific and unique styles with which these scholarly papers are written, indeed brings out the undeniable beauty and flair of human experiences and wisdom that are worth sharing with the knowledge thirst minds. The first article is an analysis of Zimbabwe's cultural policies of 2007 and 2006. In this paper, the trio, Matiza, Mtombeni and Mhute argued that while these policies are vital for a multicultural country such as Zimbabwe, findings reveal that the policies still have a number of deficiencies such as lack of inclusiveness of other cultural groupings. The next article by Austin Cheyeka is an exciting one in that it makes an invitation to scholars who are fascinated by the declaration of Zambia as a Christian nation to a new conversation and alternatives of how the declaration can be actualised. The scholar arrived at this view having noted through an intrinsic case study on the matter that the declaration of Zambia as a Christian nation is purely symbolic.

In the third paper, scholars from two universities in Zimbabwe explored the nature of visual art gallery narratives in relation to the teacher education curricular in Zimbabwe. This article brings to the academic discussion a unique view of visual art galleries in the light of teacher education.

Farming has been supporting the survival of the human race for hundreds of years now to the extent that it has propelled and accelerated the advancement of human civilisation. However, in the fourth article, Nyumbu and Banja explain, using data from a case study, how tobacco farming in Nkeyema District of Zambia has been an impediment to school attendance in primary schools.

Most learners in schools today are said to be digital citizens and are living in a world of superfast and instant communication and access to information due to rapid technological evolutions. In the fifth paper, Mulima and Simuchimba analysed the perceptions of teachers and learners on the use of Information Communication Technology (ICT) in Religious Education. This novel study pushes the boundaries of academia into the unexpected and virgin grounds and discourses where the teaching and learning of Religious Education interface with ICT. From India, Rai and Gwayi provided the sixth article in which they evaluated the impact of solid waste management along the Najafgarh Drain. In their mixed method study the, duo provided a robust analysis of the relationship between a solid waste disposal site and the water, sanitation

and hygiene (WASH) status as associated with the outbreaks of WASH-related diseases. The final paper is a book review by Kalimaposo. The scholar reviewed Carmody's book, '*The Emergence of Teacher Education in Zambia*'. One can indeed tell from the variety of scholarly articles in this issue that it is an academic feast with a wide range of contemporary issues, which are quite suited to the ZANGO reader.

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CHALLENGES OF CRAFTING AND IMPLEMENTING A COMPREHENSIVE CULTURAL POLICY FOR MANAGEMENT OF CULTURAL DIVERSITY IN ZIMBABWE

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Abstract

Management and governance of people from different cultural backgrounds can be made possible through a cultural policy. As a multicultural nation, Zimbabwe is expected to have legislation to govern people from culturally diverse areas. It is against this background that the Zimbabwe draft cultural policies of 2007 and 2016 were put in place, although they seem to be deficient, resulting in the failure of their implementation. Guided by the theory of hegemony and ideology, this article seeks to unravel the challenges hampering the generation of an appropriate cultural policy for governing cultural diversity in Zimbabwe. Using a qualitative research approach through document analysis of the draft policies and interviews with policymakers and cultural practitioners to gather data, the study established that Zimbabwe's draft cultural policies of 2007 and 2016 are not accommodative of various cultural groups and, hence, pose many challenges to governance.

Keywords: Cultural Policy, Cultural Diversity, Governance, Management, Zimbabwe

Introduction

Due to the lack of a uniform definition of the word, culture as a concept is a fairly contested terrain (Gray, 2009). It is because of the challenging nature of the term that even the formulation of a cultural policy becomes problematic. Gray (2009: 579) notes that:

'Cultural policy' can be identified from the perspectives of sociology, cultural studies, political science, urban planning and economics, community cultural development, cultural diversity, cultural sustainability, cultural heritage, the cultural and creative industries (Craik, 2007). Lifestyle culture and eco-culture (Craik, 2005), planning for the intercultural city (Bloomfield and Bianchini, 2004), cultural planning *per se* (Evans, 2001), support for national languages (Gray and Hugoson, 2004), 'current controversial issues in the wider society' (McGuigan, 2006: 203), the 'culture wars' in the USA (Singh, 2003, especially chaps. 1–2), 'the production of cultural citizens' (Lewis and Miller, 2003) and being concerned with 'representation, meaning and interpretation' (Scullion and Garcia, 2005: 116) identified and being a 'transhistorical political function' (Ahearne, 2008: 2) are also perspectives from which cultural policy can be. It is evident that whilst there may be a lot of talk about cultural policy, there is no agreed, clearly defined model of what it actually consists of.'

This means that the concept of culture is defined relationally and is seen from different angles by different individuals of different backgrounds, yet, it can be a national unifying factor, which different nations such as South Africa and Tanzania have used successfully to unite people. It follows that when cultural issues are addressed, there has to be an all-inclusive policy to guide the various stakeholders associated with the subject. In this vein, people should take notice of the fact that culture is perceived differently by different stakeholders and that their various cultural perceptions should be enshrined in a comprehensive cultural policy. As such, the creation of a comprehensive policy then needs to be undertaken by a wide spectrum of stakeholders. It is of paramount importance, however, to give the context on the background of the need for cultural policy formulation in Zimbabwe.

Cultural policy in Zimbabwe has gone through two distinct historical periods and is currently experiencing its third epoch. The two previous historical periods are the pre-colonial and colonial. In the pre-colonial period, there was no written cultural policy, because Zimbabwean communities back then had no written documentation. There is, however, no doubt that the pre-colonial Zimbabwean communities had cultural guidelines through their oral art forms and indigenous knowledge systems that clearly distinguished their way of life from other groups across the nation. These communities managed to maintain their cultural identity so much that the colonisation process did acknowledge the challenges it encountered during its efforts to dislodge the indigenous people's cultures. In line with the diktats of cultural imperialism, during the colonial era, it is quite obvious that the policies which guided the people were centred on entrenching the white minority's culture, especially in such cultural sectors as religion. In addition, the documented cultural policy mainly addressed other fields of human life such as education, the economy, and politics among others. There also did not exist any cultural policy intended to unite the indigenous majority, since this would defeat the colonial divide-and-conquer agenda.

Furthermore, during the colonial period, the view existed that there was almost nothing of the indigenous people's way of life, which was worth documenting for posterity. Instead, the entire way of life was rubbished as 'uncivilised' and important attributes of the indigenous African people's life, such as religion, were summarily dismissed as 'pagan'. Most policies and legislation of the colonial period segregated the traditional African culture. Seda (2004: 136) notes that 'in Southern Rhodesia (the colonial name for Zimbabwe), cultural and social life had been marked by forced segregation, prejudice and cultural polarisation'. This means that the black people's way of life was not taken on board by the colonial government and, thus, the regime could not and would not draft a cultural policy or any guidelines to that effect. The same sentiments are echoed by Kaarsholm (1990: 249) who affirms that in the narrowly exclusive Rhodesian colonial cosmology, drama and other cultural modes of expression of black Africans were firmly situated outside the boundaries of art or

culture and relegated to the dark hinterlands of anthropology. The above sentiments also conform to Trevor-Roper's allegations that Africa was a dark continent with no history whatsoever (Trevor-Roper, 1962).

The final epoch is the post-independence era that began on 18 April 1980, when Southern Rhodesia ceased to be a British colony and became the independent state of Zimbabwe. This period saw Zimbabwe formulating policies, which were Afro-centric and black-centred to assert political power following the black majority's emancipation from colonialism. The first policy, which the post-independence government embarked upon was the policy of national reconciliation, which was quite important as the new nation needed an end to its former warring citizens' hostilities against each other to allow the building of a strong and united nation of Zimbabwe. It is logical to note that the new nation realised the importance of further uniting its citizens through the national culture concept from the onset. Thus, in 1982, after the country participated in the UNESCO World Conference on Cultural Policies in Mexico, one of its chief cultural officers was tasked with leading the process of formulating a cultural policy for Zimbabwe. However, this process encountered various challenges, such as the transfer of the cultural function from one ministry to another, the allocation of some cultural components over various government departments and the lack of funding, among others, (Mukanga, 2001).

Additionally, there came a 2007 draft of the cultural policy, which was a declaration without implementation due to circumstances surrounding its formulation and implementation. The 2007 draft never made it to the implementation stage. After the 2013 constitution gave previously marginalised languages official status, there appeared the need to revisit the draft policy in a bid to synchronise the Draft Cultural Policy of Zimbabwe with the country's home-grown constitution that clearly articulated the cultural aspirations of the people. The move to forge ahead to the next level of policy formulation is captured in the *Newsday* newspaper article of 24 November 2016, which reports on the then Minister of Home Affairs, Comrade Abedinigo Ncube, acknowledging the need to revisit the 2007 draft, which resulted in a new 2016 draft. Below is an extraction from the paper in which the Minister informed the public of the government's approval of the draft policy:

> 'Speaking at a National Intangible Cultural Heritage Committee meeting in Harare, Ncube said the policy, which was first crafted in 2007, drew attention to issues that had not received adequate consideration. "The review of the policy was a lengthy, collaborative effort by previous ministries of education, sports, arts and culture, with various stakeholders through broad and inclusive consultation," he said. "There were researches and outreaches held in partnership with the United Nations Educational, Scientific and Cultural Education and the Culture Fund Trust of Zimbabwe." Ncube said the successful implementation of the policy would depend on active political, administrative and technical

support for the translation of goals, objectives and strategies into practicable and actionable programmes at all levels of Zimbabwean society. He said, in order to ensure that the policy remains relevant and valid to its sector-specific needs, the government would make sure it is periodically reviewed and realigned after every five years or whenever need arose' (*Newsday*, 24 November 2016).

The fact that Zimbabwe's cultural policies continued to remain in draft status proves that it is challenging to come up with a definitive document that could be implemented to ensure the governance of diversity in Zimbabwe.

Ideally, a cultural policy should be a national cultural identity document, which considers every different group of a distinct cultural background so that they cannot be marginalised and that they can be cultural propagators within a nation. In Zimbabwe, where there exists sixteen (16) officially recognised languages (Zimbabwe Constitution, 2013), the cultures represented by these languages are bound to be part of the country's cultural policy. When a cultural policy formulation process is undertaken, the procedure of coming up with a policy should be clear and well-documented to demonstrate the involvement of all stakeholders. The source and reason for the cultural policy idea and the guidelines which will ensure the national character of the policy should equally be beyond doubt. In light of this, this article seeks to articulate the challenges that are associated with crafting and implementing an appropriate cultural policy for managing cultural diversity in Zimbabwe.

The Interface Between Cultural Diversity and Cultural Policy

A detailed understanding of the relationship between these two subjects is critical at this stage. The most common denominator in these concepts is the word 'culture'. Here, culture is understood to mean a defined way of life that a group of people adheres to. For this to be possible, there exists the need for a clearly defined *modus operandi* to assist in the organisation of diverse communities belonging to one state. The gist of the matter is to bring out the link between cultural policy and cultural diversity, and how the two disciplines affect and effect each other in a Zimbabwean context. Jervis (2006: 652) defines culture as;

> The totality of what a group of people thinks, how they behave, and what they produce, that is passed on to future generations. Culture binds us together as human beings but also separates us into our different communities.

Culture is, thus, the totality of a people's way of adapting to their environment. It can also be perceived as a double-edged sword, which means it can be a unifying force among people and a divisive factor as well. This, therefore, means that culture can never be universal and that is why it is enacted by people in different communities in different ways.

On cultural diversity, diversity basically entails incorporating acceptance and respect. This implies understanding that each person is unique and accommodating these individual differences. Wellner (2000) hypothesises diversity as representing a multitude of individual differences and similarities that exist among people. It can incorporate many diverse human characteristics such as language, origin, age, gender, ethnicity race, and religious and political beliefs, among other aspects. More so, Claussen et al., (2008) define diversity as a complex notion that entails differences of many types, including physical attributes such as race, sex, age or physical ability; social attributes such as education, and income level; and cultural attributes such as beliefs, values and preferences. In addition to actual differences, perceptions of difference may also play a role in diversity. Thus, diversity is best defined as the presence of differences among members of a social unit that lead to perceptions of such differences and how they impact the societies in which they prevail.

Cultural diversity embodies a broadly defined topic normally referring to any approach which identifies differences. It puts emphasis on accepting and respecting cultural differences by recognising that no one culture is intrinsically superior to another. Singh (2009) conceptualises cultural diversity as differences in race, ethnicity, language, nationality, religion and sexual orientation as represented within a community. A community is said to be culturally diverse if its residents include members of different groups. The community can be a country, region or city.'

Based on the aforesaid, a cultural policy is a public document, which represents the citizenry of a country and as such, its purpose is to foster national unity. For it to properly represent the citizenry of a country, it has to accommodate all people irrespective of where they belong for national unity to be observed. Saukkonen and Pyykkonen (2008) note that cultural policy is undoubtedly one important aspect in the political organisation of ethnic and cultural diversity. As a public policy, cultural policy legitimises, restricts or prohibits forms of cultural self-expression, creates conditions for group-specific creative activities and self-understanding and grants resources for specified forms of artistic and cultural activities.

More so, Lewis and Miller (2003) aver that cultural policy is already a means of governance. If this is so, then there are supposed to exist a set of guidelines, which should be followed when formulating such a policy. In this regard, the management of diversity will be made easier when established legislation is in place. Critiquing the challenges of managing cultural diversity in the absence of a policy will help the policymakers to improve on the way public policies are crafted in order to produce non-elitist but stakeholder-driven policies. Furthermore, if cultural policies implied the management of populations through suggested behaviour, any movement towards a progressive or democratic culture or cultures depends upon the implementation of such a policy. Miller and Yudice (2002) suggest that cultural policy is a product and process, a framework for making rules and decisions that are formed by social

relations. Hence, cultural policy can be understood as an action by both government agencies and other authorised institutional bodies and stakeholders, and, in the current context, needs to also thematise decolonisation within the national framework to change the existing system of power relations. Cultural policy can be regarded as a system of ultimate aims, practical objectives and means pursued and applied by an authority that fosters sustainable development of cultural activities, and in this way, cultural diversity can be managed.

The 2005 Convention on Protection and Promotion of the Diversity of Cultural Expressions notes that 'Cultural policies and measures' refer to those policies and measures relating to culture, whether at the local, national, regional or international level, that either focus on culture as such or are designed to have a direct effect on cultural expressions of individuals, groups or societies, including on the creation, production, dissemination, distribution of and access to cultural activities, goods and services. At the national level, parties within the framework of its cultural policies and measures should adopt measures aimed at protecting and promoting the diversity of cultural expressions within its territory. Therefore, a cultural policy can be regarded as an instrument that provides a framework for the promotion and protection of cultural diversity. Cultural policies provide a framework that links the global to the local in the promotion of the cultural dimension of public policymaking and respect for diversity. They provide the context and modalities within which the process of open and respectful exchange or interaction between individuals, groups, and organisations with different cultural backgrounds or worldviews can take place. The policy spells out how participation by different groups will be implemented.

Watanabe (1996) states that cultural policies involve a broad area of activities such as arts and entertainment, media, communication, humanities, aspects of education, cultural industry, intellectual property, town planning, the improvement of the quality of life and preservation of heritage, including the natural environment and tourism. All these are cultural activities that bring out diversity and are carried out by a variety of institutions. Cultural policy can be regarded as an instrument that should provide a framework within which to consider all these in order to grasp the dimensions of public involvement in the field of culture. Furthermore, it is an instrument that provides a framework that fosters sustainable development of culture and peaceful accommodation of each other in divergent communities. It is also a framework that acts as a guiding principle that facilitates the access of all members of society to cultural experiences and participation in their cultural activities.

UNESCO (2008) also suggests that cultural policies are important documents because they offer a framework for action for regulating the public space in order to ensure respect for values and provide direction on how cultural issues and industries are supposed to be conceived of and run. This means that in the absence of a sound and all-accommodating cultural policy, cultural diversity is difficult to manage. In

support of this idea, Craik (2007) notes that cultural policy should be viewed as the regulation of a marketplace of ideas and creative practices. This definition posits that cultural and creative activities occur as part of everyday life in modern societies. Therefore, the government should be responsible for creating strategies for the facilitation, regulation and shaping of the production and consumption of cultural activities, goods and services in relation to the development of national cultures. Only then can national cultural policies work as vehicles for the promotion and protection of cultural diversity and expression.

Theoretical Underpinnings

In the process of articulating and critiquing the challenges of generating a comprehensive policy for managing cultural diversity in Zimbabwe, the researchers employed Gramsci (1968)'s theory of hegemony and Althusser (1971)'s theory of ideology. Both Gramsci and Althusser's theories fall under Marxist Critical theory, which the researchers deem fit to deconstruct, demythologise, and de-mystify some of the repressive state apparatus, which are rendered as common sense in policymaking. Gramsci developed the theory of hegemony during his incarceration and when he wrote his major work, 'Prison Note Books', written in 1932. The theory was later translated into various languages and published by different scholars. Gramsci propounded the theory in order to explain why the people were not revolting as had been predicted by orthodox Marxism, which had predicted that, a socialist revolution, which would overthrow capitalism was inevitable. Gramsci (1968) developed the theory of hegemony which highlights that the ruling ideas in every epoch are dominant ideas. Hall (1992) says that Gramsci uses the concept of ideology to illustrate how the state and civil society produce and maintain consent to the classes' hierarchies of capitalist societies. Gramsci (1971) is of the view that hegemony is achieved by popularising, institutionalising and legalising the ideas of a particular group within the society. The state, in this case, can use hegemonic apparatus to dominate the masses (Buci Gluckmann, 1980). According to Gramsci (1971), hegemony is the rule by consent. It is political power that flows from intellectual and moral leadership, authority or consensus as distinguished from armed forces. Culture is used as hegemonic state apparatus to dominate the masses into objects and not subjects. Laclau and Mouffe (2001) say that hegemony is not purely physical dominance, but also ideological, institutional and cultural dominance of control. In the context of this article, the concept of hegemony refers to domination in terms of crafting, designing and implementing the national culture policy by the state from a Zimbabwean perspective.

Bo-Seon (2006) observes that state policy is well designed for the existing social order in such a way that the policy is fundamentally shaped by capitalist pressure on policymaking. The article further suggests that the government uses state-centered approach in cultural policymaking. Therefore, culture policymaking is actually derived

from the state's political and economic goals, which create a political environment just to benefit a few interest groups. Findings reveal that culture policy is actually used as hegemonic apparatus to force the dominated class internalise traditionalist values through the inculcation of high culture. Marxist approaches show that the direction of policy is to be determined, in final, by the demand of the capitalist. Marcuse (1991) is of the view that cultural production is just dominated by the ruling class. Most policies are characterised by the use of a top-down approach instead of being inclusive. The culture policymaking in terms of its organisational approach is merely dominated by a few interest groups. Gramsci (1994) argues that the modern state reproduces the existing social order, not by mere domination but hegemony through which the state induces people to accept the capitalist order as morally right. Gramsci's concept of hegemony is employed in the paper since culture policy in this modern state is elitist in nature. Therefore the theory also informs on how the issue of dominance led to the failure of the two draft policies to be implemented.

On the other hand, Althusser (1971) says that ideology is a system of ideas used by the state to dominate others within a society. He further suggests that the state makes use of repressive state apparatus and ideological state apparatus to foster its own ideology. The ideological state apparatus (ISAs) are used as instruments by the ruling class to dominate the people. Cultural institutions are used by the ruling class to foster its own ideology. The article further argues that cultural hegemony is the domination of a culturally diverse society by the ruling class, who manipulate the culture of the society, the beliefs, explanations, perceptions, values, and mores, so that their worldview becomes the one that is imposed and accepted as the cultural norm; as the universally valid dominant ideology that justifies the social, political, and economic status quo as natural and inevitable, perpetual and beneficial for everyone, rather than as artificial social constructs that benefit only the ruling class. Ngara (1985) defines ideology as the dominant ideas of an epoch or class with regard to politics morality, religion, art and science. Althusser (1971) is of the view that people accept their domination through ideological interpellation hence, they are trained to accept their domination. Whatever is being said to them becomes normally common sense because they are just being made objects not subjects by the ruling class. Barker (2008) is of the idea that issues of cultural representation are political because they are intrinsically bound up with the questions of power. Culture policy is more likely to reflect the ideas of the dominant class. Therefore, Marxism is important in this article because it clearly points out hegemonic and dominance tendencies in culture policymaking. The theory of hegemony and ideology gives an insight into who informs policymaking, how it is supposed to be legitimised, who influences over the content, formulation process and implementation of the national culture policy in Zimbabwe.

Research Methodology

The article adopted qualitative research approach to bring out an in-depth understanding of the challenges of coming up with a comprehensive culture policy for effectively governing cultural diversity in Zimbabwe. As noted by Creswell (2012), in using a qualitative approach, one can employ the constructivist worldview, which helps the researcher in establishing the meaning of the phenomenon from the participants' point of view. This research philosophy was considered of considerable significance here as it captures reality as seen and experienced by the people. Thus, it values their understanding or worldview rather than relying on fixed judgements by outsiders. Content analysis included an extensive review of the archival documents to check on the formulation process of the draft policies. Subsequently, researchers also analysed the content of the 2007 and 2016 draft policies. Peer-reviewed materials obtained using desktop research were critical in understanding issues of hegemony and ideology and cultural policy dynamics. Most of the information was inferred through document analysis such as newspaper and media reports. The study applied purposive and snowball sampling techniques for data collection from twenty interviews with some policymakers and cultural practitioners taking into account their roles, experience and knowledge in cultural policy formulation process. Snowball sampling was used in order to link with the key knowledgeable subjects of the study through face-to-face interviews conducted with some cultural officers and policymakers. In a bid to achieve the above, the study is guided by the following questions:

1) What are the challenges of generating a comprehensive and accommodative cultural policy in Zimbabwe?

2) Are there any set-out parameters that guide the process of cultural policy formulation?

To accord firm grounding of the analysis, the study alluded to hegemonic and ideological theories. These two were chosen based on their schema to appreciate the shortcomings of the government in coming up with an all-inclusive policy for the governance of diversity. Regarding ethical issues, the study took into account all possible and potential ethical issues of concern. Given that the other data was collected through discursive interviews, thematic issues were drawn from them to form some of the challenges presented in the paper.

Presentation of Perceptions on Absence of a Well-defined National Cultural Policy

The absence of a well-defined cultural policy in Zimbabwe is one of the issues which had been brought forward to the audience's attention by the Symposium on the Policies, Strategies and Experience in the Financing of Culture in Africa held in Abidjan, Cote d'Ivoire in 2000. The lack of a well-defined cultural policy has contributed to the lack

of direction of culture as a whole, resulting in the promotion of fewer tools of culture. It should be noted that because of the lack of a defined cultural policy, little is being done to support the arts since they are treated as if they have nothing to do with nation-building. To this effect, one of the Zimbabwean cultural officers who had attended the above mentioned symposium laments that, '…*the symposium was an eye opener to the issues that affect us as Zimbabwe. As long as we do not have a cultural policy we will continue to lose many talents, especially in the area of art because they are not recognised. This is a sad reality…nationalism can only be realised in the country when people are united'.* The absence of a well-defined cultural policy results in shortages of required resources or an underestimation of the complexity of the culture. It also results in a lack of awareness of the importance of having a national culture policy and this has actually affected the formulation process because the government is not aware of the cultural needs of the people. Another interviewee stated that, '*in the absence of a cultural policy, the other groups still consider themselves as marginalised because of failure to be recognised through their culture. If necessary measures are not taken in terms of coming up with a people-driven cultural policy from the grass-roots, then governance of diversity may be difficult to achieve…*' Mpofu (2012) describes culture as a pillar of sustainable development as it allows greater diversity in development policies. Hence, culture can be used to eradicate poverty by providing wealth creation and generating livelihoods for artists and their families. Another respondent (cultural practitioner) points out that, '*Zimbabwe is rich in talent and innovation. If the artists are given the platform and support they need, our economy would be somewhere. Sustainable development is in human capital and that needs to be embraced.*' Hawkes (2001: 33) avers that culture is one of the four pillars of sustainability, the others being economic, social and environmental development'. Therefore, a national cultural policy compliments, promotes and strengthens the overall development goals of the country. Similarly, the Stockholm Action Plan on Cultural Policies for Development (1998) notes that cultural policy is one of the main components of endogenous and sustainable development policy. Governments should endeavour to achieve closer partnerships with civil society in the design and implementation of cultural policies that are integrated into development strategies. Sen (1999: 59) says there is a link between development and culture and the connection relates to both the ends and to the means of development. Therefore, the basis of having a national culture policy is that it is a guiding instrument, which spells out what is important with respect to the development of the arts and culture sector within a country. In that regard, the development of the industries is not observed or contributing to any economic development because they are not manageable in the absence of a policy.

Failure to Work Towards the Preservation and Conservation of Cultural Heritage

National cultural policies are important because they provide a framework for the preservation and conservation of cultural heritage. The preservation and appreciation of cultural heritage enable people to defend and promote cultural identity. The Convention concerning the protection of the world cultural and natural heritage (1972) suggested that there is a need to adopt policies, which aim at giving cultural and natural heritage a function in the life of the community. Therefore, cultural policymakers should integrate comprehensive planning programmes that are aimed at promoting the preservation and conservation of cultural heritage. In light of the above, it is difficult to preserve and protect such heritage in Zimbabwe, because these heritage sites are situated in different areas and the way each group values their sites is different from the other. Locals are critical in the preservation of a cultural heritage institution, but when there is a policy that is put in place to preserve a site, oftentimes, they feel dismembered from the control of their heritage. Cultural heritage preservation is an important component in a national cultural policy document as it fosters a strong sense of national identity, pride, and unity which promotes a stimulating power in the development process. In the same vein, this preservation is of significance as it provides strategies for the development and preservation of both the intangible and tangible cultural heritage and that can be cherished by communities. Ndoro et al. (2009: 107), state that during the colonial period, what was traditional became superstition and was often condemned. Even in post-independence Zimbabwe, with the adoption of Christianity as a religion by many, people still condemn witchcraft and yet that is the tradition that is supposed to be cherished. In this regard, a cultural policy should avoid the hegemonic tendencies of promoting the interests of the elite at the expense of the ordinary people so as to avoid challenges in the governance of diversity. Whilst citizens have such high regard for a comprehensive cultural policy, the following challenges came up as hampering its generation:

Absence of Expertise to Carry out the Task

The absence of skilled labour is one of the main challenges affecting the management of diversity through a cultural policy in Zimbabwe. There is no partnership and cohesion amongst ministries concerned with providing specific academic training in the field of cultural management. As a result, many shortcomings are seen in terms of the actual formulation and implementation of the policy because there is lack of management personnel. Cultural experts are needed because they assist in the evaluation of the cultural sector in terms of quality and quantity so as to establish reliable statistics that may be used to analyse national cultural policies. One respondent in the study points out that; '*Vamboripo here vanhu vanoziva zvinhu izvi. Vanoziva vacho havapiwi basa ravo. Vanotobuda kunze kunoita zvevamwe zvedu zvakamira. Dambudziko nderekuti muno zvese zvinongoiswa kupolitics. Unoona Ministry yakakosha kudaro ichipiwa*

munhu asingazivi kuti oendepi nayo ipo paripo pane mari yese' (Are there people in Zimbabwe who know about cultural policy? Those who know the job are not given the task to do so. They end up leaving the country and working for other nations whilst we remain behind. The problem in Zimbabwe is that everything is politicised. You find such an important Ministry of Arts and Culture given to somebody who does not even know where to start from and yet there is a lot of money in the cultural sector.) Therefore, in spite of producing very skilled personnel, the development of a cultural policy has been hampered by the absence of these skilled experts in designing and formulating a comprehensive national cultural policy due to brain drain inspired by the failure of the government to value their contribution and utilise them. This works against the human agency concept advocated by the Afrocentricity theory. Zimbabweans should take the lead in addressing this situation. Expert Zimbabweans need to be recognised and retained. This would be of great benefit to the nation, though this is only possible after the ruling elite has understood the importance of the move.

Lack of Appropriate Funding

It also emerged that lack of appropriate funding is another challenge faced in the formulation and implementation of a cultural policy in Zimbabwe. Corkey et al. (1995: 71), say that the extensive involvement of external agencies impacts on policy formulation in sub-Saharan Africa. Many African states relied on foreign aid for their development; hence, donor conditionalities affect policy at both macro- and sector-levels. This means that with aid from donors, usually conditions are given for any development process than for it to take its natural course. For example, Zimbabwe was a British colony and these European donors may come to assist in the formulation process but may still uphold the Western values of culture at the expense of promoting indigenous interests. The lack of sufficient institutional capacity to cope with scale and strength of external intervention increases this impact on policy formulation. Doornbos (1990), holds that the state as a nerve centre for national policymaking may risk collapse when the citizenry's interests are not protected. The policies that will be formulated will reflect the donor agenda and, thus, a national cultural policy for Africans might just become another form of colonialism. If non-governmental organisations (NGOs) would be excluded from the process, then lack of appropriate funding might negatively impact on the challenges of the formulation of workable policies.

Over-centralisation of Policy Decision-Making

The centralisation of policy decisions has also weakened better decision-making in the formulation of cultural policies. Kaseke et al. (1998), are of the view that, since the attainment of political independence, many African countries adopted a top-down approach to policymaking based on one-party systems and the absorption of

independent states as the norm in Africa. In Zimbabwe, for example, this system is quite prevalent as decisions are made at the top and an elitist manner of decision-making is promoted. This deprives the local and indigenous people from grass-roots level to be heard in terms of their cultural expectations in the cultural policy. The interviews generally emphasised that this is the major challenge in the designing and implementation of a national cultural policy as it is mainly politicised to an extent that the representation of all groups is not transparently achieved resulting in it serving only the interests of those on top. This is supported by Barker (2008), who asserts that issues of cultural representation are political because they are intrinsically bound up with questions of power. Barker also notes that culture is political and ideological as it reflects on the social relations of power (2008: 98). Therefore, cultural policymaking exercises end up reflecting the ideology of the ruling party instead of the reality on the ground. The impact of the foregoing was captured by one interview respondent who argued that 'culture belongs to the people at the grassroots, not in the offices. If these are not involved in the process of coming up with a policy, then we are shooting ourselves in the foot. Local and indigenous people need to participate in these exercises so that they also find themselves involved in upholding the expectations'. In support of that observation, Corkey et al. (1995: 85), argue that the centralised top-down approach has actually confined policy formulation to the elite. In Tanzania, for instance, the overall responsibility for policy management was given to weak government agencies. The system in practice amounted to equating policy-management with control of everything and everyone (Mukandla and Shellakindu, 1991) and, therefore, reflects the dominant ideology. The International Cultural Policy Database (2011) also suggests that, for over 20 years, the administrative systems and decentralisation process in Egypt promoted by the Minister of Culture were merely political propaganda and all cultural institutions suffered from bureaucratic flaccidity and established hierarchy in terms of decision-making and implementation. The issue of centralisation of decision-making has resulted in the absence of coordination in terms of cultural policy formulation and implementation in Zimbabwe.

Political and Economic Instability

Political and economic instability has also impacted on policy development issues in postcolonial Africa (Kaseke et al., 1998). Political and economic instability led to the underdevelopment of the African market and, thus, distribution and consumption of cultural activities, goods and services have been hampered. In Zimbabwe, lack of continuity due to political instability is rife, where the changes in ministers affected continuity in the process of policymaking. Arguably, this is the reason the 2007 draft policy is still being used despite its lack of substance in accommodating every culture and its failure to be ratified (Mukanga, 2012). Even the 2016 draft still remained a draft, which has also never been implemented to the detriment of marginalised

groups. This goes back to the issues of hegemony and ideology which are mentioned in the article. There is no agency as far as the political will is concerned hence, the elitist needs to stand. According to Corkey et al. (1995), sub-Saharan Africa as a whole has to formulate policies, especially in environments where governments have been pre-occupied with nation-building and with complex social and political problems inherited from their colonial past. It appears from the foregoing discussion that these pressures have actually reduced the ability of African states to formulate policies that serve the interest and priorities of the local people. However, apart from that, the government's will and support had also affected the formulation and implementation of cultural policies in many African states, and Zimbabwe is not an exception. According to Forbes (2010), a culture policy provides a framework of how the government is going to deliver the range of services mentioned in the policy. Such a policy will indicate areas for government participation. The government does play a critical role as it is its responsibility to craft pieces of legislation that will impinge on the operations of the arts, culture and the heritage sector. A policy will clearly state who is going to implement the services and how the government is going to establish institutions and organisations to do so; also, how it will divide the expenditure on arts and culture, cultural and creative industries, heritage, regional and international co-operation between the different spheres of government, and decide on the most effective locations for implementation. With regard to this enlightenment, the Zimbabwean context is a bit complex as the government itself is a politicised institution such that there is no political will to implement these efforts to achieve the ease of governance of diversity.

Conclusion

In conclusion, the researchers established that whilst the cultural practitioners and policymakers have considerably high regard for a comprehensive cultural policy, there are a number of challenges in crafting and implementing a comprehensive cultural policy in Zimbabwe. It demonstrates that whilst cultural diversity has been in existence since time immemorial and the indigenous people lived in harmony through their belief systems, enshrined in their indigenous knowledge and oral art forms, it has to be taken into consideration that the establishment of a national cultural policy under colonial rule had been a divide-and-rule tactic on the part of white supremacy. It focused on eradicating and demonising the local cultures thereby leaving a mark that is proving quite difficult for the local government to erase. This article notes other challenges that derail the crafting of the policy such as lack of expertise and absence of government will among others. It demonstrates the need for the government to understand the importance of designing and implementing such a policy for the development of the nation.

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ACTUALISING THE DECLARATION OF ZAMBIA AS A CHRISTIAN NATION, 2016 TO 2021

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Abstract

Since 1991, the declaration of Zambia as a Christian Nation by President Frederick Chiluba has remained a hollow religio-political proclamation because it has not translated into praxis. President Chiluba's intention was that as a Christian Nation, Zambia would be governed by the righteous principles of the Word of God and that righteousness and justice must prevail at all levels of authority so that the righteousness of God would exhort Zambia. Twenty-five years later, in 2016, the Ministry of National Guidance and Religious Affairs was created and one of its mandates was to 'actualise the declaration of Zambia as a Christian Nation'. Grounded in a qualitative research strategy, an intrinsic case study by design, and through a critical reading of the Ministry of National Guidance and Religious Affairs policy, the implementation plan, and a careful interpretation of the two documents and interviews with two informants – one from the Zambia National Broadcasting Corporation and the other from an abolished Ministry of National Guidance and Religious Affairs, the article concludes that the measures to actualise the declaration of Zambia as a Christian Nation are purely symbolic as they do not address, political expediency aside addressing President Chiluba's concerns. Consequently, the author makes an invitation to scholars who have been fascinated by the declaration of Zambia as a Christian Nation to a new or fresh conversation of elaboration and alternatives on the topic of how the declaration of Zambia as a Christian Nation may be actualised.

Keywords: Christian Nation, Ministry of National Guidance and Religious Affairs, Zambian Humanism

Introduction

Sociologist, Paul Freston (2001: 160), described the declaration of Zambia as a Christian Nation (Hereafter the Declaration) as politically empty, since it did not introduce new substantive laws or establish any church. He went on to argue that it was purely symbolic, in tune with much Charismatic political theology, which talks of benefits accruing mystically from such acts. In 2016, twenty-five years after the declaration, President Edgar Lungu created a Ministry of National Guidance and Religious Affairs (MNGRA). The urgency of actualising the Declaration could be sensed in President Lungu's speech to Parliament on 14 September 2016, in which he

lamented the lack of patriotism and national pride among citizens. He, therefore, called on the MNGRA to come up with guidelines, which could help the country to restore its image as a country guided by Christian norms not just by word but by action. 'We should not be a Christian Nation on paper but in deeds and words', he emphasised. On 20 June 2020, the ministry launched a policy on how it was going to carry out its mandate. The main objectives of the policy are to enhance the application of the national values, principles and ethics in individual, institutional and national affairs and to actualise the Declaration (MNGRA, 2020: 14). To that end, two departments were created in the ministry namely the Department of National Guidance in charge of enhancing the application of national values, principles and ethics in the country and the Department of Religious Affairs to actualise the Declaration. In 2021, the MNGRA was abolished and its key departments of National Guidance and Religious Affairs relocated to the Office of the Vice President.

The intention of the author of this article is to initiate a conversation on the feasibility of actualising the Declaration of Zambia as a Christian Nation as outlined in the policy document and the implementation plan of 2020 to 2024. This is because, the author argues: 1) For the first time, 'Declaration' has been defined; 2) The means of actualising the Declaration have been worked out although the question of whether or not they are in line with President Chiluba's *raison détre* for the Declaration has to be addressed because he envisioned a corrupt free society and one in which justice would be the norm. On the contrary, any honest and objective assessment of most of the years after the Declaration indicate that they have been venal, violent, wasteful and corrupt; 3) Jack (not his real name), an officer at the MNGRA argued that the ministry had done little in trying to unbundle the mystery behind the Declaration and to suggest practical means of realising it (E-mail communication, 24 June 2022); and 4) The MNGRA may be gone, but as a Professor of Religion and African Studies at Leeds University, Adriaan Van Klinken who continues to research on religion and public life in Zambia has perceptively put it, it is most unlikely that the Declaration will be repealed thereby continuing to provide lively and public discussions about Christianity's role in, and relation to Zambian politics and national identity (Van Klinken, 2013: 542). Arising from the foregoing, the question that the article has tacitly grappled with is: Do the output indicators in the implementation plan translate into actualisation of the Declaration?

In attempting to judge the feasibility of actualising the Declaration, it is important to define 'Policy'. According to the *Oxford Advanced Learner's Dictionary: International Student's Edition*, a 'policy' is 'a plan of action agreed or chosen by a political party, a business, and so on.' (n.d.p. 1131). Logically, a plan has to have an implementation or a strategic plan. Bernardo Mueller (2018: 312) states that two characteristics of a good policy are: it being realistic and attainable. The MNGRA's policy is a simple and short document of 25 pages, written in very simple English. It

has objectives and implementation strategies. Although William Dunn (2004) argues, and a variety of policy researchers concur (Bardach, 2009; Patton & Sawick, 1993) that the failure of many policies lies in the misdiagnosis of the problem rather than in mistakes made in finding the right solution, this article is of the view that there seems to have been no misdiagnosis of the problem that the MNGRA wanted to address but the means of achieving the specific objectives of the main objective to facilitate the actualisation of the Declaration are highly contentious.

The focus of the article is on the last sentence 'as well as actualise the Declaration' of the main objective of the MNGRA, which reads in full, as earlier cited, 'to enhance the application of the national values, principles and ethics in individual, institutional and national affairs and actualise the Declaration' (MNGRA, 2020: 14). The understanding of this article is that the MNGRA was charged with two responsibilities. Firstly, to provide strategic direction on mainstreaming national values and principles in public and private spheres of life and secondly, to actualise the Declaration (MNGRA, 2020: v), thus, the creation of the two key departments; 'National Guidance' and 'Religious Affairs'. In the policy implementation plan for the period 2020 to 2024, objective 4 on page 20 is the specific way to actualise the Declaration. At the expense of being repetitive, it reads: 'To facilitate the actualisation of the declaration of Zambia as a Christian Nation.' Under the objective are four measures with responding activities, output indicators, targets, responsible institutions (due to the multisector approach whereby different ministries or departments of government have a role to play), and resource estimates or budgets. In the article, the roles of other ministries or departments and budgets have not been included in the table that was gleaned from the implementation plan nor have they been discussed because the focus and scope of the paper are the measures and activities to actualise the Declaration.

Researchers have engaged the MNGRA and publications have appeared since its creation in 2016. Religious studies scholars, Nelly Mwale et al., (2020) have argued that the creation of the MNGRA had complicated the role of the Church in politics resulting in a divided and compromised voice of the Church. Theologians, Chammah and Mutale Kaunda (2018) have claimed that because of its strong conservative Christian orientation, the ministry was in danger of falling prey to a Pentecostal demo-theocratic political paradigm, which rejects certain human rights, religious pluralism, and knowledge constructions from other religions, which are perceived as inferior. Chammah Kaunda (2020) further argues that the MNGRA's regulations relating to churches were aimed at neo-Pentecostal churches, which were non-aligned politically.

So far, however, the policy, as well as its implementation plan have not been interrogated so as to offer alternative suggestions on how the Declaration can be objectified. It is noted, in any case, that six years before the creation of the MNGRA, Simon Muwowo and Johan Buitendag of the Department of Dogmatics and Christian Ethics at the University of Pretoria in South Africa like many other analysts earlier,

doubted the achievability of Christian nationhood in Zambia. In their article, 'A Scriptural, Theological and Historical Analysis of the Concept of the Zambian Christian Nationhood', Muwowo and Buitendang made two conclusions. The first was that a country cannot attain its Christian nationhood by presidential decree, but only by means of cultural determination; and the second was that the Declaration must be both theologically and ethically sound (Muwowo and Buitendag, 2010). Muwowo and Buitendag (2010: 4) further volunteered suggestions of how the Declaration could be actualised. They argued that the Zambian Government has to be Christian in every sphere as having a non-Christian government run the affairs of a Christian Nation is untenable. They proposed, therefore, that all members of parliament, government ministers, judges and civil servants have to be committed in order to manage the affairs of the Christian Nation. Additionally, they argued that the laws of Zambia have to be consistent with Christian dogmas and practices, so that in the end, the Bible and Christian doctrines and dogmas, and not the Constitution would be the supreme law. These are suggestions that the article is inviting in light of the definition of 'Christian Nation' by the MNGRA.

To emphasise; the intention of the present article is to initiate a conversation with those scholars who are still interested in the Declaration because the departments of National Guidance and Religious Affairs have not been done away with but merged as one department and their mandates maintained. The argument, in other words, is that a plan to attain Zambia's Christian nationhood has finally, been worked out and the concept of 'Christian Nation' defined. It is, therefore, time to engage with the definition and the actualisation strategy of the Declaration, which has remained merely emblematic for many years. The issues that President Chiluba characterised as inimical to Christian nationhood still loom large. Somehow, in making the Declaration, President Chiluba had knowingly or otherwise, hinted at the fact that:

> Religions possess in their teachings the main principles of democracy which include, among others, justice, freedom and fairness and that religion has an important role in cultivating these moral values, which are necessary for democracy to thrive. … (Chepkwony, 1999: 100).

It is, therefore, arguable with evidence from his words that President Chiluba's Declaration was in its finality anchored on social justice and the development of a democratic culture. Whether he really meant what he was saying or he was merely politicking is another matter.

The article is structured as follows: following the introduction above, the methodology is explained and then the Declaration is contextualised in the ideologies that Zambians have lived with before and after independence. Thus, colonialism is mentioned and Zambian Humanism and the Declaration dealt with as post-colonial ideologies. The notion of 'Actualising the Declaration' through the MNGRA is then

discussed by tracing it from 1996 when Chiluba created what some writers have erroneously called 'Ministry of Religious Affairs' instead of, 'Religious Affairs Desk' at State House. Next, the article deals with the policy and the actualisation plan of the Declaration as a work in progress. Rather than recapping the main issues in the conclusion, the article raises a number of critical questions on the matter of the actualisation of the Declaration including whether or not it is headed in the direction of Zambian Humanism, which despite all efforts to actualise it failed to achieve its overarching objective of creating heaven on earth in Zambia. By raising questions in the conclusion, the aim is to invite analysts and researchers to whom the Declaration is topical to a serious conversation on it, in terms of whether or not it remains a promissory note or merely political rhetoric beyond 2021.

Methodology

This article is mainly based on an iterative and critical reading of the MNGRA's Policy and Implementation Plan for the period 2020 to 2024. By design, it is an intrinsic case study in the constructivism paradigm. According to Robert Stake (1995), an intrinsic case study is used by researchers who have a genuine interest in a case with the intention of better understanding the case. Consequently, a qualitative strategy was inescapable so as to generate and analyse none numerical data. The author of the article is a religious studies scholar to whom the Declaration has been a topical subject matter since 1991. The article, is thus, an in-depth analysis of particularly, the implementation plan for actualising the Declaration. Cases are bounded by time and activity, process, or one or more individuals (Creswell, 2014: 14). In light of this, this article addresses the implementation plan of actualising the Declaration between 2016 and 2021. The analytic procedure demanded making sense of the data contained in the policy document and more so, objective number 4 in the implementation plan of the MNGRA and the data from two interviews via mobile phone, e-mail and WhatsApp. The analytic framework was the text of the Declaration as read out by President Chiluba at State House on 29 December 1991. The author mainly employed document analysis as a research tool because any document containing text or words (books, journals, newspapers and public documents, etc.) is a potential source for qualitative analysis (Patton, 2015).

It has to be pointed out, however, that document analysis is often used in combination with other qualitative research methods as a means of triangulation in the study of the same phenomenon (Denzin, 1970: 291). Therefore, two informants – one from the abolished MNGRA and another from the Zambia National Broadcasting Corporation (ZNBC) with knowledge about the plan to actualise the Declaration were consulted.

The overriding ethical consideration was that those consulted remain anonymous in order to protect their rights and welfare. Overall, if the essence of ethics in all scientific reporting is that authors report methods and results of their studies fully, accurately and protect the identity of the participants, this article has adhered to that.

The Declaration in the Context of Earlier Ideologies: Colonialism and Zambian Humanism

In retracing the Declaration, it is inescapable to bring in earlier ideologies that Zambians have experienced or are aware of. This, in this paper, is the setting of the thoughts on the actualisation of the Declaration. The first ideology is colonialism – a swear word in Africa – a creed which, according to Walter Rodney (1974) impoverished Africa and developed Europe. Most offensive about this ideology was the racialism that underpinned it. When British colonial rule officially ended in Zambia, a vacuum occurred, which according to a Catholic priest and historian, Fr. Hugo Hinfelaar who had worked in Zambia from 1958 to 2014 was filled by the first President, Dr Kenneth Kaunda's philosophy of Zambian Humanism (Hinfelaar, 1994: 151). Introduced in 1967, Zambian Humanism was the country's overall guide to national development (Soremekun, 1970: 194). Men of the cloth (especially Rev. Colin Morris of the Wesleyan Methodist Church) served as theorists of this ideology (Scott, 2019; Hinfelaar, 1994; Hinfelaar, 2004; and Gordon, 2012), which Kaunda defined as 'a statement of philosophical theory on the meaning of human existence. Man, concretely man (not some idea of man), is central' (Kaunda, 1974: 1). In other words, 'the central feature of the philosophical theory was its focus on persons as unique individuals of absolute worth and dignity' (Dillon-Malone, 1989: 75). Historian, Miles Larmer (2021: 198), has argued that Zambian Humanism was promoted as a national ideology by state intellectuals such as Dr Henry Meebelo who produced a body of work on the philosophy. In stark contrast with Zambian Humanism, the Declaration is yet to be systematically developed into a political ideology to shape the behaviour of the citizens (Van Klinken, 2017: 140). The question might be: who will do that?

The main cause of the failure of Zambian Humanism according to a Nigerian philosopher, Anthony Kanu (2014: 377), was that during the translation from theory to praxis, there was no place to look to because Zambia was the only country with that kind of philosophy and as an ideology, it was not strongly rooted among the Zambians. It is also argued that government officials paid lip service to it (Bwalya, 1987: 32). Whatever the case, Zambian Humanism as an ideology, ended with Kaunda's comprehensive defeat suffered at the hands of Chiluba in the 1991 multiparty elections. On 29 December 1991, at a 'Celebration of Praise' at the State House, Chiluba unilaterally and quite unashamedly declared Zambia as a Christian Nation.

President Chiluba's Text of the Declaration of Zambia as a Christian Nation

The exact words of the Declaration on 29 December 1991 are cited from below and it is vital to reproduce the whole speech because it mirrors statements in the MNGRA policy that have been a staple for this article. In fact, to repeat the point made earlier, President Chiluba's statements serve as the analytic framework to judge the project of actualising the Declaration. Standing between two pillars of State House, Chiluba thundered forthrightly as can be viewed on youtube.com/watch?v=RhFX5kywvCs:

Dear God, as a nation, we now come to your throne of Grace and we humble ourselves and admit our guilt. We repent from all our wicked ways of idolatry, witchcraft, the occult, immorality, injustice and corruption, and all other sins that have violated your righteous laws. We turn away from all this and renounce it all in Jesus' name. We ask for your forgiveness dear Father and cleansing through the blood of Jesus. Therefore, we thank you that you will heal our land. We pray that you will send healing, restoration, revival, blessings, and prosperity to Zambia, in the name of Jesus, Amen.

On behalf of the nation, we have now entered into a covenant with the living God, and, therefore, I want to make the following declaration. I declare today that I submit myself as President to the Lordship of Jesus Christ. I, likewise, submit the government and the entire nation of Zambia to the Lordship of Jesus Christ. I, further, declare that Zambia is a Christian Nation to be governed by the righteous principles of the Word of God. Righteousness and justice must prevail in all levels of authority, and then we shall see the righteousness of God exhorting Zambia.

My fellow Zambians, let this message reach all civil servants in all government departments. The time for corruption and bribery is over. For too long, these wicked practices have been destroying and tearing down the nation. Now, the hour has come for our building up. The hour has come for stability, for Proverbs 29:4 declares that one who is for bribes tears down the nation, but by justice, a King or a President gives the country stability. The book of Romans 13:11 urges us to understand the present time as the hour has come for us to wake up from our slumber because our salvation is nearly over and the day is almost here. So, let us put aside the deeds of darkness and put on the armour of light. Fellow countrymen, fellow Zambians, a new dawn has come to Zambia. May God bless and help us all to live according to His righteous laws.

Naomi Haynes, a social anthropologist at Edinburgh University who has done research in Zambia for close to twenty years looking at the intersection of religion and political economy correctly points out that, for Zambian Christians, especially Pentecostals, the Declaration is a covenant with God made according to the principles of the prosperity gospel (Haynes, 2015: 5). The *quid pro quo* in the covenant is that for Zambia to prosper, the people or citizens are to be obedient to God by avoiding wicked practices. Chiluba's main assumption was that the Declaration was going to end corruption in the country. Thus, in 1995, he referred to the Declaration as a 'code of conduct' when he said: 'We now have a code of conduct because when we do something bad, people will say; that is not expected of a Christian Nation' (Cheyeka, 2008: 99). In his second term (1996-2001) of presidency, President Chiluba ensured that the National Assembly of Members of Parliament enshrine the Declaration in the preamble of the country's Constitution. Thus, it was enshrined as follows

> WE, THE PEOPLE OF ZAMBIA by our representatives, assembled in our parliament, having solemnly resolved to maintain Zambia as a Sovereign Democratic Republic; DECLARE the Republic a Christian Nation, while upholding the right of every person to enjoy that person's freedom of conscience or religion (Preamble of the Constitution of Zambia, Act No. 18 of 1996).

The above statement in the preamble of the Constitution has been described by most Zambians as an imposition on the people of Zambia just because the MMD had a pro-Christian manifesto, which Chiluba affirmed by the Declaration (Cheyeka, 1998). In doing so, he officially committed the country to one particular religion. It is important to point out the fact that the Patrick Mvunga chaired Constitution Review Commission of 1991 that reported the wishes of the people in a multiparty state to the government of President Chiluba did not at all recommend that Zambians wanted their country to be declared a Christian Nation. In 1993, John Mwanakatwe's Constitutional Review Commission established that the majority of the petitioners 'did not favour the inclusion of a provision in the Constitution for making Zambia a Christian Nation' and consequently, the Commission recommended that Zambia should not adopt a state religion but should remain a secular state (Mwanakatwe, 2003: 470). Similarly, the Wila Mung'omba Commission of 2005 that was appointed by President Levy Mwanawasa to review the 1996 Constitution recommended the removal of the Declaration from the Constitution but to no avail, because the government maintained it (Mapulanga-Hutson, 2020: 23).

Actualisation of the Declaration Set in Motion
When discussing the actualisation of the Declaration, it is instructive to begin with the creation of the MNGRA if only briefly. First of all, if it is taken that Kaunda was the first person to recognise that Zambia was a Christian Nation as Hinfelaar (2008 and 2011) contends, it could also and correctly so, be taken that his Zambian Humanism was the means of actualising and unifying his Christian Nation (Van Klinken, 2018: 134). While the actualisation process of Zambian Humanism was set in motion as soon as the philosophy was officially launched, the actualisation of the Declaration took years before it took off. One year before the formation of the MNGRA, Bishop Paul Bupe of the Redeemed Methodist Church argued in frustration that:

> The Church in Zambia has wasted twenty-three years wandering in the wilderness of indecisiveness and ignorance with regard to the actualisation of the declaration of Zambia as a Christian Nation and the relationship between the Church and politics (Bupe, 2015: 46).

When Mr. Lungu, as President-elect mooted the idea of a Ministry of Religious Affairs (later to become MNGRA) in 2016 at St. Andrews United Church of Zambia congregation in Lusaka, the reason he gave was that there was a need to create a

ministry that would look into and coordinate religious affairs if the country's Christian Nation Declaration was to retain its true meaning as the current situation limited the Church's access to State House (Mwale et al., 2020). Although the reason sounded precisely the same as Chiluba's for creating a Religious Desk at State House in 1996, it turned out to be completely different in the end because when 'the Ministry in charge of Religious Affairs' became known as MNGRA, and one of its major responsibilities became that of actualising the Declaration. Later, as President, Edgar Lungu argued that the introduction of the ministry was imperative in order to reaffirm and strengthen the Declaration and operationalise the Christian Nation's values and practices (Kaunda and Kaunda, 2018: 5).

Contrary to some information in some publications that President Chiluba created a Ministry of Religious Affairs, he only established a *Religious Desk* at State House with a Deputy Minister in charge when he commenced his second-term (1996-2001) of presidency. His justification was that the minister in charge would be controlling and coordinating visits to State House by the clergy (Cheyeka, 2014a: 60). By and large, whether in the first (1991-1996) or second-term (1996-2001) of presidency, the Declaration remained a pretentious pronouncement, which actually set up the criteria by which Chiluba's presidency would later be judged (McClendon and Riedl, 2019; Phiri, 2003; and Freston 2001). In any case, while Chiluba's successor, Mr Levy Mwanawasa (2002-2008) abolished the Religious Affairs Desk at State House, he did not, as it has been pointed out already, revoke the Declaration despite a recommendation by Wila Mung'omba Constitutional Review Commission to have it done away with. Mr Rupiah Banda (2008-2011) did not temper with the status quo either and so did the least enthusiastic about it, populist Patriotic Front (PF)'s party leader and founder, Mr Michael Sata (2011-2014) announced that he himself was going to rule by the Ten Commandments (Cheyeka, et al., 2014b: 1031).

The MNGRA was ratified by parliament in October 2016, drawing its mandate from the Preamble and Part II of Article 8 of the Constitution of Zambia Amendment Act No. 2 of 2016. According to the Government Gazette and the Constitution, the specific portfolio functions of MNGRA were Christian Affairs, interdenominational dialogue, national guidance, national values, principles and ethics, public religious celebrations, preservation of Christian and religious sites, and religious affairs. In short, therefore, the creation of the MNGRA reveals how President Lungu synthesised Kaunda's Zambian Humanism, Frederick Chiluba's Christian Nation, Sata's populism and his own style of leadership (Mwale, et al., 2020: 33).

Policy and Implementation Plan of the Declaration

From 2016 to 2020, the MNGRA worked out its structures, policy, charter, and implementation plan *etcetera*. On the occasion of the validation of the draft of the policy in 2019, the Permanent Secretary in the Ministry, Rev. Dr Howard Sikwela,

according to an online news platform, Lusaka Times of 13 November 2019, said that it was important for the ministry to come up with a policy to guide the implementation of its mandate as most people did not have an understanding of what it was about. Eventually, the policy was launched on 20 June 2020 at the Government Complex in Lusaka.[1] The Minister, Rev. Godfridah Sumaili, announced that the government was working hard to inculcate positive cultural values in its citizens. She repeated the point that the government was working hard in ensuring that people uphold good national values and positive cultural values such as respect, hard work, honesty, good neighbourliness, teamwork and patriotism, as a way of developing the country. She cautioned Zambians not to copy from other cultures things that were contrary to Zambia's traditions and religious heritage. She further urged all well-meaning Zambians to condemn the culture of insults and disrespect.

'The aim of the policy', the minister announced, 'was to transform people's mind-sets, attitudes and behaviours in order to enhance socio-economic development and reverse the social ills affecting the country.' Before ending her speech, she added that the policy would further guide the nation in the inculcation and application of the country's shared values drawn from the Constitution, Vision 2030[2] and the Seventh National Development Plan, under the strategic area 'creating a conducive government environment for a diversified and inclusive economy'. The focus of this article is not what the minister insisted on – the inculcation of national values, principles and ethics in individuals, institutional and national affairs in her speech, but on what she merely hinted to, namely; to actualise the Declaration.

Before turning to the implementation of actualising the Declaration, 'Christian Nation' is defined as follows in the policy:

> A nation that acknowledges the Divine Lordship of Jesus Christ over all its affairs. A nation in which the Holy Bible guides the beliefs and values that its people espouse in family life and apply appropriately in government and all sectors of society for enhanced welfare, peace and unity. A nation in which God's principles of Righteousness and Justice are the foundation for the rule of law and governance for sustained social order and morality (MNGRA, 2020: viii).

This definition was arrived at after consultative meetings in all ten provinces in the country. Those consulted were church leaders, non-Christian leaders such as Muslims, traditional leaders (chiefs, elders, head men and head women), civil servants, academics and chief security officers (Jack, personal communication via mobile phone, 14 April 2022). Quite clearly, the definition of Christian Nation derived from Chiluba's words:

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[1] The author was part of the audience.

[2] According to the document Vision 2030 launched in 2006, by 2030, Zambians should be living in a strong and dynamic middle-income industrial nation that will provide opportunities for improving the well-being of all, embodying values of socio-economic justice, underpinned by the principles of: i) gender responsive sustainable development; ii) democracy; iii) respect for human rights; iv) good traditional and family values; v) positive attitude toward work; vi) peaceful co-existence and; viii) private-public partnerships.

> … I further declare that Zambia is a Christian Nation to be governed by the
> righteous principles of the Word of God. Righteousness and justice must prevail
> in all levels of authority, and then we shall see the righteousness of God exalting
> Zambia.

The policy makes a claim that, because 'Christian Nation' was not defined, the influence of Christianity in public policy as well as in the conduct of public and private business had been limited (MNGRA Policy, 2020: 8). In September 2021, after the general elections of 12 August 2021, in which President Lungu was defeated, changes were made to statutory functions, portfolios and composition of government.[3] New ministries were created and some older ones merged or as in the case of MNGRA, abolished. In the new government of the United Party for National Development (UPND), the departments of National Guidance and Religious Affairs of the MNGRA were merged to form one (National Guidance and Religious Affairs) under one Director and relocated to the Office of the Vice President. The specific portfolio functions of the department according to the Government Gazette Notice No. 1123 of 2021, Vol. LVII. No. 90, the Organisational Structure Report for the Office of the Vice President by the Management Development Division (MDD) of 2021, and the Constitution Amendment Act No. 2 of 2016, include: (a) national guidance; (b) national values, principles, and ethics; (c) Christian affairs; (d) interfaith dialogue; (e) public religious celebrations; (f) preservation of christian and religious sites; and (g) religious affairs. Therefore, under this new arrangement, the actualisation of the Declaration came under National Guidance and Religious Affairs as one department, which seems to make a lot more sense because there should not be a dividing line between the inculcation of the national principles and values, and actualisation of the Declaration and hopefully, this is what is going to be a strategy for actualising the Declaration going forward.

Actualisation of the Declaration as Work in Progress
When asked about the achievability of the actualisation of the Declaration and whether what was in the plan translated into 'actualisation', Jack, the officer at the abolished MNGRA wrote that:

> The actualisation of the Declaration was still a work in progress though it is
> not a straightforward work because it is not clear how it should be done since
> constitutionally, Zambia is a multi-religious country, which respects the freedom
> of conscience among others. The concept remains unclear. I don't think it is
> properly defined (e-mail, 24 June 2022).

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3   See the Republic of Zambia Government Gazette Notice Number 1123 of 2021, which revoked the Gazette
    Notice Number 836 of 2016.

This article is of the view that spirituality and even the absence of it in a country ave a bearing on the soul of a nation and the entire socio-political and socio-economic ethos. So, it was meaningless for Zambia to have been declared a Christian Nation without any practical benchmark(s) let alone without an implementation plan. The MNGRA attempted to present the Declaration in the policy, as a rallying point giving credence to national development plans and encouraging moral sensitivity in governance. Presently, the reality is that actualisation of the Declaration is indeed a work in progress and it is not as straightforward as the policy and implementation plan seem to suggest. There is more clarity required because 'actualisation' cannot be taken as absolute (Jack, e-mail, 24 June 2022). Mueller (2020: 317), counsels that all types of policies fail, but they do not do so for the same reasons. The question would be what factors would hinder the actualisation of the Declaration? Could it be a lack of political will or the multi-faith nature of the country?

It has to be pointed out that Zambia is the only self-declared Christian country in Africa and in 2020, a plan to actualise the Declaration emerged. The author of this article took an opportunity to carry out an intrinsic case study so as to contribute to the knowledge base of religion and politics in the country and to open up a debate. Having sketched the background to the actualisation of Zambia's Christian nationhood above, in the remaining section, the objective is to interrogate the measures of the main objective, and measures, and activities under each specific objective of the actualisation process for clarity of what clearly seems to be a most ambitious undertaking. Table 1 below is taken from the implementation plan of the abolished MNGRA and it illustrates how the objective of actualising of the Declaration has been worked out. The discussion of the table takes a format of analysing the measure (action or activity) of each specific objective of the main objective one by one to make sense of it in terms of actualising the Declaration. The interest of the article is in the practicality of the measures and whether or not they can be considered as transformative – bringing about a Christian Nation, as defined in the policy and as outlined in President Chiluba's speech. Budgets and the ministry or department responsible for implementing the measures as pointed out already have been left out of the table. Although the targets have not been removed, they are not discussed because the article did not aim at finding out how much of the actualisation of the Declaration had been achieved since 2020. Additionally, this article raises questions on the activities that are envisaged to actualise the Declaration regardless of targets having been met or otherwise.

Table 1 (Source: MNGRA Implementation Plan 2020-2024, p. 40)

Measures	Activities	Output Indicator	Targets					
			Base year (2019)	2020	2021	2022	2023	2024
Objective 4. To facilitate the actualisation of the declaration as a Christian Nation								
Measure 4.1. Facilitate the mainstreaming of Christian values in government business, private sector as well as in education, entertainment and arts	1. Establish chaplaincy services in 252 public and private learning institutions as well as Chiefdoms	Number of public and private learning institutions as well as in chiefdoms	0	12	60	60	60	60
	2. Facilitate the establishment of 100 fellowships at workplaces and learning institutions	Number of fellowships at workplaces and learning institutions established	0	20	20	20	20	20
	3. Operationalise the National House of prayer	The National House of Prayer operationalised	0	-	-	1	1	1
	4. Develop, produce and disseminate 26 Christian information, education and communication materials	Information education and communication materials developed and disseminated	.	2	6	6	6	6
	5. Facilitate the provision of support to 12 churches and religious organisations involved in social development programmes and projects	Number of churches and religious organisations involved in social development programmes and projects supported	0	-	3	3	3	3
	6. Preserve Christian historical knowledge of 13 sites	Number of sites with documented history	0	1	3	3	3	3

Measure 4.2. Facilitate the creation of a supportive environment for activities of the Church and practice of Christianity including the area of evangelism and discipleship	1. Lobby the National Assembly on the use of the Bible as a Source Document in National Assembly	Bible adopted as a source document in the National Assembly	0	-	1	1	-	-
	2. Enact legislation to make the Bible as part of the instruments of power for the Office of Republican President	Bible adopted as part of the instruments of power for the Office the Republican President	0	-	1	1	-	-
	3. Provide for the importation of Media Equipment for Christian broadcast and Christian publications at concessional rates	Mechanism for effecting concessional rates for imported media equipment for Christian broadcast and Christian publications in place	0	-	-	1	1	-
	4. Translate Christian education materials including the Bible into major local languages	Number of materials translated	0	-	5	5	5	5
	5. Broadcast of Christian messages in local languages	% of the media houses running Christian programmes in local languages	0	-	5%	10%	15%	20%
Measure 4.3. Support public Christian and religious events	1. Facilitate the observance of the National Day of Prayer annually	National Day of Prayer observed	1	1	1	1	1	1
	2. Facilitate commemoration of the declaration of Zambia as a Christian Nation annually	The declaration of Zambia as a Christian Nation commemorated	1	1	1	1	1	1
	3. Provide support to 40 public religious events in which the State has an interest including State funerals	Number of public religious events in which the State has an interest including State funerals supported	0	-	10	10	10	10

Before examining the specific objectives towards realising Zambia's Christian nationhood, the definition of Christian Nation will be repeated so as to see if there is coherence between the objectives and the end product, Christian Nation. As earlier cited, the definition reads:

> A nation that acknowledges the Divine Lordship of Jesus Christ over all its affairs. A nation in which the Holy Bible guides the beliefs and values that its people espouse in family life and apply appropriately in government and all sectors of society for enhanced welfare, peace and unity. A nation in which God's principles of Righteousness and Justice are the foundation for the rule of law and governance for sustained social order and morality (MNGRA, 2020: viii).

The main objective (4) is patently clear – the MNGRA was meant to be the facilitator in the actualisation process of the Declaration because all the ministries of government were meant to play a role in the process. The specific objectives (indicated as measures in the plan) 4.1, 4.2 and 4.3 and the output indicators and targets for each measure between 2020 and 2024 are set. How much was achieved between 2020 and 2021, in real terms, is not a concern of this article. The article is not an assessment of the achievements of the MNGRA towards actualising the Declaration. To begin with, activity number 1 under Measure 4.1 includes creating chaplaincy services in private and public learning institutions and chiefdoms. It was established that the Department of Religious Affairs or unit had lined up certain activities, which were envisaged to facilitate the actualisation of the Declaration, namely; identifying, appointing and orienting chaplains in all government institutions (Jack, e-mail, 24 June 2022). It was established that 'prayer fellowships' were emerging in government departments (Jack, e-mail, 24 June 2022). The author of this paper has also observed that it is not uncommon that in most learning institutions, prayer during staff meetings, school or college assemblies and Senate meetings are now elaborate and often performed in Neo-Pentecostal/Charismatic fashion. In other words, in government or public and private institutions, agendas of meetings may include Christian prayer without the consideration of other people with different worldviews.

Extending chaplaincy to chiefdoms is understandable; it may have been a response to over 70 chiefs who claim to be born-again Christians and one of them, Ngabwe of the Lamba, Lenje, and Lima-speaking people in Central Province went as far as declaring his chiefdom as a Christian chiefdom (Kaunda, 2016: 20-21). Although Chief Chipepo of the Tonga-speaking people of Southern Province has not declared his chiefdom as a Christian chiefdom, he has made it known publicly that he is a born-again Christian and a devotee of the Declaration. It was learned that some chiefs such as Chief Mumena of the Kaonde people in Kalumbila District, Chieftainess Mwenda of the Tonga people in Chikankata District and Chief Chamuka of the Lenje in Chisamba District have chaplains who are serving on a voluntary basis (Jack, Personal communication via mobile phone, 10 August 2022).

Activity 2 of establishing fellowships at workplaces and learning institutions is not, in the view of this article, difficult to achieve. The officer at MNGRA repeated the point that prayer groups in government departments are commonplace and some government institutions conduct morning devotion or lunch-hour fellowships (Jack, e-mail, 24 June 2022). In Zambia, as might be the case world over, it only takes one prayerful or devout Christian with some skill to persuade others, and or some leadership qualities to attract fellow workers, students or community members to begin a prayer group or a fellowship. Research has established that many neo-Pentecostal or Charismatic churches in Zambia have been founded in this manner (Cheyeka, 2008: 39-40). Activity number 3 of operationalising the National House of Prayer could take many years. From conception, it raised debate in the country, but some Pentecostal big men defended it. To date, however, there are only pillars and the slab of the National House of Prayer. It seems that for many years to come, national prayers of different kinds will be held in open grounds or in the Anglican Cathedral of the Holy Cross, which Mwale (2021: 8) describes as a national worship space that has played an important role in hosting functions of varied nature ranging from civic, national, state, regional, international and spiritual functions of interdenominational character.

Developing Christian information and communication and disseminating educational materials is activity number 4 under measure 4.1. It was learnt from the officer at the MNGRA that, 'the idea behind this activity is to develop literature that would promote Christian values and the Department of Religious Affairs was responsible for this' (Jack, e-mail communication, 15 August 2022). Activity 5 has to do with government support to churches and organisations engaged in social development programmes and projects. According to Jack (e-mail communication, 15 August 2022), the intention of the MNGRA was to have a budget line under Religious Affairs to support religious organisations involved in charitable works such as caring for orphans; to collaborate with such churches and link them to potential partners or sponsors. The idea behind this, according to Jack, was to encourage churches to get involved in social programmes. In the wake of COVID-19 in 2020, the ministry secured funds, which were given to churches and Faith Based Organisations (FBOs) of different religions to alleviate the effects of the pandemic in communities. The MNGRA's role, according to objective number 5, is to facilitate the disbursement of funds to FBOs, churches, mosques, temples, *et cetera* (Jack, email communication, 15 August 2022).

It was somewhat difficult to understand activity number 6 of preserving Christian historical sites because there is a ministry with different departments and commissions responsible for looking after historical sites either religious or secular. Was there an agreement between the National Heritage Commission and Monuments' Board on this specific objective? What are these Christian historical sites in Zambia? How do they contribute to the actualisation of the Declaration? It was learned that there

was an administrative agreement between the MNGRA and the National Heritage Commission that the MNGRA participates in the identification, documentation and preservation of historical and religious sites that have significantly contributed to the Christian evangelisation of the country (Jack, Personal communication, 17 August 2022). According to Jack, the MNGRA wanted the people of Zambia to understand the history of Christianity in the country so as to appreciate the Declaration and the present situation of Christianity. This statement seems to suggest that President Chiluba made the Declaration because over 90 per cent of Zambians claim to be Christians, it was not the case. Also, it was not because of the peaceful transition from one party rule to multiparty democracy and the role of the Church as the mid-wife of democracy that the Declaration was made. The Declaration was an announcement of a new dawn of rule of law, justice, development, zero tolerance to corruption, and so on.

The other argument why the MNGRA decided to take on the responsibility of preserving religious sites was that the National Heritage Commission, according to Jack, is only concerned with sites that were established before 1924 while the MNGRA took into consideration even those that had been created after 1924 when the country became a British colony (Jack, Personal communication via mobile phone, 17 August 2022). Reflexively, the author of this article asked Jack if the refurbishment of the heritage site where Dr David Livingstone, a Scottish missionary and explorer had died in 1873 was part of the actualisation of the Declaration project. He indicated that it had nothing to do with actualising the Declaration. He elaborated, 'the National Heritage Commission had found some partners including the government who funded the rehabilitation of the monument. The involvement of the MNGRA was when the minister accompanied His Excellency the President, Dr Edgar Lungu with the British High Commissioner to officially recognise what had been done at the heritage site.' It is instructive that the question put to Jack is put into context. The point is, in 2016, and perhaps for the first time ever, it was heard that Zambia was after all proclaimed a Christian Nation by Dr Livingstone when he was dying at what is today Chipundu in Central Province, when he made the following prayer:

> Lord from the land upon which my knees rest, raise a mighty Christian Nation, a nation that will become a beacon of light and hope to the continent of Africa. A nation that will take the gospel to the ends of the earth (Kachingwe, 2016).

To ascertain, after one hundred and thirty nine years (139) that Dr Livingstone said this prayer would be, to put it mildly, a difficult undertaking. However, the question researchers have asked is, where did the idea that Dr Livingstone declared Zambia as a Christian Nation come from? The view of this article is that it is doubtful that Livingstone made such a prayer because his African helpers; Susi, Majwara, Chuma, Chowpere, Matthew and Muanyasere have never been cited as having Dr Livingstone say the prayer apart from him having died in a praying posture. Rob MacKenzie

(1993: 365-366) in his book, *David Livingstone: The Truth Behind the Legend*, cites what Majwara who was in the hut with Livingstone at the time of his death said to his friends: 'When I lay down, he was just as he is now, and it is because I find that he does not move that I fear he is dead.' But who was with Livingstone when he died in the hut at Chitambo's village? Was it Majwara as Mackenzie wrote or was it Chuma according to Timothy Holmes? In 1874, Livingstone's close faithful servants, Chuma and Susi were brought to Britain by James Young to help the editor of Livingstone's journals piece together the last years of his life (Holmes, 1993). There is no mention of Chuma who according to Holmes was with Livingstone when he died recounting Livingstone's prayer.

On an online platform, Haynes (2019) asserts that Livingstone's prayer anchored the refurbishment of the David Livingstone Monument. However, when between 26 and 27 November 2022, the author of this article visited Livingstone's monument and talked to some officers from Chitambo District headquarters, they said that the rehabilitation of the monument was perhaps funded by Scotland and the Zambian Government. They argued that it had nothing to do with the Declaration. They went on to argue that a number of heritage sites in the country had been rehabilitated since 2019. The response of the Chitambo District officers corroborated with Jack's answer.

Measure number 4.2 has five activities. Activities 1, 2 and 3 are doable because they merely have to do with lobbying and legislation although lobbying does not automatically result in desired results. Measure number 4 begs two questions: What are these 'religious materials'? Who is going to do the translation of the Bible? It was learned that the MNGRA would render moral and financial support if available, an undertaking of translating the Bible whether by the Bible Society of Zambia or a church or an organisation. Similarly, the MNGRA would have supported the development of materials that were meant to promote Christian values in the country (Jack, e-mail communication, 18 August 2022).

It seems that activity number 5 has been implemented already because the Zambia National Broadcasting Corporation (ZNBC) has duly positioned itself in championing the Declaration through the introduction of more Christian content on both radio and television. Nancy (not her real name) told the author via WhatsApp, the following: 'ZNBC has indeed positioned itself to champion the Declaration of Zambia as a Christian Nation through the introduction of more Christian productions on both radio and television' (WhatsApp communication, 5 August 2022). The Corporation has even created a television channel, ZNBC TV3 as a Gospel and evangelisation channel. It should be noted, however, that despite this development, the MNGRA did not fully utilise the service by producing its own programmes aiming at actualising the Declaration despite invitations from ZNBC (Jack, Personal communication via mobile phone, 6 August 2022).

Nancy at ZNBC shared with the author of this article some of the programmes on TV3 such as Bible Quiz, Sunday Service, Daily Sermons and Prayer Altar. Christian programmes are also found on ZNBC TV2. Apart from praise and worship and choirs (when videos of different Christian choirs are shown), TV 3 also broadcasts *Enter IN* (sharing of the Word of God by different clergymen and women) and *Gospel Cruise,* which shows videos of different gospel artists. ZNBC TV1 runs the Faith Gospel Hour and *REP,* which targets the youth as different clergymen and women moralise to them. It was pointed out by Nancy that all TV and radio channels air a lot of gospel music as fillers or interludes. As for radio, all ZNBC Radio 1, 2, 3, and 4, broadcast Christian programmes. Radio 4 broadcasts the Mid-Week Service from 20:30 hours to 22:00 hours so that the clergy can share the Word of God and in some cases, gospel artists are invited to show case their songs. Radio 4 also broadcasts the Sunday Breakfast Show – two hours of praise and worship ending with Sunday school. Radio 2 dedicates midnight to 05:00 hours in the morning to sermons by different preachers while Radio 1 broadcasts Christian programmes – sermons, gospel music and interviews with the clergy and gospel artists in all the major seven local languages in the country.

Overall, evangelisation efforts aimed at actualising the Declaration by state-owned media are in place and they are supplemented by private Christian radio stations such as *Christian Nation FM*, *One Love Radio* and *Radio Christian Voice,* which was established by a Pentecostal millionaire, Mr Robert Edminston of the United Kingdom, who wanted to support the Declaration. It was learned that Christian and secular community radio and television stations that are not owned by Pentecostals are not particularly aiming at actualising the Declaration but helping Christians to live truly Christian lives (Nancy, Personal communication via mobile phone, 6 August 2022). The impact of all the Christian programmes on radio and television whether public or private remains unknown, but the belief is that Christian programmes on radio or television are the focal dimension in shaping a moral society (Nancy, Personal communication via mobile phone, 6 August 2022).

The last measure; 4.3 and its three activities are straightforward. It was learned from Jack (e-mail, 18 August 2022) that the national day of prayer, the commemoration of Zambia as a Christian Nation, state funerals and state organised national prayers are state functions while churches and religious organisations' celebrations such as anniversaries, ordinations, inductions to which government officials are invited, fall 'outside' the interest of the government. Of course, the government jumps at every invitation to functions of churches and FBOs because these are in themselves constituents from which votes are drawn during elections. Therefore, they try to patronise those places so as to explain government achievements and deliver the usual message about the partnership between Church and State in the development of the country.

The author of this paper argues that all the outputs in the implementation plan are merely symbolic. Any nation with Christian citizens will have Christian symbols, but that does not mean that the country is a Christian Nation. To borrow from Zablon Nthamburi (1999: 142) who drew on the works of Marin Luther, 'a Christian Nation must be characterised by divine goodness manifested in just administration of laws, helping the poor, protecting the vulnerable and the defenceless and endeavouring to promote the welfare of all citizens.' President Chiluba particularly, singled out corruption as un-Christian and in the Declaration, he made a moral disapproval of what is a pathological issue in the country. Although 'Christian Nation' remains a political rhetoric, it was President Chiluba's hope as David Nderitu and Julius Kipkemboi (2022: 219) help to explain, 'a community that has embraced Christianity would have less integrity issues. This is because religion has been touted as a source of morality given its fundamental role in guiding and regulating human conduct.'

Conclusion

This article concentrated on objective number 4 – the actualisation of the Declaration in the implementation plan. It does appear and quite clearly so, that the measures and activities are merely representational. In other words, they do not turn a country into a Christian Nation. There is more to actualising the Declaration than what has been put in the policy and implementation plan. This article equally finds the output indicators of the actualisation of the Declaration too simplistic. A thorough understanding of Chiluba's Declaration still beckons. Consequently, the article raises many questions that cannot blithely be dismissed: What do researchers to whom the Declaration has been of interest say about the proposed actualisation agenda? Is it feasible? Does what is in the implementation plan fit the definition of 'Christian Nation' in the policy document? What is the future of the Christian Nation? Will it remain a statement of strategic intent as Brigadier General Godfrey Miyanda who served as Minister without Portfolio, Vice President and Education Minister between 1991 and 2001 had described it? These questions and others call for a fresh conversation on the Declaration in relation to actualising it.

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SYNERGISING GALLERY NARRATIVES AND ART AND DESIGN TEACHER EDUCATION CURRICULA FOR ENHANCED VISUAL ART PRACTICE

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Abstract

This study explores the nature of visual art gallery narratives by contemporary Zimbabwean artists and their relationship with the Art and Design pre-service teacher education curricula in Zimbabwe. Data were collected from visual artists and college art lecturers using a hermeneutic ethnographic design through interviews, analysis of artworks, studio observations, and analysis of art syllabuses. Data analyses were according to emerging themes and visual texts. It emerged that there is a need for deliberate collaboration and partnership between art galleries and teacher education institutions since student utilisation of these galleries has been at an informal peripheral level and sometimes ad hoc. Pedagogical implications are proffered.

Keywords: Art Education, Contemporary Art, Gallery Narrative, Teacher Education

Introduction

Zimbabwe is one of the many African countries with a long history of visual art practice stretching from Stone Age art to contemporary times. The post-independence period (since 1980) is characterised by rapid socio-economic and political developments, which have transformed the nation in many ways. The new social order has impacted the country's visual arts realm and the artistic choices that artists are engaged in. Artwork by some of the visual artists in Zimbabwe reflects the complexity of this social landscape. The work also reveals artists' creative ways of reflecting on the past the present, and the future trajectory, at the same time exploring the social and cultural identities of the 21st century. The notion of contemporary Zimbabwean visual art could also be attributed to the introduction of new media at national and international art platforms (Kabov, 2018). Chikukwa (2013) posits that participation in contemporary art exhibition spaces such as Documenta (2012) and FNB Johannesburg (1995) has exposed Zimbabwean artists to the global art scene and encouraged artists to explore their creative impulses. The impact of these interactions is phenomenal in setting the pace in terms of the quality of visual expression and in creating an undulate effect across the breadth of the visual art community (Chikukwa, 2013).

The paucity of research in visual narratives is not surprising when one considers how few scholarly investigations there have been in the art to create meaning in Zimbabwe. Elsewhere, however, mainly in the USA and Europe, research in

contemporary visual narratives occupies this underestimated area of inquiry (Sanyal, 2013; Katchka, 2013). There has been growing interest in visual narratives, mostly, verbal and linguistic metaphors as propounded by Lakoff and Johnson (1980, 1999) cited in Smith (2010). Despite the broad interest in visual literacy and visual thinking in art education, there are very few studies that have been conducted on the relationship between contemporary visual narratives and teacher education curricula. This paper focuses on this grey area of how gallery narratives interface with the Zimbabwean socio-cultural order. This is an important variable in teacher education transformation as a conduit towards the ideological persuasion of the nation.

Effective 21st century, pedagogy in art and design is multi-dimensional and is no longer restricted to the sequential and hierarchical presentation of the four disciplines of art history, art criticism, art production, and aesthetics (Smith, 2010). The phenomenon of visual culture has thus, been broadened to include issues of social justice. Teacher education curricula have over the years, acknowledged the need to intensify opportunities for learner engagement such as through studio visits and virtual interactions. The whole spectrum of the environment is considered a learning resource and art galleries are part of this wider environment providing such experiential learning. Despite such trends and values of visual culture, teacher education curricula in Zimbabwe have remained focused on teaching Western art, Stone Age art, Egyptian art, Great Zimbabwe art, mid-20th century stone sculpture, and other forms of pre-colonial art. It has not embraced contemporary visual art narratives. Furthermore, Mason (1995: 5) argues that 'the canon of Western art remains the dominant force in the majority of the world's famous art education systems, as evidenced by the predominance of Western instructional approaches to drawing and emphasis on creativity in syllabuses and examinations.'

The Zimbabwean teacher education curriculum is compartmentalised into four sections arising from recommendations of the Lewis Tyler Report of 1974, the T3 Working Party of 1977, the Teacher Education Review Committee (TERC) of 1986, and the Oasis Workshop of 1988. The distinct sections are; Section 1, Teaching Practice; Section 2, Theory of Education; Section 3, Main Study/Academic Study, and Section 4, Professional Studies (Mavhunga, Mavundutse and Mamvuto, 2008). The main study is for both the primary and secondary school teacher education curriculum where a subject is chosen by student teachers for in-depth study to produce resource teachers in those subjects (Chivore, Mavundutse, Kuyayama-Tumbare, Gwaunza and Kangai, 2015). It is in this section where art and design is one of the main study subjects. It is important, therefore, to find out how teacher education curricula in Zimbabwe are prepared to deal with new ideas, materials, and media from contemporary visual art practices.

The understanding of visual imagery lies in the interpretation of cultural contexts in which metaphors are conceptualised (Oyedemi and Enemona, 2015). A very influential version of visual narratives and metaphors is the theory of metaphors by Lakoff and

Johnson (2003); a vehicle for elaborating meaning from experience. Available research indicates that each artwork is part of a complex visual vocabulary used by artists to express cultural and societal issues. The visual narratives used by artists often denote ethical, religious, and political issues and they are an integral part of meaning-making among artists. The artist is initiated into the practice of uncovering these narratives and metaphors so that they can interpret them in their artworks. For instance, masks in the African culture are endowed with rich and deep meanings hence, the features of a mask are endowed with meaning that is shaped and intensified by action. There is no doubt that the role of the artist has been underestimated and yet many artists work with rich imaginative projections of narratives, symbolism, and metaphors. There are very few studies that have been conducted on visual narratives. Amongst the body of research in this area are studies by Serig (2008), Limont (2014), and Pente (2002). These have written about meaning-making in different contexts like philosophy, visual culture, and museum art education. These studies have created a knowledge gap in the interpretation of African visual metaphors that manifest contemporary art practices by African and Zimbabwean artists in particular.

Art education enables the understanding of culture since its content mirrors a society's knowledge systems. According to Gude (2008: 101), 'meaning-making is the ability to engage and entertain ideas and images, it is the ability to make use of images and ideas to re-imagine one's own life experiences.' Therefore, the core objective of quality art education is to increase students' capacity to make meaning. Contemporary art education could then be a hybrid that incorporates styles and metaphors to interest students so that they acquire the abilities to engage, analyse and apprehend artworks. According to Mamvuto (2019), Nigeria underwent policy changes in 1981, 1998, and 2008, aimed at indigenising the visual arts curricula thereby realigning its art education. Similarly, attempts at the indigenisation of art curricula have been noticed in Ghana, Kenya, and Uganda. There appears to be some disconnect in the interpretation of visual narratives in art education in Zimbabwe. This has created a curriculum that is more foreign with little focus on indigenous homegrown art. Observations show that the making of artworks is premised on the understanding of art that is skewed towards Western art canons. In a survey by Lancaster (1982), on art education in Zimbabwe, it emerged that Zimbabwean heritage could be employed as a point of departure in the teaching of art. This helps art students to realise with pride that the art of their own culture is comparable to that of any other culture in the world, thus, they will develop empathy towards indigenous art forms, which are meaningful to them.

This study sought to explore artists' and art lecturers' views on the extent to which the pre-service teacher education art and design curricula in Zimbabwe can engage visual art narrative discourse by contemporary artists. The following questions are addressed in this paper; What forms of visual art narratives are exhibited by contemporary artists in their practice? How do contemporary artists create visual

narratives in their artistic practices? To what extent can pre-service teacher education curricula engage contemporary visual narratives as teaching and learning sources for disciplinary and pedagogical content knowledge? What are artists' and lecturers' views concerning the relationship between artists' practice and teacher education art curricula?

Gallery Visual Narratives

The term 'visual narrative' has been used to describe several genres of visual storytelling, from news and information, to entertainment (art, movies, television, comic books, and graphic novel). In short, any kind of story told visually, is a visual narrative. The visual narrative has also intrigued inquiry in the academic community as scholars, thinkers, and educators seek to understand the impact and power of visual narratology on individuals and societies (Caputa, 2003). The visual narrative concept implies decoding and communicating meanings through the medium of art. In art, visual narratives are seen as a phenomenon in which meaning is transferred from one entity to another in a non-authorial manner (Preziosi, 1998). Serig (2008) proposes two schools of thought about narratives in visual art. The first notion is that all art is narrative. At the other end of the continuum are rules and attributes that constitute a visual narrative. Overall, the rules are on how to organise pictorial spaces, visual elements, and principles as determinants for the understanding of the import of an artwork. Thus, all art is a visual narrative as it creates 'seeing-as experience.' Serig (2008) also states that visual narratives can be classified as either extrinsic or intrinsic. This means that the narratives can be read from different levels - formal to symbolic analysis. In a painting, for example, an artist creates the most particular image of the intended meaning and by so doing, a work of art becomes an interplay between perception and thought. Inversely, a 'hedonistic aesthetic approach' is preferred as it suggests that signifiers are put into play to create meaning from a work of art through active engagement. Thus, a work of art is viewed as rich in meaning and this meaning is open and decentered (Serig, 2008).

Serig (2008) suggests two perspectives to interpreting and understanding a work of art; naturalistic and symbolic tendencies. An artist may have a preference for one predisposition more than the other. To read a work of art, the reader must recognise more or less the constitutive natural-geometric forms and shapes. These are the surface, the naturalistic, and the imitative visual cues. But a real work of art has some other levels situated within its inner plans. The more profound the artist is, the more the number of levels the reader can find in a work of art. These levels express, symbolically, the artist's conception of the worldview but with no unitary and linear meaning to viewers (Efland, 2002).

Visual narratives are essential in art education as they enable students to think through visual images (Smith, 2010). Smith further argues that if these narratives play such a fundamental role in the making of meaning by artists in their practice, then art students should be grounded in the conceptual structure of these visual narratives.

Through the use of visual narratives, artworks become vehicles and embodiments of meaning. This calls for the development of visual thinking in art education. Efland, (2002) thus, situates the need to understand cognitive processes by arguing that if images play such a pivotal role in the making of art, therefore, understanding the conceptual structure of visual narratives impacts how students are taught to be artists and art educators.

Methodology

The nature of the research problem, study sites and participants who are practicing contemporary visual artists, and art lecturers teaching in teacher education institutions led to the adoption of the hermeneutic phenomenology research design. The design focuses on artists' lived experiences of visual narratives (Creswell, 2012). The study adopted an interpretive discourse (Mason, 2002) positioning the researchers to reflect upon the perspectives of both art lecturers and artists toward contemporary visual culture. To investigate contemporary gallery narratives, an interpretive paradigm provided the context that allowed the researchers to examine what artists had to say about their experiences concerning contemporary visual art practices in Zimbabwe and what lecturers experienced in their teaching engagements. Contemporary artists are typically participants who have experience and knowledge about Zimbabwean visual culture. The artists proffered informed perspectives about visual art leading to an all-inclusive appreciative understanding of the phenomenon. The lecturers were selected because they are domicile to visual practices and they offer visual art as a subject in teacher training.

Six contemporary artists were purposively selected from the National Gallery of Zimbabwe and Gallery Delta (a private institution) as epi-centers of contemporary artistic expression in Zimbabwe. The selected artists are those who are actively involved in the generation of aesthetic ideas in their works of art. These were information-rich participants who have participated at national and international art exhibitions such as the Venice Biennale, Documenta (2012); and the FNB Johannesburg (1995), which have exposed them to the global art space. The participating artists are Doris Tafadzwa Kamupira, Peter Musami, Gareth Nyandoro, Hugh Hatitye Mubaiwa, Cosmas Shiridzinomwa, and Lovemore Kambudzi - hereafter identified using numerical numbers. The artists have formal art training and some of them are practicing art facilitators at different educational levels. Lecturers from six teachers' colleges were purposively selected as participants. In addition, the study involved the analysis of art and design syllabuses and artists' work.

Data were generated through observations and in-depth interviews with practicing artists and art lecturers from the selected colleges. The interviews focused on the nature of visual narratives as reflected by the artists, how the artists generate these narratives, and how art and design teacher education can engage galleries as teaching

resources and repositories of pedagogical content knowledge. According to Cohen, Manion, and Morrison (2007), in-depth interviews enable the researcher to solicit more information through probing and observation of paralanguage. Data collection also involved photographing works of art at the selected gallery sites and their subsequent analyses. Data were analysed using a hermeneutic data analysis strategy- organising dominant themes emerging from the data. Interviews were transcribed and analysed using an indexing system in which units of meaning that contained similar ideas on contemporary visual narratives and art and design teacher education are identified. These units were grouped into thematic labels, which represented participants' perceptions of contemporary visual art narratives in Zimbabwe. Substantiating excerpts from the interviewees also appear as a significant way of exemplifying the interview data.

Findings and Discussion

The following themes emerged from the generated data; contemporary visual art and its narratives; forms of contemporary visual art in galleries; and engaging visual art narratives and teacher education curricula.

Contemporary Visual Art and its Narratives

The artists regarded contemporary art as a concept guided by timeliness, new media forms and conceptual thinking. It was defined as visual artistic practices of the present-day era, the art of now. The following excerpts from four artists provide their understanding of what contemporary visual art is:

Artist 1:   If we say contemporary visual art, we mean recent works of art, talking of recent forms of art, for example, sculpture, architecture, photography, installation, performance art, and others.

Artist 2:   In contemporary art, we will be looking at art that focuses on current issues and events trying to run away from the principle of tradition.

Artist 3:   I see contemporary visual art as current visual art trends that we find in our day-to-day lives.

Artist 4:   When we talk of contemporary art, we are looking at the art of today, the art of now. You will realise that several theories have tried to conceptualise this whole thing of contemporary art.

Artist 1   said, '[in Zimbabwe], we have the first generation, second generation, and then the contemporary starting from independence [since 1980]…' Artist 3, argued that the definition of contemporary visual art is drawn from the terminology, which meant art that is happening now. It was observed that the concept was also context-based, between African and Western art worlds.

Artist 4 summed it up in the following way:

> You understand that people like Peter Osborne, Nancy, and maybe the Australian Terry Smith, have written a lot about contemporary art. Each one came up with their viewpoint but over and above they converge on some issues. They say contemporaneity is about now, today, that is, art by its living artists. However, somebody was here yesterday, it was that contemporary, somebody was here 69 years ago it was that contemporary. Think about Sydney Kacieve 1969, contemporary African Art, it was contemporary by 1969. So this idea is now different from these issues in Western art where there are periodised and so on. Contemporary, I think from the literature it is agreed that it is art from the 1970s, art of the 1980s coming to this side and usually produced by living artists.

From the above excerpts, the participating artists understood contemporary art as a notion that is grounded in the art of the here and now - the art of the present-day cultural experiences of a people. It was defined as art, which is influenced by political, economic, and social gradations. The artists indicated that contemporary art is characterised by the development of new media, modern technology, canvas, acrylics, and computers. However, opposing views were noted among those who argued that it is a matter of terminology as these forms had existed before. An example of installation art is reflected in Kane Kwei's (a Ghanaian) funerary art of the 1950s, which depicted that contemporaneity rests with the authorship and curatorship of African art. Thus, the term contemporary art is the art that is generally produced during the time of the artist and interpreter. In other words, the artist and the viewer experience the same epochal period. Contemporary is thus, a transitory phase and not a description of a period that is permanent and time-bound. Art lecturers had similar conceptions. The excerpts in Fig 1 illustrate their views.
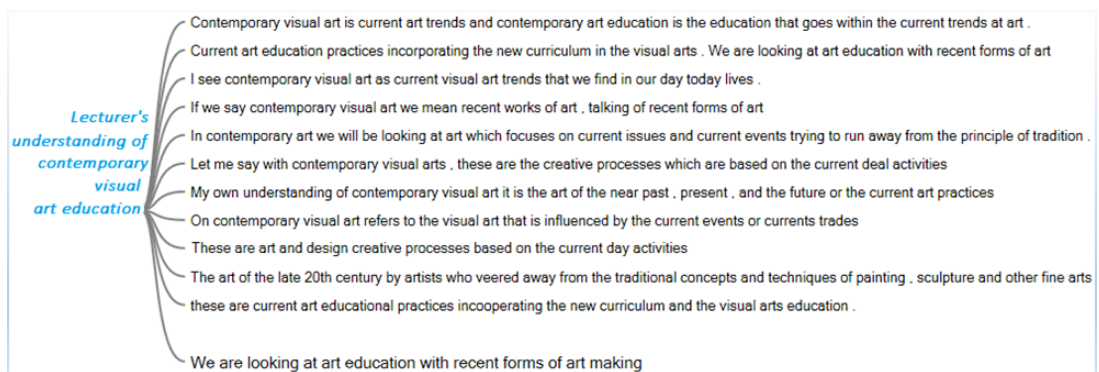

Figure 1: Lecturers' Conceptions of Contemporary Art

Both lecturers and visual artists shared similar views concerning the meaning of contemporary art. However, artists were more articulate as compared to the college lecturers. The perception of contemporary visuals was viewed as guided by timeliness, new media, art forms, and conceptual thinking.

Forms of Contemporary Visual art in Galleries

Several contemporary art forms were identified by both lecturers and practicing artists. Through the interviews and observations, the major art forms that were identified include drawings, paintings, digital art, photography, installation and assemblage, wire construction, mixed media art, and performance art. Analysis of works of art at the National Gallery of Zimbabwe and Gallery Delta also confirmed the existence of these artistic practices. The Gallery Delta was running an exhibition under the theme *Past and Present* opened on 21 May 2021. The advent of new technologies, especially computers, was identified as having led to computer painting, graphic design, digital art, and video art. Through occupying a small segment, photography was cited as one of the current visual art forms in Zimbabwe. However, it now involves photo editing and painting as opposed to ordinary photo shooting of images. Sculpture, assemblage, and installation are now contemporary art forms as they involve a combination of mixed media like wood, plastic, and metal, a concept called *assemblage art*. Artists voiced the emergence of *soft sculpture* constructed using plastic, fibre, and similar materials.

There was an emphasis on painting as a contemporary visual art form, especially abstract painting. This was seen from works by Peter Musami, Gareth Nyandoro, Cosmas Shiridzinomwa, and Lovemore Kambudzi. New approaches to painting were also evident particularly, with the works by Peter Musami such as *Mhukahuru 1* and *Biri naGanyire*. One artist has invented a style, which he labeled "*Kucheka-cheka*" which means cutting. He had this to say: 'I am a pure artist, I do not have a genre. I think genres will limit me; *ndoita kunonzi kuchekacheka* (I use a style called *kucheka-cheka)* cutting and cutting probably a painting format.' However, concerning the institutionalisation of these art forms, galleries had made great strides as compared to teacher education where imitative drawing and painting, were noticeable. The artists agreed that visual art in Zimbabwe had adjusted well into the worldwide arena in terms of quality and forms of media.

This confirms that visual art in Zimbabwe is contemporary by Western standards (Mamvuto, 2013). However, others averred that Zimbabwean art forms, though contemporary, are of an inferior status when compared to Western art. The art content was skewed towards Western art with some galleries promoting imported approaches, especially in painting. This was also evident in the syllabuses that were analysed. Emphasis was put on the appropriation of Western art styles by Zimbabwean artists. In a bid to enter the global art world, artists argued that they had to appropriate Western aesthetics.

Engaging Visual Art Narratives and Teacher Education Curricula

Artist 2, who is both a practicing artist and an art instructor at the National Gallery School of Visual Art, was quick to express discomfort over the status of art in teacher education, which he viewed as lacking contemporaneity and rigour. The artist said; 'I have been with Chinhoyi University of Technology and it was not an easy thing to get a practicing artist to engage with students in workshops. Maybe the artists wanted to keep their work out of threat...' The artists highlighted the need for reforms in art education, particularly at the teacher education level. 'Teachers' colleges should have gallery spaces and, allow the student to experience that,' said Artist 3. Artist 4 stated: 'Of major concern is the use of rigid drawing tools, which hinder creativity in students. I have invented the *kucheka-cheka* painting format so that I am not limited in my creativity.'

Artist 2 suggested that:

> Galleries are nerve centres of art. They are well-equipped and experienced with recent and modest artistic practices. I was talking of people like Chiko. You will remember his photography exhibitions and the mega-themed exhibitions of 2021, 2019, 2017, and 2015. There are artists like David Chinyama, Charles Bhebhe, Doris Kamupira, and a number of these artists are representing Zimbabwe at the Venice Biennale Pavilion. So, you can see that with all this experience if teachers' colleges are to take their learners to these galleries, they will understand what contemporary art is and how we create it, and how we interpret these themes.

The other suggested alternative ways is for contemporary artists to visit teacher education colleges and demonstrate skills as resource persons or as resident artists. This deliberate interaction would benefit art educators and their students. Art platforms where artists meet the public to discuss works and exhibitions were noted to be of great importance since it was the arena where contemporary art is discussed and resides. There were some interesting opinions from artists on the role of exhibitions in the development of contemporary visual art in Zimbabwe. Artists argued that engaging in art exhibitions was of great value as these were platforms where students and artists would interact with curators and art critics. They indicated that having participated in different exhibitions, their art had changed the status of Zimbabwean contemporary visual art. However, one artist had a different opinion arguing that art galleries and exhibitions were marketplaces for art and this on its own had detrimental effects on amateur art produced by student teachers. Some artists maintained that participating in mega exhibitions enabled them to get in touch with the global art world and current developments in art. Another group hinted that exhibitions provided space for experimentation by artists. This implies that students in teachers' colleges can equally get to understand global art spaces and practices through such engagements.

Four of the practicing artists viewed exhibitions as playing a pivotal role in the development of contemporary art in Zimbabwe. They indicated that several Zimbabwean artists had participated in both local and international exhibitions, especially in painting. The most prestigious of these exhibitions was the Venice Biennale mounted in Venice, Italy (Enzwezor and Okeke-Agulu, 2009). Local exhibitions like *Tiri tose/Sisonke*, and the Zimbabwe Annual Exhibition by the NGZ were also cited as important adventures meant to strengthen contemporary art in Zimbabwe although the participants are primary and secondary school students, hence, the need for student teachers to participate at such fora.

Artist 4, when asked about the possible areas where galleries and teachers' colleges can collaborate, had this to say,

> There are many areas where these can cooperate; the first one being mounting art seminars and workshops together, maybe quarterly or twice a term, and looking at grey areas that require attention. Galleries can visit teacher education colleges as resource institutions to make presentations, and to teach main study students. These two institutions could then collaborate in terms of research.

Recent scholarship by Nzewi (2013) also affirms that exhibitions such as the Dak'Art Biennale in Senegal are important avenues for contemporary African art where installation art, photography, and conceptual art (ideational art) are exhibited. This is also supported by Okele-Agulu (2013), who posits that participation at art fairs, biennales, and 'documentas' are important because these are active cultural sites where artworks are displayed and debated. Thus, Artist 3 reiterated that 'participation by artists at local and international exhibitions helps in improving our art through ideas from critics and curators. Most Zimbabwean visual artists are participating in art fairs, biennales, and symposia and this strengthens our art.' Teacher education could utilise these art fairs as resources for disciplinary and pedagogical content knowledge in art and design education. Overall, the artists viewed galleries as sites for rich artistic heritage and resources for vibrant art education. They indicated that galleries had promoted art forms such as painting, installations, and photography as one artist said: 'We mount exhibitions such as the Annual Exhibitions, *Tiri tose/ Sisonke* Exhibition, *Amali Malola* Sculpture exhibition.' Artist 3 stated: 'if medical students practice with patients, why not art students in galleries?' This indicates that galleries were viewed as laboratories for all forms of artistic innovation that could be used to promote experimental art by student teachers. There should be a deliberate relationship between colleges and galleries of modern art. This, it is assumed, would enable art educators and students to get acquainted with different art forms and recent developments in art.

Concerning embracing gallery narratives in teacher education, college lecturers suggested the following:

Lecturer 1: I think there could be a relationship between galleries and teacher education, especially using the Critical Studies approach, which advocates interacting as much as possible with galleries and artists. Critical Studies encourages visiting galleries and museums…. The more students visit galleries, the more they will work better on their works of art.

Lecture 2: Art galleries should work with colleges in the production of works of art. Teachers' colleges should visit galleries and engage in a lot of research.

Lecturer 3: I think galleries play a very essential role because they exhibit current narratives that are displayed in the gallery. So, students will use those approaches within their own art-making.

Lecturer 4: Attending galleries will inform students of the recent practices even the understanding of diversity in terms of media. Students get first-hand information from galleries. This is where they meet the modest art creators. Students get to know these artists by name, by face and by their works of art. By so doing, they are motivated by knowing the actual people who are into art hence, influencing the art they are doing at college.

Lecturer 5: Art gallery act as a rich resource for students in terms of their research in search of their art style. They have a chance to also compare their approach to that which is done by other artists.

Lecturer 6: Engagement in galleries helps in boosting of student creativity and craftsmanship. There is a possibility of students learning diverse artistic expressions from the gallery narratives and also gain an appreciation of the beauty of art – since work in the gallery is created by various artists from different places.

From the above excerpts, it is evident that art lecturers offered various options that could be taken on board to incorporate contemporary art forms in the art and design curricula. It was noted that collaboration between artists and lecturers would form the basis for this strategy and synergy. This would be achieved through attending art conversations, exhibitions, and symposiums in art galleries where students would meet curators, art critics, and art collectors. Galleries and other art platforms are, therefore, critical exhibition sites that can benefit teacher education.

The data generated from the interviews with artists and college lecturers, and from the documents that were analysed showed diverse views that illuminate the interconnectedness of gallery narratives and the art and design teacher education curricula. It emerged that art galleries are indispensable to the successful drawing up and implementation of an effective art and design teacher education curriculum. Xanthoudaki et al., (2003) further propose that the relevance of art galleries in art education rests on the premise that experiences in these institutions balance art-making through engaging in discussion and criticism of other people's works of art and also studying art traditions.

Art education can also get value from repositories in art galleries because of the centrality of the art object (aesthetic object) in the lecture room and studio art discourse. Models of art education such as DBAE, CSAE, and Visual Culture place emphasis on the study of visual and material culture as pathways to developing the cognitive, affective, and psychomotor domains of the learners. This is further illuminated by Broudy (1985) who posits that any ideal art education curriculum should develop the skills to discern the aesthetic qualities of a work of art. In addition to understanding the aesthetic properties of a work of art, learners should be equipped with creative skills. Knowing about the context of art should also be part of the experiences learners acquire and the skill to make critical judgments on given works of art. These various faculties are based on the study of real objects. Institutions such as art galleries and art museums become critical to this type of curriculum as they are repositories of canonical works of art from different cultures and historical epochs.

The study revealed the appropriation of Western art styles by Zimbabwean artists. In a bid to enter the art world, non-Western artists felt they needed to appropriate Western aesthetics. The participating artists suggested diverse strategies that could be implemented by teacher educators to incorporate contemporary art forms in their curricula. Collaboration between artists and art lecturers would form the nexus of this strategy. It entails lecturers tapping on knowledge and skills from practicing artists, engaging in conversations, exhibitions, and symposiums where artists, curators, art critics, and art collectors, would further strengthen the strategy.

Implications

Based on the findings, there is a need for professional and material investment that will empower teachers' colleges to further develop partnerships with art galleries and practicing artists. This should be enhanced through the establishment of synergy among gallery educators, artists, and teacher educators to support the professional growth and practices of students. This will also create a networking system for gallery events and programmes that are of benefit to teacher education. The envisaged collaboration will provide access to works of art to students and enable practicing artists to work closely with colleges of education in mentorship programmes. This concurs with pronouncements by one artist who argued that students have to go out and search for the information themselves.

An analysis of teacher education curricula in selected colleges revealed that Western art is significantly taught as compared to Zimbabwean art as similarly, observed by Mamvuto (2013). The art and design syllabuses showed that under art theory, Western art movements, African art history, Zimbabwean art, and cultural analysis were significantly, taught. Inversely, Zimbabwean art is taught as 'Shona stone sculpture', the Zimbabwe bird sculptures, missionary art schools, and the Zimbabwe stone monuments, missing out on contemporary art. Observations are

that installations, photography, emerging painting styles, artists' biographies, cultural aesthetics, and the use of found objects and materials in sculpture by contemporary artists are missing. In light of such observations, it is hoped that teacher education includes, as part of its curriculum, guided tours to art galleries and studios. This will enable students and lecturers to acquire knowledge about recent developments in the visual art discourse by linking and collaborating with the actual creators of art. This will help colleges to incubate current artistic practices in their studios. Since contemporary visual art involves a multiplicity of art styles and media, engaging with galleries will help students explore such recent developments in the visual arts from the ancient period to the contemporary.

This study revealed that visual art has broadened its horizon to include mixed media art, photography, installation art, performance art, wire construction, sculpture and assemblage, and computer art as was observed from the different works by the artists. However, teacher education curricula are still limited in terms of these visual art forms. There is a need for art education to embrace ready-made and other art forms. It is hoped that such developments will lead to the use of new media - leather, DVDs, CDs, scrap metal, and discarded plastic material, which will help students create innovative artwork with contextual meaning. This will also widen students' modes of visual expression using media that connect with modern technology and contemporary issues.

Conclusion

This study explored the potential of the use of art galleries as a learning resource in art and design curricula in teacher education in Zimbabwe. It revealed the contribution of galleries as integral resource centres in art and design curricula in teacher education. Collaboration between teacher education institutions and galleries was observed to be limited yet such collaboration would be key to achieving successful experiential teaching and learning where student teachers acquire knowledge and skills on self-expression, art criticism discourse, and aesthetic judgment (Smith, 2010). This would add value to the discourse of contemporary visual art about meaning-making through visual art narratives. It is envisaged that the study will benefit the pre-service teacher education art curricula in Zimbabwe, and indeed elsewhere concerning theory, knowledge, and practice.

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PRIMARY PUPIL SCHOOL ABSENTEEISM AMONG TOBACCO AND NON-TOBACCO FARMING HOUSEHOLDS IN NKEYEMA DISTRICT IN ZAMBIA

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Abstract

The purpose of this study was to ascertain the link between tobacco farming and the factors which contributed to learner absenteeism in selected primary schools of Nkeyema District. The study was qualitative with a sample of 44 participants (class teachers, learners from both tobacco and non-tobacco farming households, and tobacco and non-tobacco farming parents from the communities of the two selected schools) purposively selected from two primary schools. A case study design was employed and data were collected using semi-structured interviews and focus group discussions. Data were later analysed thematically. The findings revealed that tobacco farming had a negative effect on learner attendance at school. The study suggested sensitising both parents and their children on the importance of regular school attendance, increasing parents-teachers collaboration on matters affecting learners and that the tobacco farming companies operating in Nkeyema District should work together with the school administrators to introduce mobile education programmes for learners in the tobacco farming camps.

Keywords: Learner Absenteeism from School, Tobacco Farming Households, Non-tobacoo Farming Households, Perceptions

Introduction

The purpose of this study was to ascertain the link between tobacco farming and the factors which contributed to learner absenteeism in selected primary schools of Nkeyema District. The declaration of education as a basic human right at the World Conference on Education for All at Jomtien in Thailand in 1990 and the World Education Forum in Dakar, Senegal in 2000 led to the growth of interest in improving the provision of education by most countries. Article 26 of the United Nations Convention on the Rights of the Child states that, every child has a right to education. Any nations' children are its future workers and leaders. Education remains the major tool by which people become economically and socially empowered. Zambia, like other countries, has put in place measures aimed at providing free primary education to every child. However, this drive to provide free primary education has faced a number of challenges such as learner absenteeism (Ministry of Education, 1996).

Keter (2013) describes absenteeism in school to be the habit of staying away from school without providing a genuine or any reason for doing so. When learners are absent from school, arrive late, or miss class, they reduce their opportunities to learn and miss on critical content planned for that time. A study by Kasanda and Sakala (2006) on the provision of quality education in Zambia revealed that school attendance was poorer in rural compared to urban areas. This has contributed to poor performance of children in rural schools during national examinations. Despite the various measures which the government of the Republic of Zambia has put in place, which are aimed at achieving universal access to quality primary education such as the implementation of the policy on free primary education (Daka, Chirwa, Hamatanga, Mumba, Chikopela, Chilala and Kaoma, 2021), learner absenteeism from school is still a challenge in most rural schools (Kabanga and Mulauzi, 2020; Shooba, 2013).

Zambia has put in place laws to help achieve the goal of providing quality education to all children. The Zambian Education Act 434 No. 23 of 2011 (Ministry of Justice, 2011) provides that every child has the right to free basic education. Teasley (2004) is of the opinion that learners' poor attendance is associated with poverty and that learners tend to show first warning signs in the primary school phase of their education. Similarly, Wadesango and Machingambi (2011) and Zahafs, Kgobe, Napo and Parker (2005) attributed learner absenteeism to child labour. Education in rural areas faces a number of challenges, which require some finances if a child is to have access to quality education. The difficulty of raising such finances is what compelled some parents to involve their children in some form of cheap labour which, in turn, contributes to absenteeism.

If not reduced, absenteeism may make Zambia fail to achieve the 2030 Sustainable Development Goal of promoting a lifelong and equitable education for all. Poor school attendance is likely to lead to poor literacy and numeracy skills in school going children in rural areas of Zambia. As observed in the literature, school absenteeism negatively affects learner academic achievement (Klein, Sosu and Dare, 2022, Daka et al., 2021; Malcom, Wilson, Davidson and Kirk, 2003).

In Nkeyema District, which houses one of the farming-blocks in Zambia, tobacco is a common cash crop which has seen the lives of the majority of the homesteads there revolving around tobacco either as farmers or as farm workers. In this district, tobacco farming is an important and common source of livelihood for most households. While a number of studies have been done on the causes and effects of pupil absenteeism from school (Kabanga and Mulauzi, 2020), little seems to be known about stakeholders' perceptions of the link between absenteeism from school among primary school learners from tobacco and non-tobacco farming homes in Nkeyema District of Zambia. The problem investigated in this study was that if not handled, absenteeism can affect the learning outcomes of primary school going pupils. It was, therefore, important to investigate the link between tobacco farming and learner absenteeism among primary school learners. To achieve the above purpose, the study was guided by the following research question: What factors contribute to school absenteeism among learners from tobacco farming homes?

In order to address these questions, the researchers adopted Maslow's Hierarchy of Needs Theory as the lens through which to interrogate the intersection between various factors in tobacco and non-tobacco farming homes and absenteeism. Maslow proposed a hierarchy of needs model featuring five levels to provide a better way of understanding how individual needs are met (Maslow, 1943). The first basic needs are physiological needs such as water, food, medicine, and shelter (Milheim, 2012). Maslow (1943), describes the body's physiological needs as basic to human survival. In the context of the current study, socio-economic factors can cause learners to absent themselves from school. For instance, children cannot be expected to attend school when they are hungry, or lack adequate clothing. Maslow (1943) indicated that until physiological needs are satisfied to a degree to maintain life, no other motivating factors can work. Children are motivated to absent themselves from school by unsatisfied needs. The next level, safety needs imply that without safety, pupils feel anxious and uncertain. If the school does not establish a comfortable climate such as proper buildings during, for example, cold or rainy days, learners may absent themselves from lessons. The third level relates to an individual's goal of belonging and being accepted by others. If the child is deprived of love and belonging by parents, there is a high likelihood of not attending school. The fourth level in Maslow's hierarchy of needs is self-esteem, which is the need for humans to be respected and valued by others. Pupils desire to be held in high self-esteem so as to have confidence. If they feel undervalued, labeled and made funny of, they will decide not to be in school all the time. According to Maslow, self-actualisation involves helping people become all that they are capable of becoming. This theory provided the framework to understand various connections through which tobacco farming affects primary school pupil absenteeism in Nkeyema District.

Methodology
The research design used was a case study design. Case studies were used in this study as they provided an easy to use design for the in-depth examination and discussion of learner absenteeism from school. This design was used with the intention of conducting an in-depth investigation aimed at getting peoples' (selected stakeholders in education) views, attitudes, and perceptions concerning absenteeism from school under a natural setting. The research used qualitative methods of data collection so as to have a deep insight in the research problem (learner absenteeism) through narrative and verbal data rather than by a scaled, calibrated measurement as would be the case with quantitative research designs (Leedy & Ormrod, 2005). These methods of data collection included interview guides and focus group discussion guides. Using this design, interviews and focus group discussions were conducted to collect primary data while secondary data was collected from school documents such as attendance registers. The qualitative approach helped the researcher to solicit views

and perceptions of participants about tobacco farming in relation to primary school learner absenteeism in Nkeyema District. The researcher used English and, in some interviews, used SiLozi, which was a common language spoken in the research sites. The researcher used purposive sampling to select the two primary schools, parents, class teachers and learners from the two primary schools. A sample of 44 participants enabled the researcher to gather participants who were able to provide information on the research topic. From each of the 2 selected schools, 16 learners (8 from each school) were selected with the help of the learner attendance registers and class teachers; 4 of these from each school were from tobacco farming homes and the other 4 were from non-tobacco farming homes. Twenty (20) parents of children attending the two schools (5, from tobacco farmers and 5 from non-tobacco farmers) were also selected. Lastly, 8 class teachers (4 from each school) were selected from the two primary schools. Considering that this was a purely qualitative study, the numbers of participants for the different subpopulations were conveniently determined.

To ensure the trustworthiness of the research findings, the credibility and authenticity were ensured through collection of verbatim statements from the participants. Further to this, the researchers triangulated the data collected through different methods from various participants thereby reducing the risk of a biased conclusion to the findings of the study. The first step in analysing the data was transcribing of the recorded views from both interviews and focus group discussions. The data was then edited and coded into categories and themes related to the research questions. Since the study was purely qualitative, the data were thematically analysed to make meaning out of the participants' responses to both one-on-one interviews and the focus group discussions. The researcher derived the themes from the original views of the participants.

Review of Literature
The leading cause to learner absenteeism from school cited in most literature can be grouped into three main categories. These categories are individual, home and school factors ((Daka et al., 2021; Cook and Ezenne, 2010; Malcom et al., 2003). Kabanga and Mulauzi (2020) in their study to understand pupil absenteeism and its related factors in rural primary schools of Nyimba District of Zambia found that individual factors included lack of motivation, peer pressure, lack of interest, and early marriages; home-related factors included poverty, farming, household chores, family business while school related factors included teacher punishment. Reid (2005) states that individual pupils with inadequate social and cognitive skills, emotional problems and low self-esteem are more likely not to attend school regularly. Hence, it is noted that the characteristics and qualities of individuals determines the rate at which they attend school.

A study by Moseki (2004), in Australia, found that age is the cause of pupil absenteeism from schools. Older learners are more likely to absent schools than younger ones because of many reasons such as peer pressure and joining of gang groups which do various devious activities during school hours. In most rural areas of Zambia, parents use their children to do most home activities for them. The older the children, the more home obligations they are expected to have hence, making it difficult for them to attend school regularly. Apart from the learners' age, Moseki (2004) and Kearney (2008), also found that personality factors such as lack of recognition of regular attendants can promote learner absenteeism. Learners need some acknowledgement for regular school attendance and when this is not given, some learners down play the importance of school attendance.

In Zambia, Banja (2002; 2013), has identified pupil absenteeism from school as one of the common forms of pupil indiscipline. Further, Kabungo conducted a study in 2018 on learner absenteeism in primary schools in Itezhi-tezhi District using a mixed method approach. The findings of his study were that poverty led to learners' absenteeism due to hunger in their homes. His study findings revealed that learners resorted to staying home than going to school on an empty stomach because it negatively affected their concentration.

In all societies, the family plays a major role in shaping the educational experiences and achievements of the children and transmission of status from one generation to the other. Throughout the world, children from parents with high socio-economic status are more likely to be enrolled in school than children from poor families (Buchman, 2002). Household characteristics are important determinants of schooling decisions and outcomes. The household production function approach developed by Becker (1965) is often used by researchers in economics of education to show that household characteristics such as income and levels of parental education determine whether a child attends school, stays in school, learns and makes progress to higher levels of education or not (Samarrai and Peasgood, 1998). It is also used in economics of education to model other household schooling decisions, such as the type of school that a child attends (Kingdon, 2007). Tobacco farming is an economic activity through which people raise their socio-economic status in NKeyema District. At the same time tobacco farming is said to be more labour-intensive, hence, the likelihood of parents involving their children in farming during school hours.

The International Labour Organisation (ILO, 2014) did a rapid assessment on child labour in tobacco growing communities of Kaoma District of Zambia in 2014 to investigate the problem of child labour in tobacco growing activities. The findings were that child labour in agriculture in general, and in tobacco-related activities in particular, Kaoma District was a serious problem and affected both boys and girls of all age-groups. Most children worked in tobacco farms as part of family labour with no remuneration for their work, while the much older children (from 15 to 17years)

would seek work for wages in other tobacco small-holder family-run farms. Children's work in agriculture is considered part of their domestic work just like any other, and as such, most families believed that children had a responsibility to work in the fields as a service to their households. Because of such a mindset, a large proportion of children interviewed saw nothing wrong with engaging in tobacco growing and other related activities. The ILO assessment further revealed that, the cultural belief system of the parents promotes child labour. This is made worse by the modest levels of education of parents of the working children. Parents with very little or no education at all, do not put a premium on their children's education thus, putting the future of children in jeopardy as such children will have very few alternatives in life.

Most studies on how farming affects learner school attendance have been done on farming in general and on other forms of child labour. The agriculture sector in Zambia has been growing, but the sector also continues to have the largest share of child labourers estimated at more than 90 per cent. This is according to findings of the ILO, which also indicated that the trend had not reduced since 2012 (ILO, 2012). The ILO Global Estimates of child labour results and trends focusing on the 2012 to 2016 interval also notes that a number of children are trapped in child labour worldwide, but the largest proportion of children in hazardous work is in the sub-Saharan Africa. According to ILO's 2012 study for child labour and modern slavery, which included human trafficking, child labour remained primarily concentrated in agriculture.

Various measures for addressing learner absenteeism have been suggested in studies done in different parts of the world. In his study, Moseki (2004) established that one of the ways through which the problem of learner absenteeism can be curbed is through the improvement of their welfare both in school and at home. Katanga (2016), in his study found that, strategies most schools used to reduce learner absenteeism were; the promotion of extra-curricular activities, awarding and recognising good school attendance, improved school relationships with the community as well as the primary school feeding nutritional programme. Sianzala (2011), similarly, reports that the school feeding programme improved learner school attendance in all the schools where it was introduced in Namibia. Some pupils may fail to attend school regularly because of poverty, hence, when such pupils are exposed to meals at school it becomes a big motivation to attend school. In addition, Kratli and Dyer (2009) have suggested more innovative ways such as mobile schools to counter learner absenteeism among nomadic pastoralists in Kenya.

The above reviewed studies were conducted in different geographical locations with a socio-economic environment different from that of Nkeyema District where the current research was conducted. In addition, there were also no studies, which seemed to have provided data on whether tobacco farming contributed to learner absenteeism or reduced it. There is scarcity of statistical data on the nature and conditions of children from tobacco farming homes in relation to school absenteeism.

Findings and Discussion

The results below express the views of the selected participants. The researcher identified themes in relation to the research questions based on the opinions of the study participants. The findings have been presented descriptively; verbatim statements said by respondents were used as much as possible in the descriptions. Participant responses addressed issues that coalesced around how tobacco farming affected learner attendance at primary school.

Factors which Contributed to Absenteeism of Learners from both Tobacco Farming and Non-Tobacco Farming Homes

The responses from the participants of this study revealed that helping parents in tobacco growing and related activities was a contributing factor to learner absenteeism in Nkeyema District. In line with this, one class teacher (CT 5) from School B had this to say:

> Because of the need to make more profit, most parents in this community do not employ enough workers in their tobacco fields for the fear of food expenses and end of contract payments. What they do, instead, is to use their own family members including young school going children as a cheap source of labour in their fields. Because of this, most of these children end up not attending school regularly. I feel sorry for these children because even when they come to school, they don't concentrate because of the hard work they may have done in the night or in the morning.

Participants further stated that tobacco farming was the most practiced agricultural activity in the district and that most parents involved their children in the farming activities as a source of cheap labour. The tobacco farming activities they were involved in were said to be very stressful and time-consuming, hence, they could not manage to attend school regularly. This finding is in line with Reid's (2005), that farm work and heading cattle contributed to the absenteeism of learners in rural schools. This study found that tobacco farming demanded more labour and that most farmers did not employ farm workers because of the unsustainable labour costs. Instead, they engaged their family members as a source of farm labour to save on labour expenses. The findings further revealed that tobacco farmers mostly, used the school-going children to do some farm activities when they were under pressure such as during the leaf collection, selection and grading stages. Most of the parents decided to use their children in tobacco farming activities to avoid the costs which come with employing farm workers. This finding is also similar to Kabanga and Mulauzi's (2020), research done in Nyimba District, which showed that some pupils were withdrawn from school even during the term to help their guardians during the farming season. In the process of doing so, many pupils ended up absenting or dropping out of school. This scenario

of parents keeping children away from school so that they work on subsistence farms is similar to the one established by Cook and Ezenne (2010) in Jamaica.

It was also noted that tobacco farming did not only contribute to the absenteeism of learners from tobacco farming homes but also from those coming from non-tobacco farming homes. Children from non-tobacco farming homes also worked on tobacco farms so as to raise money for their households. Their parents justified the involvement of the school going children in the farm works by stating that these children contributed in raising money to cover for their school requirements.

Furthermore, it was noted that the activities involved in tobacco farming were more tiresome and continuous compared to other farming activities such as growing maize, hence, tobacco farming was mentioned as a contributing factor to absenteeism. In his theory, Maslow stated that human beings need to achieve physiological needs if they are to progress to the next level on the pyramid of basic needs. The findings of this study support Maslow's theory in that parents mentioned that the reason they involved their children in the farming activities was to raise money to help them sustain their household needs, which included food and proper clothing. Food and clothing are linked to the learners' ability to either attend or miss school. A learner is more likely to attend school when they have proper food and clothing.

Participants further stated that, learners whose parents were tobacco farmers absented themselves frequently from school because they were subjected to doing all the house chores when their parents were busy with the tobacco farm activities. To support this assertion, one tobacco farming parent (TFP 7) said:

> TBZ (Tobacco Board of Zambia) does not allow the use of children in the tobacco fields hence, my children take up all the responsibility of doing house chores so that we the parents have enough time to meet our daily targets without having disturbances such as breaking for cooking.

Another parent (TFP 5) said:

> My children help me a lot for me to have a successful season. I don't give them heavy jobs to do but mostly, they do house chores and take care of the home since me, my wife and the workers are preoccupied with various types of work throughout the day and even at night, sometimes. I don't know how I could have managed if not for the help of these children because sometimes, we work continuously so as to meet the daily targets hence, time to do house chores, especially food preparation is rarely available.

This study found that doing house chores was a contributing factor to absenteeism among learners from both tobacco farming and non-tobacco farming homes in Nkeyema District and at the same time, noted that tobacco farming increased the problem of house chores. Most tobacco farmers did not directly involve their children

in the farming activities but indirectly involved them by referring them to do all house chores, which included cooking for the entire family and workers in some cases, fetching water from distant places and doing the laundry. These findings are in line with those of Wadesango and Machingambi (2011), and Cook and Ezenne (2010), who reported that learner's attendance was sometimes, affected as they had to fulfil their home-related obligations since they were from poor family backgrounds. The study also revealed that learners whose parents were tobacco farmers were always occupied with house chores if not involved in the farm activities. Zahafs (2005) et al., stated that, learner absenteeism in rural areas may be due to the practice of child labour where families make their children work to subsidise the family income or perform extensive domestic chores when their parents are in the fields. Unlike the general part-time house chores done by the learners whose parents were not tobacco farmers, it was found that due to the continuous need to work in tobacco farms, parents of school going learners turned their children into full-time housekeepers for some period of time so that their parents could concentrate on working on the farms without having to break for food preparation, which they regarded as time wasting. It is very difficult for a child to refuse to do what the parents tell him or her to do. This, however, is at the expense of attending school because they need physiological needs as well as a sense of belonging in order for them to reach self-actualisation just as Maslow theory stipulates. Thus, these children ended up missing school because they have no option but to obey their parents.

The study further found that learners absented themselves from school frequently because of the long distances from homes to schools. Most participants stated that the problem of long distances from homes to schools was increased by tobacco camp farming settlements. One parent in School B reported that:

> The long distance between homes and the school makes it difficult for a child to attend school every day. Some of these children need to cover more than 7 kilometers everyday on foot to attend school and in some cases, the roads are not clear because they pass through the bush, which makes the young ones get scared, hence miss school.

In line with this statement, one parent (NTFP 2) from School A said:

> One of the reasons why learners coming from our friends who are involved in tobacco farming fail to attend school regularly is because of the long distances from the far farming camps they move to, especially during the harvesting season. Drying tobacco leaf demands continuous supply of firewood hence, these farmers prefer to go and camp in the bush for the farming purposes without considering how long the distance their children will need to cover if they are to attend school every day.

The findings of this study show that the long distance from homes to school was increased by tobacco farming. It was revealed by the tobacco farmers that they practiced some form of temporal camping to facilitate the conducive environmental demands for the farming process. In the first and early stages of tobacco farming, which is around October, farmers moved with their families to the water-logged areas for gardening purpose (tobacco nurseries). These water-logged areas may be far away from schools and it was due to this that once they shift from their usual residences, learners found it difficult to adapt to the new long distances between the school and the camp area resulting into their absenteeism from school. During the tobacco transplanting stage, farmers moved to other farming camps; this time in the bush where there was availability of trees to be used during the drying stage. The findings of this study revealed that, tobacco farmers could go and camp to far areas of about 20 kilometers from their usual residences during the tobacco drying stage. It is these long distances created by tobacco farming activities, which made learners from tobacco farming homes to absent themselves from school. As noted in Jamaica by Cook and Ezenne (2010), and Daka (2021) et al., in Zambia, long distances from home to school was seem as a common factor negatively influencing learner attendance at primary school level. This lends credence to the argument that long distances to school, especially in rural parts of the country, affects learner attendance at school.

In relation to long distance, the research findings also showed that lack of proper road network from some farming camps to schools was another challenge that made learners from tobacco farming homes abscond from school more than those from non-tobacco farming homes. Some farming camps where farmers went to were not well connected to the general community owing to the poor road network. During the rainy season when the bushes are thick, children got scared of moving alone to school and this really affected their school attendance negatively. This finding confirms their contents of the UNESCO report (2009), that suggests that, because learners may have to walk long distances to school in rural areas where there is no proper transport, it may cause learner absenteeism. The long distances between schools and farming settlements created as a result of tobacco farming have really led to an increase in school absenteeism of pupils whose parents were tobacco farmers. When connected to Maslow's' basic need theory, this finding hinders the safety needs which is the second group of needs in the hierarchy towards self-actualisation. Children were exposed to unsafe environments with poor road network and far away from schools, which hindered their ability to move towards self-actualisation and ended up as absentees at school.

Strategies for Enhancing Collaboration for Addressing the Problem of Primary School Learner Absenteeism in Nkeyema District
Given the arguments for the effect of tobacco farming on pupil absenteeism at school, and while there is a great need to ensure pupils attend school, there are also areas of likely conflicts as discussed in the preceding section. It is, therefore, imperative to

identify methods of overcoming such challenges, otherwise, the efforts of stakeholders would not produce any fruit. In probing what approaches would be ideal to exploit the benefits of collaboration, respondents were of the view that the solution to the problems of pupil absenteeism rests in having specific strategies to monitor the issue such as written agreements and well-defined strategies that stipulate the responsibilities, expectations and boundaries of the concerned parties. Some participants in this study suggested that for this collaboration to succeed, there was need to establish a central office to co-ordinate all the stakeholders. The officers in such an office should be pivotal in communicating mutual decisions of the stakeholders. Enhancing communication by creating regular contacts would be one of the strategies that can help to maximise the benefits of the collaboration. Another prominent view by education officials who participated in the study was that the envisaged collaboration must be anchored on mutual trust, honesty and commitment among stakeholders to ensure success of the collaboration. Finally, the progress of the collaboration has to be constantly monitored and evaluated to ensure that the challenges are addressed before they lead to failure.

It was found that there was need for parents to meet educational requirements of their children so as to encourage them to attend school regularly. To support this, a learner (L11) had this to say:

> Absenteeism can end if only our parents can provide us with what we need for school such as books, uniforms, shoes and food for eating during break time. Other learners fail to attend school because they are afraid of being laughed at by others that they don't have shoes and uniforms.

Another learner (L16) added his voice by saying that:

> The problem of absenteeism can be ended if all our parents provide us with basic school requirements. Most of us walk long distances to come to school and it makes us tired most times. If our parents could buy us bicycles, we are going to be motivated to attend school regularly because there will be no distance burden.

It was noted that some children failed to attend school regularly because they did not have the necessary requirements such as a pair of shoes and uniforms. Such children were sometimes laughed at by others either for wearing a finished pair of shoes or for being barefooted and it is due to this fear of embarrassment that they decided to abscond from school. Other children stayed very far from school and needed to cover very long distances every day to school hence, an easy mode of transport such as a bicycle was needed. Providing food for them to carry as they went to school is also a necessary requirement because once they leave home in the morning, they can only get back home in the evening. This made it very difficult for pupils to stay at school. Other requirements which could motivate children to attend school include provision of umbrellas during the rain and hot sunny seasons. When parents strive to provide

such requirements, children will feel cared for and hence, be encouraged to attend school daily because their parents are concerned about their wellbeing. This finding is congruent to that of Shoba (2013), who noted that some pupils lacked appropriate clothing to attend school and sit for an examination. Some parents fail to provide the school requirements for their children hence, making it difficult for such children to have the morale of attending school as required. It is, therefore, important to always look at what children need in order to lighten the difficulties of attending school. It is through these gestures by parents that children will have the zeal to attend school as needed for their progress in education. This finding fits in with Maslow's needs theory, which states five levels of motivational needs, ranging from physiological needs to self-actualisation. Just like the theory states, this finding also requires the parents to provide their children with the necessary needs, which will take them towards self-actualisation, which, in this case, implies regular school attendance.

Participants further explained that there was need for serious sensitisation of both parents and learners themselves on the importance of regular school attendance in order to end the problem of learner absenteeism. In line with this, a class teacher (CT 7) said:

> There is serious and urgent need for community sensitisation on the importance of regular school learner attendance. Most of the parents do not seem to know and understand the value of education on their children and that is the reason they cannot play a role of encouraging them to attend school always. These parents should be sensitised by either the Ministry of Education officials or the tobacco companies themselves so that they do not stop school going children from attending classes for their farming or home-based activities.

Some parents did not know the importance of their children's regular school attendance. They did not see anything wrong with their children missing school for a few days because they were not aware of the negative effects, which came along with it hence, the need to educate such parents. Malcom et al. (2003) and Cook and Ezenne (2010), reported that learner absenteeism was in existence partly because of parents putting a low value on education. Some parents did not value education as they saw nothing profitable in educating a child.

The study also revealed that children should also be sensitised on the importance of their regular school attendance because some of them did not value education as a result of peer pressure. This finding is in line with Lubeya (2012), who mentioned that, peer pressure contributed to pupil absenteeism during national practical examinations and that some pupils were not interested in school mostly due to peer pressure which, in turn, landed them into early marriages or early pregnancies due to poverty. Lubeya further stated that there was need to sensitise such pupils to make them aware of the importance of continued school attendance. The current study, therefore, suggested

that there is need for continued guidance and counselling of young ones on the importance of education and attending school regularly.

The study also notes that there was need for tobacco companies to work with school administrators and community leaders in order to help end the use of school going children as a source of labour in tobacco farming if the problem of learner school absenteeism in this community is to be reduced. The findings indicated that, since school administrators and community leaders live in the villages where the farming is taking place, they can monitor whatever is going on. One class teacher (CT 8) had this to say:

> All the tobacco companies operating in this district should have a sense of social cooperate responsibility when it comes to issues affecting the education of the children of their farmers. They should have deliberate programmes in collaboration with the school administrators to ensure that all the farmers follow the school child protection policies. The school management should be reporting the farmers who do not let their children to attend school regularly to their company so that punitive measures can be taken.

In line with this, a parent (NTFP 8) had this to say:

> What I have observed is that these tobacco companies do not care whether farmers follow the school child protection policy or not because they are never on the ground to check. Farmers cannot report each other, therefore, what is needed is for the companies to have representatives or work with the community leaders to help monitor what is happening closely. By doing this, farmers will stop using their school-going children as a source of labour and this shall reduce learner absenteeism.

The study also found that the tobacco companies operating in Nkeyema District could sponsor educational activities such as the sensitisation of parents on the need to stop the usage of children as a source of labour. In the same vein, some participants stated that the companies should promote less labour-intensive farming techniques and provide technologies to farmers to easy their farming activities which, in turn, shall reduce the usage of children in the farming activities. Through their social cooperate responsibilities, tobacco companies should work with the Ministry of Education to come up with mobile education activities to help address the distance barrier for learners in the tobacco farming camps. This is in line with what Kratli and Dyer (2009), suggested on the education of nomadic pastoralists in Kenya. There is need for alternative solutions (like mobile schools, alternative basic education and interactive radio instruction programmes) to be introduced at the periphery of the school system, on an ad hoc basis and in an ancillary position. The mode of delivery may be different but the fundamental understanding of teaching and learning behind these programmes

remains that of the classroom context. So far, this approach has taken many African countries substantially, closer to achieving the goal of universal primary education (Kratli and Dyer, 2009). This approach could help in taking learning closer to the children in the tobacco farming camps in Nkeyema District.

Conclusion and Recommendations

This section gives the conclusions of the study and then comes up with corresponding recommendations as follows:

> The major findings of the study on the question of stakeholder perceptions on absenteeism among primary school learners from tobacco and non-tobacco farming homes in Nkeyema District show clearly the impact of socio-economic activities such as tobacco farming on primary school learners' school attendance. At the centre of this problem is the labour intensive nature of tobacco farming and the inability of the small-scale farmers to hire labour and still be able to make a profit from their farming activities. It is a question of survival for the families of these pupils. This study has shown that pupils of the children of tobacco farmers faced an untenable situation and were stuck between the rock and the hard place. The findings of this study, therefore, confirm the position of the theoretical framework, namely; Maslow's Hierarchy of Needs in relation to the need to satisfy physiological needs before other needs.

Arguably, collaboration serves as the best alternative to reducing absenteeism in Zambia. In a developing country like Zambia, denying pupils the opportunity to excel at school because of absenteeism could lead to perpetuation of poverty. This could ultimately hinder their development and contribution to the economic basket of the country. It is clear from the study that families face numerous challenges, which if not addressed are likely to result into the failure of these families on the education of their children. Without education, these children could become socio-economic liabilities.

Tobacco farming exacerbated pupil absenteeism beyond the normal levels. While understanding the causes of pupil absenteeism is important, even more important is parental ability to understand and interpret the consequences of learner absenteeism on the education of their children and coming up with sustainable solutions to this problem. Our argument is that there is need to relook the role of tobacco farming in promoting pupil absenteeism in primary schools. This entails revisiting the status quo.

Recommendations

In view of the findings of this study and the conclusions drawn, the following recommendations are made. Considering the huge impact of tobacco farming on pupil attendance in school in Nkeyema District, education authorities should urgently come up with appropriate strategies to curb learner absenteeism from school. This will help stem negative impact on drives towards attaining education for all.

To reduce the negative effects that tobacco faming has on learner school attendance, the government, through the child protection unit, the Ministry of Agriculture and the Ministry of Education, on the one hand, and the tobacco companies on the other, should come together, conduct an analysis of all causal factors and collaborate to mitigate the challenge of pupil absenteeism from school by promoting less labour-intensive farming techniques. Furthermore, education authorities should engage the tobacco farming companies on the necessity of mitigating the adverse effects of tobacco farming on the education of their children. School administrators and community leaders should work with tobacco farmers to help them better balance the need for financial sustainability and the need to educate their children and ensure that parents do not use their children as a source of labour for tobacco farming at the expense of their education. Tobacco companies should also work with the education administrators to introduce mobile education activities in form of outdoor class sessions to cater for learners who are in farming camps. The school guidance and counselling departments should sensitise parents and their children on the importance of regular school attendance in order to reduce absenteeism among learners. Further, school authorities should encourage schools to start awarding both pupils and their parents for good school learner attendance as a way of motivating and inspiring both regular attendees and those who regularly absent themselves.

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PERCEPTIONS OF TEACHERS AND LEARNERS ON THE USE OF ICTS IN RELIGIOUS EDUCATION IN ZAMBIA: A CASE OF SELECTED SECONDARY SCHOOLS IN KABWE DISTRICT

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Abstract

Information Communication Technologies (ICTs) are widely being integrated in most sectors of the Zambian society including education. This study thus, investigated the perceptions of teachers and learners on the use of ICTs in the teaching and learning of Religious Education (RE)in three selected secondary schools in Kabwe District of Zambia. This was necessitated by the fact that so much had been said about the use of ICTs in science-based subjects but little, if any, is known about the use of ICTs in the teaching and learning of RE. The main objective of the study was, to establish the perceptions of teachers and learners on the use of ICTs in the teaching and learning of RE in the selected secondary schools.

A survey design involving the use of qualitative methods was employed in the study. Data were collected through face-to-face interviews, focus group discussions, and non-participant observations. Data were mainly in form of views and opinions. Analysis of the data was accomplished through thematic analysis, which revealed recurring themes from the data. The findings of the study were that ICTs were valuable pedagogical tools in enhancing the teaching and learning of RE. Teachers perceived that ICTs promoted participation, ambiance transformation in class, creativity, motivation, easier understanding, and higher retention levels among learners. In other words, this study showed that teachers and learners consider ICTs as beneficial to RE as they create a more enabling environment that best fits the present social scenario of increased ICTs in Zambia.

Arising from the findings of the study, it was recommended that: the Ministry of Education and school authorities should provide schools with more modern ICTs including computers. The ministry should consider the possibility of creating the position of Education Standards Officer-ICTs at district and provincial levels to oversee the correct and safe use of ICTs in RE (and other school subjects).The Ministry of Education and the Zambia Information Communications Technology Authority should formulate an effective e-safety policy to regulate the safe use of ICTs in schools.

Keywords: Attitudes, Perception, ICTs, Religious Education, Computer

Introduction and Background

In the 1960s, Pye (1963: 3) stated as follows:

> It was the pressure of communications, which brought about the downfall of traditional societies. And in the future, it will be the creation of new channels of communication and the ready acceptance of new content of communications, which will be decisive in determining the prospects of nation-building.

Today, Information Communication Technology (ICT) is a scientific, technological and engineering discipline and management technique used in handling information. Its application and association with social, economic and cultural matters worldwide is almost universal (Bhati, M.S., Bhati, A.K., and Kulria, K.K., 2011). ICT can further be defined as technology that generally supports activities involving information. Such activities include gathering, processing, storing and presenting data. According to UNESCO (2022), ICTs are, 'a diverse set of technological tools and resources used to transmit, store, create, share or exchange information.' These technological tools and resources include computers, the internet (websites, blogs and emails), live broadcasting technologies (radio, television and webcasting), recorded broadcasting technologies (podcasting, audio and video players and storage devices) and telephony (fixed or mobile, satellite, visio/video-conferencing). As may be seen from the foregoing, even in education, ICTs can become a powerful tool for gathering, processing, presenting and storing information. According to Zhao (2022), 'more than ever, information and communication technology (ICT) supports all three Cs (Content, Capacity and Connectivity) in creating a better education system for everyone, everywhere.'

In line with the above, ICTs have had great impact on the Zambian society and have changed the way people live, learn, work and play. Zambia has initiated the integration of ICTs in many sectors of nation-building. For instance, the Zambia Revenue Authority (ZRA) has introduced the online taxpayers system, which makes it easier to collect tax revenue, and more convenient for the taxpayers to remit their monthly returns and payments. Another example is where most banks in Zambia now have e-banking and internet banking facilities. Furthermore, Open and Distance eLearning (ODeL) through e-learning has relatively grown in many Zambian education institutions. This revolution demands for basic ICT knowledge for many careers in order for one to be competitively functional in the Zambian society today. The future of Zambia will be dependent on the size and quality of its human capital. Therefore, it is the duty of our education system to equip learners with relevant ICT skills at all levels. As Sichone (2011: 9), puts it, 'gone are the days when Information Communication Technology (ICTs) was a luxury; the current times have called for an integration of education with ICTs, which are creating new learning and teaching possibilities.' These new teaching and learning possibilities by ICTs also affect RE, hence, the need to find out the perceptions of teachers and learners of RE in selected secondary schools of Kabwe District in Zambia.

Statement of the Problem

In Zambia today, Information Communication Technologies (ICTs) are on the increase almost everywhere, including schools. However, while a lot has been said about how ICTs can be used to improve teaching and learning experiences in science-based subjects, very little, if any, is known about the perceptions of teachers and learners on the use of ICTs in the teaching and learning of RE. This study, therefore, tried to fill this knowledge gap by investigating and establishing the perceptions of teachers and learners on the use of ICTs in RE teaching and learning in three selected secondary schools of Kabwe District, Zambia. If this study is not conducted, the perceptions and views of teachers and learners of RE will remain unknown and the Ministry of Education and other school authorities may not consider them as they put in place policy measures and related interventions aimed at promoting the integration of ICTs in the curriculum, including RE. This would negatively affect the teaching and learning of the subject as the teachers, in particular, would feel ignored and some of the measures and intervention taken in the process of ICTs integration in RE may end up not being in line with what is needed for the subject.

Objective of the Study

As may be seen from the title, the specific objective of the study was to establish the percepetions of teachers and learners on the use of ICTs in the teaching and learning of RE in selected secondary schools of Kabwe District in Zambia.

Literature Review

Literature from several studies that are related to the use of ICTs in education were reviewed. This review was done under the following thematic headings: Global studies on ICTs in education, ICTs in education in Africa, and ICTs in the Zambian education system.

Studies on ICTs in Education Outside Africa

The past few decades have shown an increasing recognition globally of the role of ICTs in development efforts (Hewitt de Alcantara, 2001; Marker, McNamara and Wallace, 2002; ILO, 2001). Some have referred to this trend as the 'information revolution'. Others have referred to what is called a 'knowledge economy', an economy in which knowledge and ideas promptly provided, lead to development of products, economic growth, and hence, progress (Castells, 2001). There are few studies that have been done on the use of ICTs in RE teaching. However, there are many studies that have been conducted in the area of ICTs and education in general. Our study will add to those studies that are in this area, but with special focus on ICTs and RE as a school teaching subject.

Saverinus (2008), suggests that the role of ICTs is rapidly ever changing, especially with the internet in education. Being aware of the role of ICTs in our lives, especially in educational activities, education authorities should be ready to implement strategies that promote integration of ICTs in schools. While Saverinus was concerned with integration of ICTs in schools or education generally, our study's concern was with the role that these ICTs can play and how they can be used in the teaching and learning of RE in Zambian schools, hence, the focus on the perceptions of teachers and learners in selected secondary schools in Kabwe on the topic under study.

Williams (2004), argues that research clearly demonstrates the potential of ICTs to increase motivation and autonomy in learning and improving retention. The use of multimedia to mediate directly to students, at their own pace, realities and experiences, which would, otherwise, be text-based stimulates their interest and motivation to learn. Williams further states that it has been observed that when students collaborate in pairs on computers or other ICTs, they experience greater autonomy and self-direction, and teachers become less directive. In doing so, learners tend to experience independent learning which, in turn, fosters confidence in the learning process among them.

The findings and conclusions of William's study above are largely in line with the views we expected to find, especially among the teachers of RE. However, rather than being general, our study was specifically on the role and use of ICTs in RE teaching and learning in Zambian secondary schools. Nevertheless, William's (2004) study will provide a good theoretical background upon which our study will build.

ICTs in Education in Africa

Compared to global trends, African education lags behind in many aspects such as education delivery, curriculum design, teaching methodologies, teaching and learning tools and resource libraries. Natural and human-made disasters and conflicts have placed extreme pressure on African educational systems, many of which are built on weak physical and institutional bases or foundations. In addition, many countries in Africa have been victims of austere social-economic structural adjustment programmes, which, among other consequences, have led to cuts in educational expenditure. This, together with increasing debt burdens, governance problems, an unsupportive global economic context, and the impact of HIV and AIDS, means that the basic human right of access to education has been denied to many young people (sub-Saharan African Education for All Framework for Action, 1999). This scenario is slowly but surely changing with the increasing use of ICTs in education in many African countries, including Zambia, hence, the need to find out the perceptions of teachers and learners on the use of ICTs in the teaching and learning of RE.

As early as the 1990s, studies established a positive attitude among educators in Nigeria towards computer education. For instance, in his study findings, Yoloye (1990) revealed that educationists at the University of Ibadan had a positive perception

and attitude towards computer and, in fact, wanted to be trained to use it. Similarly, most teachers in Nigerian secondary schools had positive attitudes towards computer education (Yusuf, 1998). With the growing spirit of embracing ICTs in education, the Nigerian Federal Ministry of Education launched the National Policy on Information Communication Technologies in Education in May 2019. The policy provides the needed guidance on expectations from various stakeholders in the entire process of ICT integration in education. An ICT-enhanced education is seen as top priority for the actualisation of Nigeria's national goals. While Yoloye and Yusuf's studies were general and seemed to focus on attitudes towards the computer, our study is specifically on teachers of RE's and learners' perceptions on the use of ICTs in the teaching and learning of the subject (RE).

In an effort to keep up with the new ICT developments, the Kenyan Government, through its key ministries of Education, Science and Technology, and Information and Communication, has developed several policy and strategy documents to guide the integration of ICT in education (National ICT Policy, 2006; Sessional Paper No. 1 of 2005 and Kenya Education Sector Support Programme, 2005-2010). The Kenyan Government launched its National Information, Communications and Technology (NICT) Policy in November 2019. This policy extends and amplifies the government's framework for science, technology and innovation by adopting a viewpoint called the knowledge triangle (KT), which holistically examines the interaction between research and technology, education and national innovation systems.

Ghana in West Africa equally progressed on a comparable path of integrating ICTs in education when it launched the Information and Communication Technology in Education Policy in 2006. The policy addresses various enabling objectives and strategies aligned with promoting teaching and learning using ICTs. In his foreword to the policy document, the Minister of Education, Science and Sports, made this pronouncement: 'It is the government's desire that through the deployment of ICT in education, the culture and practice of traditional memory-based learning will be transformed to education that stimulates thinking and creativity necessary to meet the challenges of the 21st Century' *(GHANA ICT in Education Policy,* 2006: 4*)*.

In South Africa, the e-Education White Paper was adopted in 2004, the goal of the policy was that every learner in the primary and secondary school sectors should be ICT able by 2013. The e-Education Policy was introduced into schools with the intention of 'transforming learning and teaching' (DoE, 2004:1). The policy placed an obligation on education to use educational technology to deliver on expectations of quality education for economic growth and social development. In 2013, a new 'e-Education Strategy' for the period 2013-2025 was implemented. The goal for the new strategy is to integrate ICT into all levels of the education and training system in South Africa in order to improve the quality of teaching and learning. Moving on closer to Zambia, the Republic of Botswana launched the National Information

Communications Technology Policy in 2007. Clause 6.4.7 of the policy stated that a critical component of ICT-enhanced education would be the professional training and support of school heads, school IT managers and teachers so that they could have a greater understanding of ICT and how it could be used both as a classroom tool and as educational content (Maitlamo, 2007: 13).

The development and implementation of the highlighted policies on ICTs in the countries above is testimony to the increased use of information technology in Africa education, including Zambian education. That is partly why our study of teachers' and learners' perceptions on the use of ICTs in the teaching and learning of RE is justified.

ICTs in the Zambia Education System

Since the 1990s, Zambia, like other sub-Saharan African countries, has been integrating ICTs in various sectors of society, including education. Thus, *Educating Our Future*, the national education policy document (MoE, 1996: 80), recommended the use various media (including ICTs) in the delivery of distance education and open learning. Accordingly, in 2000 and 2001, the Education Broadcasting Service (EBS) produced and broadcast 30-minute lessons for Grade One on a daily basis. These lessons followed the Zambian curriculum for Mathematics and English and the learners were guided in the process by a facilitator. Lessons for Grades Two and Three were also being developed. A later evaluation of these programmes suggested that they had positive effects on learning (Bosch, Rhodes, and Kariuki, 2002).

Since then, Zambia has steadily grown a modest ICT infrastructure that is central to the increased usage of ICTs in schools. With the support of the International Institute for Communication and Development (IICD), the Commonwealth of Learning (COL), the United States Agency for International Development (USAID), the Zambian Ministry of Education developed a draft ICT policy for education in 2006 (MOE, 2006). The policy was launched in 2007 and served as a guiding framework on how to adopt and use ICTs in the Zambian education structure, with the aim of ICTs contributing towards reaching innovative and lifelong education and training in Zambia by 2030.

A study by Mtanga (2012)et al., found that '… integrating ICTs in the teaching-learning process improved the learning process ... learners demonstrated the desire to improve their learning outcomes by exploring various ICTs.' Masaiti, Njobvu and Kakupa (2018: 74) also observed that the future relevance of Zambian education depended heavily on the provision and use of ICTs. In line with the ICT policy, the Ministry of Education, Science, Vocational Training and Early Education (2013) introduced 'Computer Studies' as a curriculum subject in secondary schools in 2013, with ICT skills as one of the key competencies to be attained by the learners.

The studies and observations by Bosch, Rhodes and Kariuki, Mtanga et al., as well as Masaiti et al., only stress the importance of ICTs in the Zambian education system and do not go further to focus on any particular subject like RE. Therefore, by investigating teachers' and learners' perceptions on the use of ICTs in RE, our study fills an important information gap.

Methodology

An exploratory survey design which involved the use of qualitative methods of data collection was adopted for the study. This design was appropriate for this study because the researchers needed to have more than one school in the sample in order to come up with meaningful findings. The combination of a survey design and qualitative methods was necessary because the researchers needed to fully understand the teachers and learners' attitudes by probing their views, opinions, thoughts and behaviour on and towards the use of ICTs in the teaching and learning of RE. This, in turn, enabled them to adequately describe and explain the issues surrounding the use of ICTs in RE. The total population of the study was 30 secondary schools with their head teachers, teachers of RE and learners. For purposes of equal representation, out of the 30 secondary schools, one was randomly selected from each of the three zones in which the Kabwe schools are divided. In each of the selected schools, the head teacher, 3 teachers of RE and 12 learners were purposively selected to constitute the total sample of 48 respondents. Random sampling was used to select the 3 schools (and the head teachers) to ensure fairness and equal representation of the school zones. Similarly, purposive sampling was used to select the available teachers of RE and 4 learners of the subject from each grade level; 10, 11 and 12, at each school.

The methods used to collect data included semi-structured face-to-face interviews, focus group discussions and lesson observations. The data collection instruments used were: face-to-face interview guides, focus group discussion guide and simple lesson observation checklist. Face-to-face interviews proved to be very helpful in the clarification of data collected since the researchers conversed with the participants in person. Additionally, face-to-face interviews were ideal as they allowed the researchers to probe for deeper information and opinions. Wherever possible, open questions were used. A tape recorder enabled the researcher to record very fruitful focus group discussions with both the teachers and learners at all the three schools. Thus, data were mainly collected from primary sources in form of interviews and observations at the three schools. Some secondary data were also collected in form of document analysis. The researchers started with face-to-face interviews with the head teachers, went on to conduct focus group interviews with teachers, then conducted focus group interviews with learners. Lastly, lesson observations were carried out during agreed RE classes in the schools. Thematic analysis was employed using Microsoft Word (Find Tool) to reveal recurring themes from the data. A theme captures something important about

the data in relation to the research question and represents some level of patterned response or meaning within the data set (Braun and Clarke, 2006). The data were categorised into three (3) codes, namely; kinds of ICTs, levels of ICTs usage, and the role of ICTs. Afterwards, the coded data were analysed using a quick impressionist summary and a thematic technique corresponding to the emerging codes and research questions of the study.

Findings and Discussion

Teachers' Perceptions on the Role of ICTs in Religious Education

First, it was important to find out whether the teachers were using ICTs in the teaching and learning of the various curriculum subjects, including RE. Accordingly, it was established that teachers of RE at all the three sampled schools used some ICTs in the teaching of the subject. The administrators of all the three sampled schools indicated that their teachers were using ICTs in one way or another in the teaching of RE. The head teacher at Caritas School explained this in the following words: '*My teachers do use ICTs in RE, it is just like any other subject… With us, as I am telling you, we have taken everyone on board as far as the use of ICTs in teaching and learning is concerned.*' The head of Stephen Luwisha School added: '*Actually, from time to time there are ICTs training sessions or meetings organised by the provincial and district education offices or by the schools themselves in order to empower the teachers with ICT skills.*'

An RE lesson observation at Caritas Secondary School confirmed what the head teacher had reported as it showed that ICTs were indeed in use. The teacher introduced the topic, 'Justice in Society' to Grade 10B by playing a song from his mobile phone for the lesson introduction; the song by Black Eyed Peas was titled, 'Where is the love?' The song is about the disintegration of society's values, telling listeners what this world is turning into without love, true genuine love. It further mentions various awful things that are going on in the world today. The song encourages the making of peace, not war. The use of the phone by the teacher made the class lively. The learners seemed excited to listen to the song played on the mobile phone as some of them started dancing while sited at their desks. The relevance of the song to the topic of study was very clear. The learners were able to make reference to the song in response to the teacher's question. The pupils gave further examples such as robberies, killings, sexual molestations, and corruption to explain what their song meant about the present day situation in society. During discussions after the lesson, the teacher had this to say:

> *You know most pupils nowadays are quite knowledgeable about ICTs. Like what we did with the phone in class, it would be difficult for them to forget the concepts of justice and injustice because even when they listen to the song elsewhere, they will recall what they discussed during the lesson.*

Another practical example of the use of ICTs in RE was by a teacher at Stephen Luwisha, who used a laptop and the school internet to access information on Hinduism to consolidate his lesson on 'Loyalty to Society' with his Grade 11 class. During the lesson, the teacher asked a learner to come in front of the class to read from the laptop the information accessed on the internet about the way Hindus express loyalty to society.

Similarly, a Grade 12 RE lesson observed at Stephen Luwisha Secondary School showed how internet assisted lessons in RE can be less abstract. The teacher conducted the lesson in the school computer laboratory where she introduced the topic, 'Man's Turning Away from God in Hinduism' using the internet. The teacher asked the learners to state ways in which people turn away from God. Learners gave various answers such as stealing, killing, and adultery. The teacher explained that there were consequences to turning away from God. She then asked the learners to open Bible Pro on the computers and search for Isaiah 59:2. One learner was asked to read it aloud: 'But your iniquities have separated between you and your sins have hid his face from you…' The teacher then instructed the learners to open the internet search engines on the computers and search for 'Man's turning away from God in Hinduism'. The learners were able to find out from the internet that in Hinduism the aspect of turning away from God is through actions that create negative karma and by violating ethical codes of dharma. The teacher then explained further that the consequences of negative actions were a rebirth in a lower caste. During discussions after the lesson, the teacher said: '*The use of internet in my RE lessons makes it easier to engage the pupils into looking for answers to questions I ask them, they are also able to see pictures and videos online that are related to the topic.*'

All the teachers of RE at the three schools, including those whose lessons were not observed, agreed that ICTs played a major role in improving the efficiency of RE lessons and broadened access to quality lesson preparation and delivery. One teacher at Jasmine Secondary School said:

> Pupils are able to understand the lessons better when ICTs are used in RE… Pupils easily grasp and understand the concepts in detail…ICTs are in every aspect of learning these days, and when it comes to result analysis, we also use excel on computers to interpret pupils' results. It makes work easier and more accurate".

The teachers stressed that ICTs such as internet, Encarta, Britannica when used in RE, make the learning process less abstract and more relevant to everyday life situations. Another teacher from Caritas School explained further as follows:

> The coming of ICTs is a blessing to us as teachers of RE. Apart from what my colleagues have said, the problem of lack of information on the different religions is no longer a big issue because all that one needs to do is to research on

the internet. So, the problem of lack of reference books, which RE teachers used to have in the past has been indirectly solved. Of course, there has to be internet and bundles for this to work.

The forgoing data from class or lesson observations and discussions with the teachers of RE show that the teachers had positive perceptions on ICTs; they understood and believed that ICTs were good for the subject and would generally, enhance the teaching and learning of RE in their schools.

Learners' Perceptions on the use of ICTs in Religious Education

The main finding with regard to learner perceptions from RE lesson observations at the three schools was that they seemed to be motivated to learn the use of ICTs. Learners were excited when teachers introduced ICTs during RE lessons and their attention and participation in the lessons were very good. From the focus group discussions with the learners at the three schools, it was established that generally, their perceptions on the use of ICTs in the learning of RE confirmed those of the teachers. Thus, 34 out of the 36 learners sampled confirmed the use of ICTs in RE lessons, with confirmatory responses like: *'Yes, ICTs are used by our teachers in RE; ICTs make it easy for us to understand and remember what we learn.'* In addition, a learner from Stephen Luwisha School said, *'I enjoy learning with ICTs, it is fun.'* Another learner from Jasmine School said, *'A lot of things which we learn in RE are explained on the phone; the only problem is that we are not allowed to come with phones to school.'* Yet another learner from Caritas School added: *'I always like it when our teacher uses a computer to teach us something and when we watch something like a video.'* As may be seen, these perceptions and understanding by the learners on the use of ICTs in RE were very similar to those held by the teachers of RE.

So in winding up, both the teachers' and learners' perceptions on the use of ICTs in the teaching and learning of RE may be summarised as shown in Figure 1 below:
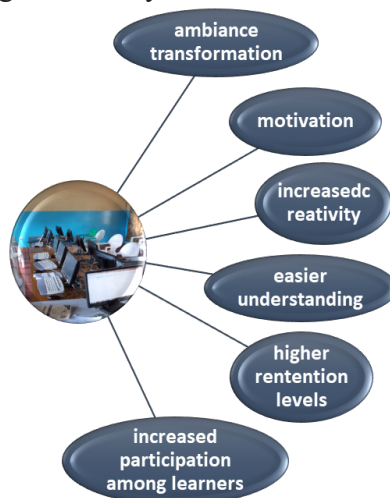

Figure 1: ICTs in RE

With regard to teachers of RE's perceptions on the use ICTs in the teaching and learning of RE, perhaps the main finding of the study was that the teachers had positive perceptions; they understood and believed that ICTs would generally, enhance the teaching and learning of RE in their schools. These findings are in line with the views of Mitropoulou (2005), who observed that the use of ICTs in RE supports learning processes and changes the negative attitudes of weak pupils into a positive direction. The study findings among both teachers and learners that ICTS promoted ambiance transformation in class, raised motivation among learners, promoted higher retention levels and increased participation in lessons by learners are also supported by Mitropoulou (2005) who holds that ICTs promote effective learning across the curriculum.

To shed more light on the points above, what is meant by ambiance transformation is that the typical atmosphere or mood of the class or lesson changes in a positive direction when ICTs are used. Both learners and teachers get motivated and the lesson moves smoothly. Furthermore, once motivation rises during the learning process, learning becomes interesting and the participation levels (among the learners) also automatically go up. This makes it easy for the learners to understand concepts being taught, which ultimately stimulates higher retention of what is learnt among the learners. These findings are in line with Muzumara (2011: 214, 215) who suggests that ICTs can help to create a favourable environment for different learning experiences, help learners to be curious and creative, encourage learners to collaborate with one another and take responsibility for their own learning and enhance the pace of learning.

Furthermore, the various media tasks that ICTs offered in terms of pictures, videos, sounds, and maps fascinate the learners and challenge them to become creative with their learning. According to most learner respondents, ICTs such as computers, television (TV) and the internet made many topics, sub-topics and concepts taught or learnt in RE lessons easier to follow and understand. This finding is in agreement with Masaiti, Njobvu and Kakupa (2018: 74), who observe that ICTs and technology generally, can enhance learning. Similarly, according to the teacher respondents, the use of ICTs in RE enabled them to quickly, reliably and accurately seek information and solve problems in RE, thereby increasing the effectiveness of teaching and learning in the subject. These findings are also supported by Muzumara (2011: 215), who identifies several possible ways in which a teacher with ICT-related competencies will be more effective in their work; for example, in terms of accessing a variety of material from different sources for their lessons, designing and delivering lessons effectively, coming up with new forms of learner activities, developing new methods of grading learner performance and managing contacts with distant learners for educational purposes.

The teachers and learners brought out many positive perceptions on the use of ICTs in the teaching and learning of RE (including other subjects). However, no

mention was made of learner e-safety. So, it was evident that learner e-safety was not taken seriously in the three schools. The ICTs training programmes in the investigated schools were mainly focused on building ICTs skills for teachers and learners, without adequate sensitisation on the dangers of ICTs, especially for very young learners. So, care needs to be taken to ensure that the ICTs, especially the phone and computer, are not wrongly used by the learners.

As may be seen from the foregoing, the view that ICTs do help teachers of RE to teach better and learners learn better, can be said to be held by all the respondents and was equally well supported in literature. However, while ICTs provide an additional resource and means for teachers' competent handling of lessons, there is no straightforward assurance that when ICTs are used, then RE lessons will automatically be expectedly successful. This is because the findings suggest, for example, that on average, Christianity had more application programmes available for teaching and learning in RE than the other main religions covered in the syllabus. Most computers in the three schools had programmes like Bible Pro, What the Bible Says, Bible Commentaries, and the actual Bible in softcopy.

This, therefore, means that it is the way the teachers and learners handle ICTs that will help to make the required positive difference in the effectiveness and success of the RE lessons. There is need for teachers to search more, go beyond what may be provided in the school platforms and ensure that they find the right mix of information (from different sources) according to the syllabus topics and outcomes. Learners too need to be carefully guided by the teachers so that they do not end up settling for any religious material but search for the required material in relation to the subject syllabus.

Conclusion and Recommendations

Conclusion

It is evident from the findings that school head teachers, teachers and learners of RE in the three investigated secondary schools have positive perceptions on the use of ICTs in RE teaching and learning. They believe that ICTs can play a major role in RE as a school curriculum subject. They also believe that ICTs do enhance learner engagement and improves the quality of lesson preparation and delivery by the teachers. They further believe that if well used, ICTs can contribute to increased levels of learner motivation, interest, creativity and performance. Thus, ICTs can contribute to the creation of a more enabling environment for the teaching and learning of RE in the Zambian society of today where there is ever increasing reliance on ICTs in people's daily lives.

Recommendations

It should be noted that although what we recommend may not have come out directly from the interviews and discussions with the head teacher, teacher and learner respondents, they are related and relevant to the topic of study and in line with what we observed as researchers in the sampled schools. We thus, recommend as follows:

1. The Ministry of Education and school authorities should provide schools with more modern ICTs, particularly, computers.

2. The Ministry of Education should consider the possibility of creating the position of Education Standards Officer- ICTs at district and provincial levels to oversee the correct and safe usage of ICTs in RE (and other school subjects) in schools.

3. The Ministry of Education and the Zambia Information Communications Technology Authority should formulate an effective e-safety policy to regulate the safe use of ICTs in schools.

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IMPACT OF POOR SOLID WASTE MANAGEMENT (PSWM) ALONG THE NAJAFGARH DRAIN ON WATER, SANITATION, AND HYGIENE (WASH) STATUS AROUND GURU TEG BAHADUR (GTB) NAGAR

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Abstract

The study from which this article developed assessed how poor solid waste management(PSWM) along the Najafgarh drain affected the WASH situation near GTB Nagar. Mixed research methods were used in the study. Simple random sampling, convenience sampling, and purposive sampling were all used to identify 101 participants. Data was gathered using questionnaires, schedules, and observations before being analysed using IBM SPSS Statistics. Household SWG and residents' ignorance of SWM practices have all contributed to poor open dumping of solid waste along the Najafgarh drain. The study revealed a statistically significant relationship between the solid waste disposal site and the PSWM along the Najafgarh drain, which is associated with outbreaks of WASH-related diseases, with X^2 of 1.172 greater than C^2 of 0.455 and a P-value of 0.01 with X^2 of 33.066 greater than C^2 of 9.21. Municipal authorities should, therefore, provide public sanitation, civic education on SWM techniques, and epidemiology of WASH-related diseases.

Keywords: Poor Solid Waste Management (PSWM), Water, Sanitation and Hygiene (WASH), Solid Waste Generation (SWG), Solid Waste Management (SWM)

Introduction

One of the major environmental issues in Indian cities is solid waste management (SWM). Indian cities face significant environmental challenges as a result of solid waste generation (SWG) and insufficient waste collection, transportation, treatment, and disposal. According to various studies, approximately 90 per cent of solid waste is disposed of unscientifically in open dumps, landfills, and beside or in water bodies, among other places, having an impact on public health and the environment. This problem is exacerbated in most Indian cities by rapid urbanisation and industrialisation. As a result, the majority of current India Waste Management Systems (IWMS) are incapable of dealing with SWG.

Globally, SWG per capita kilogram per capita per day (kg/capita/day) in cities is expected to rise from 1.2 to 1.4 by 2025. Municipal Solid Waste Generation (MSWG) per capita in emerging and recently industrialised countries such as India, is around 0.49 kg/day, which is lower than the 1 to 2.5 kg/day SWG rates in developed

countries. However, India currently manages 71.15 million tonnes of Municipal Solid Waste (MSW) per year, despite having a lower solid waste collection and treatment efficiency. As a result, in Indian cities, the lack of safe MSW collection, transportation, and treatment is a serious concern. Untreated waste and poor solid waste management (PSWM) practices endanger public health, and the environment, and contribute to climate change.

Although global waste production is expected to reach 27 billion tonnes per year by 2050, Asia, specifically China and India, will account for one-third of this total. According to Kumar et al. (2017), SWG in India's urban areas will be 0.7 kg per person per day in 2025, which is approximately 4 to 6 times higher than in 1999. By 2011, the amount of SW produced in India's urban areas was approximately 170,000 tonnes per day, which equated to approximately 62 million tonnes of MSW per year. However, due to population growth and changing lifestyles, this is expected to rise by 5 per cent per year. Urban India generated 31.6 million tonnes of waste in 2001 and is currently producing 71.15 million tonnes. Kumar et al. (2017), predicted that by 2041, SWG will have increased fivefold in four decades to 161 million tonnes.

According to a study conducted by Joseph, Rajendiran, Senthilnathan, and Rakesh (2012), unsatisfactory SWM has a direct impact on water sources. Poor solid waste management causes groundwater contamination. Several other studies have thus, been conducted to assess the impact of PSWM on surface water and groundwater but there is little empirical evidence on the impact of PSWM on Water, Sanitation, and Hygiene (WASH), particularly, among urban dwellers. Solid waste produced by city dwellers is thought to be a source of pollution not only in water bodies but also in sanitation and hygiene practices.

The SWG rate varies by Indian state due to factors such as population density, economic status, commercial activity level, culture, and city/region. Kumar et al., (2017), present data on Municipal Solid Waste Generation (MSWG) in various states, indicating high waste generation in Maharashtra (15,364-19,204 tonnes per day), Uttar Pradesh, Tamil Nadu, West Bengal (11,523-15,363 tonnes per day), Andhra Pradesh, Kerala (7,683-11,522 tonnes per day), and Madhya Pradesh, Rajasthan, Gujarat, Karnataka, and Mizoram (3,842-7,662 tonnes per day). However, Jammu and Kashmir, Bihar, Jharkhand, Chhattisgarh, Orissa, Goa, Assam, Arunachal Pradesh, Meghalaya, Tripura, Nagaland, and Manipur have lower SWG (less than 3841 tonnes per day).

Solid waste management is also aided by the domestic economy in Indian cities. According to a review study conducted by Kumar et al. (2017), higher-income groups consume more packaged goods, resulting in higher volumes of plastics, paper, glass, metals, and textiles, among others. The diverse waste composition in Indian cities has most likely jeopardised SWM practices. Various Indian Nagar (townships/suburbs), including Guru Teg Bahadur (GTB), is plagued by garbage and rubbish waste, as well

as hazardous SW such as pesticides, paints, used medicine, batteries, and health care wastes such as disposable syringes, sanitary materials, and blood-containing textiles, among others.

Although MSW varies by city, scholars agree that India generates approximately 133,760 tonnes of MSW per day, of which approximately 91,152 tonnes are collectible and approximately 25,884 tonnes are treated. According to Kumar et al. (2017), MSWG per capita in India ranges from approximately 0.17 kg per person per day in small towns like GTB Nagar to approximately 0.62 kg per person per day in large cities like Delhi. Although several studies generalise that PSWM has major negative impacts on public health and the environment in various Indian cities, specific and precise studies to help substantiate the impact of PSWM on WASH status, particularly, in various Nagar (townships/suburbs), are not frequently carried out.

India, particularly, GTB Nagar in Delhi's North West region, is seeing fast urbanisation and population increase. Because of this predicament, enormous amounts of SWG are being dumped down the Najafgarh drain. Thus, it is possible that poor sanitation, hygiene, and insufficient quantity and quality of water resulted. However, there is no empirical data to back up this notion. As a result, the goal of this study was to assess the impact of PSWM on WASH status along the Najafgarh drain near GTB Nagar. The study was conducted along the Najafgarh drain near GTB Nagar because the drain is thought to have been greatly impacted by poor solid waste disposal from city dwellers. It is also assumed that poor solid waste disposal will have a direct impact on the people's WASH in this area. However, there is no scientific evidence to back up this assertion. As a result, this study was required.

Aims and Objectives

The primary goal of the study was to assess the impact of PSWM along the Najafgarh drain on the WASH status near GTB Nagar.

Specific Objectives

(i)   To identify various sources of SWG along the Najafgarh drain.

(ii) To assess the impact of PSWM on WASH status along the Najafgarh drain.

(iii) To investigate local strategies for improving SWM along the Najafgarh drain and WASH in the GTB Nagar area.

Hypotheses

(i) SW disposal is associated with PSWM along the Najafgarh drain, or it is not.

(ii) PSWM along the Najafgarh drain is linked to poor WASH status and outbreaks of WASH-related diseases, or it is not.

Methodology

Research Design

The study employed a mixed research methods approach. As a result, the study used both quantitative and qualitative approaches to investigate and assess the impact of PSWM along the Najafgarh drain on WASH status near GTB Nagar. Through in-depth interviews, open-ended questions on a questionnaire, and observations, the qualitative approach was used to investigate the problem of PSWM along the Najafgarh drain on WASH status. The quantitative approach was used to assess the extent to which PSWM has impacted WASH status through a survey that included closed-ended questions on a questionnaire and schedules.

Sampling

A total of 100 people living near GTB Nagar and along the Najafgarh drain were surveyed. In addition, one (1) health official from GTB Polyclinic was chosen for the study. Simple random sampling, convenience sampling, and purposive sampling strategies were all used in the study.

The participants (in this study, households) of 205 along the Najafgarh drain were allocated identification numbers ranging from 001 to 205 using IBM SPSS Statistics Software Version 21. Following that, IBM SPSS Statistics was used to create a random sample of cases with a sample size of 50 per cent using: the Data View window, the Data Tool tab, and lastly, the Case Selection tab. This resulted in a random selection of 100 households, with each picked case receiving a value of 1 and each unselected case receiving a value of 0.

Convenience sampling was used to select respondents from the 100 households' cases chosen at random. This means that any respondents encountered during the survey administration from the sampled households were eligible to take the survey. GTB Polyclinic was chosen on purpose. This is because this clinic is a public institution and is located along the Najafgarh drain, making it easy to obtain data on WASH diseases.

Data Collection

The study used questionnaires, schedules and observations. A questionnaire had both closed-ended and open-ended questions on the questionnaires. Closed-ended questions were used to collect quantitative data, which was critical for determining the impact of PSWM along the Najafgarh on WASH status. On the other hand, open-ended questions were used to collect qualitative data that was critical for investigating the effects of PSWM on WASH status. The use of a questionnaire was chosen for the respondents for the following reasons: the wide geographic coverage of the study area, minimising the respondents' chances of being embarrassed, respondents having time to consider their responses, and thus, avoiding interviewers' bias towards the study, and open-ended questions allowing respondents to express their views.

A schedule was given to the GTB Polyclinic's health official. This method was chosen to ensure that similar questions attempted by residents along the Najafgarh drain were also posed to the health official, and the necessity to collect statistics on WASH-related cases.

The observation technique was used to assess the current state of solid waste disposal along the Najafgarh drain. Primary survey photographs of solid waste disposal along the Najafgarh drain were taken using this method. The information gathered contributes to a better understanding of the impact of PSWM on WASH status.

Data Analysis

The data collected was processed and analysed quantitatively and qualitatively. Inferential statistics were used to analyse quantitative data using IBM SPSS Statistics Software Version 21. The Chi-Square test for association (contingency) was used in inferential statistics to measure the association between two categorical variables depicted in the first hypothesis at a P-value of 0.50 and the second hypothesis at a P-value of 0.01. Chi-square hypotheses tests were used to generalise the quantitative data from respondents. Themes and patterns in qualitative data were deduced for exploratory and comparative analysis with quantitative data. The maps were created with Quantum Geographical Information System (QGIS) Version 3.16.6, and the others were obtained from the MapsofIndia.com database. Finally, the data has been presented in pie charts, tables, bar graphs, maps, and texts in paragraphs.

Results and Discussion

a) *Tracking SWG Sources Along the Najafgarh Drain*

SWG sources along the Najafgarh drain

According to the study, 99 per cent of GTB respondents along the Najafgarh drain consume a diverse range of SWG-causing foods (Table 1.1). These respondents (99%) confirmed, however, that MSW such as plastics, packaged foods, used clothes, shoes, and metals, among others, are largely attributed to the study area's households and stores.

Table 1.1: SWG By Household Food Items

		Frequency	Per cent	Valid Per cent	Cumulative Per cent
	No	1	1.0	1.0	1.0
Valid	Yes	100	99.0	99.0	100.0
	Total	101	100.0	100.0	

Source: Prepared by Research Scholar

According to 93.07 per cent of respondents, individual households are the main contributors to SWG along the Najafgarh drain, with the rest (a total of 6.93%) attributing it to individual passers-by and stores. Unfortunately, 55.4 per cent of the respondents do not have a dustbin or an open compost pit. Worse, 100 per cent of the respondents admitted not treating or practicing SWM techniques like composting, recycling, reusing, or reducing. This could have contributed to the respondents' open dumping of SW along nearby streets (Plate 1.1).

Plate 1.1: Open Dumping of SW Along the Streets of the Respondents' Residences

Source: Surveyed by Research Scholar

According to Plate 1.1, the generated solid waste may have an impact by clogging the drainage system and resulting in urban floods, especially during the rainy season. Furthermore, it can cause water stagnation within the urban drainage system, creating ideal breeding grounds for mosquitos that transmit dengue fever. In addition to dengue fever, outbreaks of other WASH-related diseases such as dysentery, diarrhoea, and typhoid are possible.

First Hypothesis Testing

To determine whether there is a statistically significant relationship between the solid waste disposal site and the PSWM along the Najafgarh drain, a cross-tabulation was created that displayed, observed and expected counts and residuals (Table 1.2).

Table 1.2: Cross-tabulation of Solid Waste Disposal Site and PSWM Along Najafgarh Drain

			Level of agreement on PSWM along Najafgarh drain		Total
			Agree	**Undecided**	
SW disposal site	Along Najafgarh drain	Count	80	1	81
		Expected Count	79.4	1.6	81.0
		Residual	.6	-.6	
	Garbage Collector	Count	19	1	20
		Expected Count	19.6	.4	20.0
		Residual	-.6	.6	
Total		Count	99	2	101
		Expected Count	99.0	2.0	101.0

Source: Prepared by Research Scholar

Table 1.3: Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	1.172[a]	1	.279		
Continuity Correction[b]	.035	1	.852		
Likelihood Ratio	.931	1	.335		
Fisher's Exact Test				.358	.358
Linear-by-Linear Association	1.160	1	.281		
N of Valid Cases	101				

a. 2 cells (50.0%) have expected count less than 5. The minimum expected count is .40.

b. Computed only for a 2x2 table

Source: Prepared by Research Scholar

Table 1.3 shows that a calculated Chi-square value (X^2) of 1.172 and degrees of freedom of 1, with a P-value of 0.279, is associated with a P-value less than 0.50 but greater than 0.25 in the critical table of values. As a result, a P-value of 0.50 was used with a critical value of 0.455 to accept or reject the null or alternative hypothesis. The null hypothesis was rejected, and the alternative hypothesis was accepted because the X^2 is 1.172 greater than the critical value (C^2) of 0.455 at a P-value of 0.50. This means that the association between solid waste dumping location and PSWM along the Najafgarh drain is statistically significant. This suggests that solid waste disposal along the Najafgarh drain is linked to PSWM.

The alternative hypothesis is further supported by the fact that 80.2 per cent of the respondents said that solid waste is disposed of in the Najafgarh drain (Plate 1.2), while the remaining (19.8%) use private garbage collectors (Table 1.4). This is expected to significantly contribute to the water contamination in the Najafgarh drain.

Table 1.4: Solid Waste Disposal Site

		Frequency	Per cent	Valid Per cent	Cumulative Per cent
Valid	Along Najafgarh drain	81	80.2	80.2	80.2
	Garbage Collector	20	19.8	19.8	100.0
	Total	101	100.0	100.0	

Source: Prepared by Research Scholar

Plate 1.2: Solid Waste Disposal Along the Najafgarh Drain

Source: Surveyed by Research Scholar

Plate 1.2 depicts the extent of PSWM along the Najafgarh drain. This indicates that GTB respondents (100%) along the Najafgarh drain lack a treatment mechanism for solid waste. Instead, most respondents (80.2%) preferred solid waste disposal along the Najafgarh drain. These findings imply that PSWM may have contributed to poor WASH status among GTB respondents along the Najafgarh drain. This could also have contributed to high levels of water pollution in the Najafgarh drain.

The study also found that the existing state of the Najafgarh drain, which has a large concentration of SW along it (Plate 1.2), makes it unsuitable for tourism. Instead of giving recreational opportunities, the drain provides a health risk to those who live near the Najafgarh drain. Its effluents emit foul odour, which has been observed to be improperly and infrequently treated by municipal authorities.

SWM efforts along the Najafgarh drain

The study also discovered that the garbage collected from respondents' homes along the Najafgarh drain is temporarily dumped on a garbage collection site (masonry 3-sided storage enclosures) (Plate 1.3, second image from left), which is unfortunately located along the roadside.

Plate 1.3: A Collection Dustbin and Temporary Solid Waste Collection Site

Source: Surveyed by Research Scholar

Plate 1.3 (third to sixth images from left) shows garbage collectors using a tricycle waste cart to transport SW to a temporary solid waste collection site. Although this is a commendable effort by Delhi municipal authorities such as the Municipal Corporation of Delhi (MCD) to manage solid, delays in further collection of masonry waste result in its accumulation along the road side. This means that, although MCD is tasked with collecting garbage, particularly from public places such as GTB market, a small percentage of respondents (19.8%) hire private garbage collectors, while the rest (80.2%) opt for unsatisfactory SW disposal along the Najafgarh drain. This is due to MCD's inability to reach each and every household of the respondents for SW collecting.

The Current State of SWG Along the Najafgarh Drain

According to McAllister's study (2015, p.10), 'one of the biggest barriers to effective waste-management methods in poor nations is a lack of education and awareness.' This survey also revealed a poor literacy rate (49.5%) of the respondents had completed basic school), which was linked to 100 per cent of respondents having little or no awareness of solid waste treatment along the Najafgarh drain. This implies that respondents are more likely to dispose of their solid waste in an ineffective manner.

Several studies, including those by Nanda and Berruti (2021), have found that consumption patterns among urban dwellers are a significant contributor to MSWG. The current study also discovered that household food items consumed by respondents, whether packed or unpacked, contribute significantly, to MSWG. Kitchen waste, yard waste, paper and cardboard, plastic and rubber, metal, glass, electronic waste, inert materials, and miscellaneous trash are all examples of MSW. However, this comes at the expense of low MSWM participation, as 100 per cent of the respondents expressed a lack of knowledge about solid waste treatment.

According to McAllister (2015, p.10), 'the need to improve public awareness of, and community participation in waste management has been widely recognised by researchers as necessary to create sustainable waste systems and promote environmental citizenship amongst community members.' According to the findings of a Malaysian study conducted by Aini, et al. (2002), as cited in McAllister (2015, p.10), to overcome the solid waste crisis, 'individual conscience needs to be raised through environmental awareness and concern, inculcation of sustainable consumption practices, and waste management education.' This is thought to have altered consumption patterns and increased awareness of SWG and SWM among city dwellers. This can also be applied to and replicated for respondents who live along the Najafgarh drain in the GTB Nagar area. As a result, sanitation sensitisation campaigns, hygiene promotion, and education are critical pillars for achieving SWM among city dwellers, including those who live along the Najafgarh drain in the GTB Nagar area.

First Hypothesis Testing and SWM Efforts Along the Najafgarh Drain

The study by Hazra and Goel (2009) established different collection methods used in Kolkata Municipal Corporation (KMC), which include house-to-house collection (primary collection) by handcart and tricycle, and collection from roadside storage areas (masonry 3-sided storage enclosures). This study also discovered that such collection strategies are currently in use in the study area, albeit infrequently. However, Hazra and Goel (2009) discovered that all uncollected solid waste is disposed of on vacant land and in canals. The same situation was observed where the Najafgarh drain is gradually being transformed into a SW dumping site in the GTB Nagar neighbourhood.

A review study by Gupta, Yadav and Kumar (2015) also established that waste collection in India is very unorganised. Their research revealed that most urban areas lack MSW storage at the source, as well as poorly designed, located and maintained

collection bins, resulting in poor collection efficiency. Thus, if collection bins are available, they are commonly used for both decomposable and non-decomposable waste (no waste segregation is performed), and the waste is disposed of at a communal disposal centre or even at water bodies present in urban areas. According to Sexena et al. (2010), Rathi (2006), Siddiqui et al. (2006), Gupta et al. (1998), Maudgal (1995), and Khan (1994), as cited in Gupta, Yadav, and Kumar (2015), the average collection efficiency for MSW in Indian cities and states was around 70 per cent, resulting in PSWM. Similarly, the current study discovered that the most convenient solid waste disposal site is along the Najafgarh drain. This could have resulted in PSWM along the Najafgarh drain. As a result, statistical hypothesis testing data shows a significant relationship between the solid waste disposal site and the PSWM along the Najafgarh drain. The data then indicates that PSWM along the Najafgarh drain is directly related and attributed to poor solid waste disposal among GTB Nagar respondents.

b) *The Impact of PSWM Along the Najafgarh Drain on WASH Status*

The Impact of PSWM on WASH Status

Respondents suggested that PSWM along the Najafgarh drain had a significant impact on water contamination, which resulted in a foul odour emanating from the drain. As a result, respondents claimed that the drain is highly polluted. Consequently, the water quality of the Najafgarh drain may have been contaminated. However, scientific research is required to determine the water quality of the Najafgarh drain.

Respondents also stated that unmanaged and uncollected solid waste disposal obstructs the flow of water in the drain, causing it to stagnate. Stagnant water becomes a breeding ground for mosquitos, which can lead to water-borne diseases. As a result, the Najafgarh drain may endanger human health. Respondents also stated that solid waste is a serious threat because it ferments, promoting the survival and growth of microbial pathogens.

Furthermore, it was discovered that dumping untreated solid waste directly into or along the Najafgarh drain not only causes flash floods but also accumulates hazardous compounds in the food chain for aquatic plants and animals that feed on it. This could result in a loss of wildlife along the Najafgarh drain. Additionally, due to claimed water contamination and biodiversity loss, the drain is unable to support the tourism business.

Second Hypothesis Testing

This hypothesis was divided into two parts to allow for a clear statistical analysis of the impact of PSWM on WASH status and then the impact of PSWM on the outbreak of WASH-related diseases.

Table 1.5: Cross-tabulation of PSWM Along Najafgarh Drain and its Impact on WASH Status

			Impact of PSWM on WASH Status			Total
			Agree	Undecided	Disagree	
Level of agreement on PSWM along Najafgarh drain	Agree	Count	93	4	2	99
		Expected Count	92.1	4.9	2.0	99.0
	Undecided	Count	1	1	0	2
		Expected Count	1.9	.1	.0	2.0
Total		Count	94	5	2	101
		Expected Count	94.0	5.0	2.0	101.0

Source: Prepared by Research Scholar

Table 1.6: Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	8.812[a]	2	.012
Likelihood Ratio	3.568	2	.168
Linear-by-Linear Association	2.824	1	.093
N of Valid Cases	101		

a. 5 cells (83.3%) have expected count less than 5. The minimum expected count is .04.

Source: Prepared by Research Scholar

The Chi-square test significance level (P-value) is 0.012 less than the tabulated P-value of 0.01 with a critical value of 9.21 at 2 degrees of freedom. Because the X^2 of 8.812 is less than the C^2 of 9.21 at a P-value of 0.01 with 2 degrees of freedom, the null hypothesis was accepted, and the alternative hypothesis was rejected. This implies that there is no statistically significant link between PSWM along the Najafgarh drain and the poor WASH status of the respondent's residence. As a result, any poor WASH status among respondents' dwellers along the Najafgarh drain is entirely due to chance or other effluents that might be responsible other than solid waste alone. This also implies that PSWM may not have had a significant impact on the water in the Najafgarh drain, as well as sanitation and hygiene practices. More research is needed to understand the impact of solid waste disposal on water quality in the Najafgarh drain.

The other hypothesis derived from the second hypothesis proposed that PSWM along the Najafgarh drain is associated with outbreaks of WASH-related diseases, or that it is not.

Table 1.7: Cross-tabulation on the Impact of PSWM on the Outbreak of WASH Related Diseases

			Level of agreement of PSWM along Najafgarh on outbreak of WASH related diseases		Total
			Agree	Disagree	
Impact of PSWM on outbreak of WASH related diseases	Agree	Count	93	2	95
		Expected Count	92.2	2.8	95.0
	Undecided	Count	5	0	5
		Expected Count	4.9	.1	5.0
	Disagree	Count	0	1	1
		Expected Count	1.0	.0	1.0
Total		Count	98	3	101
		Expected Count	98.0	3.0	101.0

Source: Prepared by Research Scholar

Table 1.8: Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	33.066[a]	2	.000
Likelihood Ratio	7.609	2	.022
Linear-by-Linear Association	12.957	1	.000
N of Valid Cases	101		

a. 5 cells (83.3%) have expected count less than 5. The minimum expected count is .03.

Source: Prepared by Research Scholar

The Chi-square test significance level (P-value) is 0.000 less than the tabulated P-value of 0.01 at 2 degrees of freedom, with a critical value of 9.21. However, because the X^2 of 33.066 exceeds the C^2 of 9.21 at a P-value of 0.01 with 2 degrees of freedom, the alternative hypothesis is accepted, and the null hypothesis is rejected. This implies that there is a statistically significant association between PSWM along the Najafgarh drain and outbreaks of WASH-related diseases. This also implies that, despite the

lack of data from the GTB Polyclinic on WASH-related diseases, respondents' claims about the availability of WASH-related diseases due to PSWM along the Najafgarh drain may be correct. As a result, the likelihood of PSWM along the Najafgarh drain being linked or associated with an outbreak of WASH-related diseases in the vicinity of GTB Nagar is high.

The State of WASH-related Diseases

Respondents agreed that dengue fever, dysentery, and diarrhoea are common WASH-related diseases in their Najafgarh drain neighbourhood. This could be attributed to a lack of sanitary and hygiene practices. Srivastava, et al. (2015), discovered that PSWM can cause outbreaks of WASH-related diseases. Similarly, the current study has discovered a possible link between a solid waste disposal site and PSWM along the Najafgarh drain, which could lead to WASH-related diseases. However, health officials at GTB Polyclinic failed to provide statistical data on WASH-related disease cases reported from 2017 to 2021. Despite being a government hospital, this occurred due to poor record-keeping of statistical data on WASH-related diseases. Although the study found a statistically significant link between PSWM along the Najafgarh drain and the outbreak of WASH-related diseases, the availability of GTB Polyclinic data would have substantiated the claim about individual respondents' availability of WASH-related diseases. As a result, additional research is needed to track the status of WASH-related diseases along the Najafgarh drain.

c) ***Strategies to Improve SWM Along the Najafgarh Drain and the Wash Status***

MCD and NDMC's Roles in the Research Area

Although the MCD and the New Delhi Municipal Committee (NDMC) are the two major bodies in charge of MSWM in Delhi, respondents were dissatisfied with these MSWM authorities. The respondents expressed dissatisfaction with MCD and NDMC's assistance with SWM techniques along the Najafgarh drain. However, these findings contradict the researchers' own observations of garbage collectors (Plate 1.3) transporting solid waste to masonry. These garbage collectors could have been used by MCD and NDMC. More research, however, is required to estimate the number of garbage collectors and identify their employers.

Local Strategies to Improve SWM and WASH Along the Najafgarh Drain

Composting, controlled tipping/burying, incineration, and sanitary landfills are some of the simple and practical methods of SWM, treatment/reuse, and disposal that have been proposed.

Composting

Respondents suggested that composting could be one method of reducing waste and thus improving WASH status. A biological waste treatment process is used in this mechanism. According to Srivastava, et al. (2015), it involves microorganisms

breaking down complex organic compounds into simpler ones. Municipal Solid Waste composting is one of the most promising and cost-effective MSWM options. The Government of India (GOI) encouraged this method in the early 1960s, but it was blocked in the 4th, five-year plan (1969–1974), much to the chagrin of many waste managers. However, in 1974, the Government of India launched a modified scheme to reintroduce MSW composting, particularly in cities with populations greater than 0.3 million, including Delhi NCT.

Municipal Solid Waste composting occurs on a large scale as well as at a decentralised level in India. Unfortunately, little effort is visible at the local level, such as in the current study area. Although composting is not considered a final disposal method, it is the best way to convert waste into a useful product at the local level, thereby contributing to an improvement in WASH status. Alemayehu (2004) proposed certain composting steps. Similar steps were observed and can be replicated in the current research area.

Composting Process

Some of the suggested steps for the composting process are as follows:

1. Sort and/or separate the compostable organic matter, such as garbage, grass, and dung, from the non-compostable organic matter, such as plastic, leather, ceramic, clay, or steel items that clog the decomposition process.

2. Combine all wastes in the same proportions, such as animal manure, kitchen waste, weeds, and house sweepings. It is critical to include and combine human and animal waste to decorate and facilitate the biodegradation process. Including those waste topics not only supplements the decomposition method, but it also enriches the waste in nitrogen and phosphorous, which are important factors for plant growth. However, the use of human or animal waste necessitates precautions because it may contaminate crops as well as the hands and toes of farm workers. This may also result in continuous transmission of communicable diseases, outweighing the benefit of waste reuse.

3. Compost sites can be created by excavating a shallow hole, the size of which can vary depending on the amount of trash to be composted, or the waste can be placed above the ground. Placing it above the floor makes it easier to work with the waste inside the composting procedure.

4. Pile the looked after and combined SW on the floor to a height of about 0.15 metres (15 centimetres). Place four spherical sticks horizontally on the pile's pinnacle (Plate 1.4). The space between the poles will be 75 centimetres (cm) to 90 centimetres (cm).
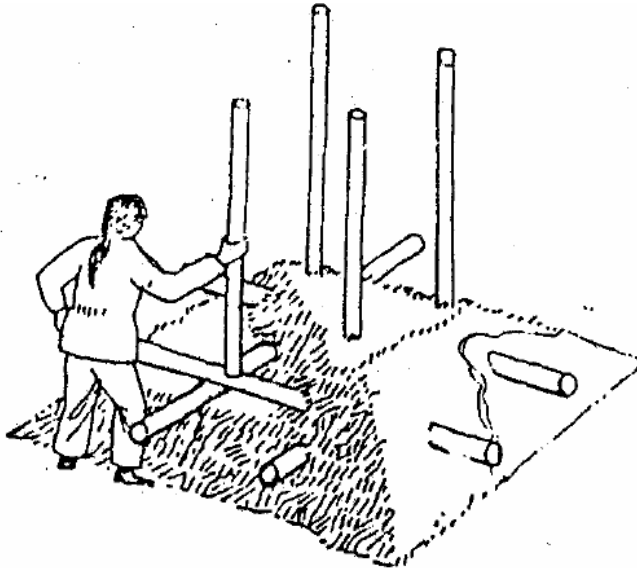
Plate 1.4: Piling the First Layer of Organic Waste Matter
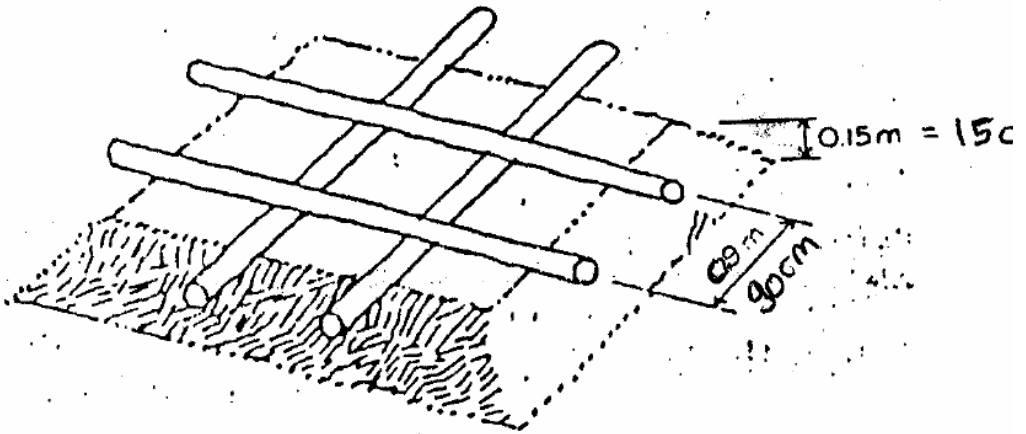
Source: Alemayehu (2004, p.16)

5. Insert four vertical poles into the nook of the horizontally laid wood poles (Plate 1.5).

Plate 1.5: Vertical Poles in the Pile

Source: Alemayehu (2004, p.16)

6. Extend the length of the sorted-out waste rely on the pinnacle of the wood poles by 90cm.

7. Cover the completed waste pile with 50cm of earth and animal manure (if available), and remove the poles from the pile (Plate 1.6).

Plate 1.6: Final Covering and Tracking out the Poles from the Pile
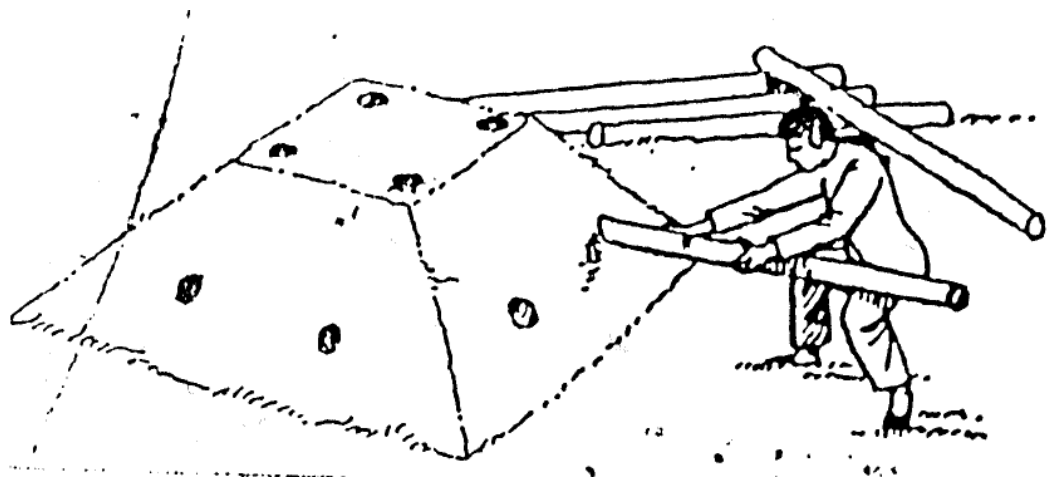
Source: Alemayehu (2004, p.17)

Although composting was found to be the most convenient method for MSWM, a study by Annepu (2012), as cited in Gupta, Yadav, and Kumar (2015), discovered that only 6–7% of MSW in India was converted into compost. Nonetheless, Alemayehu (2004) concludes that the soil/manure cover will aid in keeping rainwater out of the pile. It reduces evaporation, nitrogen (nutrient) loss, and fly breeding, among other benefits. The holes made by the poles will help oxygen enter the pile, resulting in an aerobic composting process. This method produces dark-looking compost and stable humus, as well as no nuisance or odour.

Controlled Tipping/Burying

Solid waste that has not been recycled or used should be discarded. The disposal can be accomplished in a variety of ways. The most important method, however, is one that can permanently isolate the waste. Tipping is one way to accomplish this. According to Alemayehu (2004), tipping entails isolating any type of waste without bothering to sort or separate it. As a result, controlled tipping is a simple, effective, and relatively inexpensive method of waste disposal.

The Process of Controlled Tipping

According to Alemayehu (2004), this method entails digging a hole in the ground with a depth of 1-2 meters and width, and length of 60 centimeters for a household. The method, on the other hand, can be used as a one-time or daily operation. It is preferable if it is done on a daily basis. The following are some of the steps it proposes:

1. A disposal site is identified within any residential, commercial, or institutional compound. However, the location should not be near any water sources, houses, or kitchens, as well as a road or path.

2. Store the dugout earth near the pit for later use.

3. Dump the generated SW (garbage, refuse, etc.) into the pit on a daily basis (Plate 1.7)

Source: Alemayehu (2004, p. 20)

4. Everyday, cover the waste with excavated soil.

In short, this method entails dumping solid waste generated every day into a pit and covering it with earth to prevent flies and vermin from accessing it. The process is repeated until the pit is filled, at which point it should be completely covered with earth and a new one dug next to the old one. Flies, mosquitoes, rodents, birds, and other nuisance animals will not be able to breed or feed using this method. In addition, Alemayehu (2004) demonstrated that decomposable waste will continue to condition the soil. Crops grown on completed sites grow faster, and the immediate vicinity of the dwelling house is always clean.

Incineration

Although incineration is costly, it requires skilled personnel, and contributes to air pollution, WHO (2002) recommended that incineration is a high temperature dry condition process that converts organic and combustible waste to inorganic and incombustible matter, resulting in a significant reduction in waste volume and weight. This method, however, is selective in that pressurised gas containers; large amounts of reactive chemical waste; silver salt and photographic or radiographic waste;

halogenated plastics, such as polyvinyl chloride (PVC); waste containing mercury or cadmium, such as broken thermometers; used batteries and lead-lined wooden panels; and sealed ampoules or ampoules containing heavy metals cannot be incinerated. Nonetheless, the method is cost-effective because incinerators can be located near the source of waste. This is likely to reduce municipal transportation costs to various landfill sites. In general, incinerated solid waste has a content of combustible matter that is 60 per cent higher than the content of non-combustible solids that is 5 per cent lower. Furthermore, the content of non-combustible fines should be less than 20 per cent, and the moisture content should be less than 30 per cent. However, Gupta, Yadav, and Kumar (2015) discovered that incineration and bio-methanation types of waste-to-energy of solid waste disposal were introduced in India but contribute only marginally. Thus, municipal authorities in the study area must promote these methods if solid waste disposal is to be managed thoroughly, which can ultimately result in improved WASH status and prevent outbreak of WASH-related diseases.

Drum Incinerator

Despite being an expensive method, incinerators are used to remove microorganisms from waste and reduce solid waste to ashes. Prajapati et al. (2021), recommended that in local residence areas, such as along the Najafgarh drain, SW be incinerated using a drum incinerator rather than high-temperature incinerators, which are usually out of reach of the local community. The local community can build and use a simple drum incinerator for SW disposal by following the steps outlined below:

1. Choose a downwind location whenever possible.
2. Construct a simple incinerator out of local materials (such as mud or stone) or old oil. drum (e.g., 80-100 litres drum). The size is determined by the amount of waste collected on a daily basis (Plate 1.8).

Plate 1.8: Design for a Simple Oil Drum Incinerator
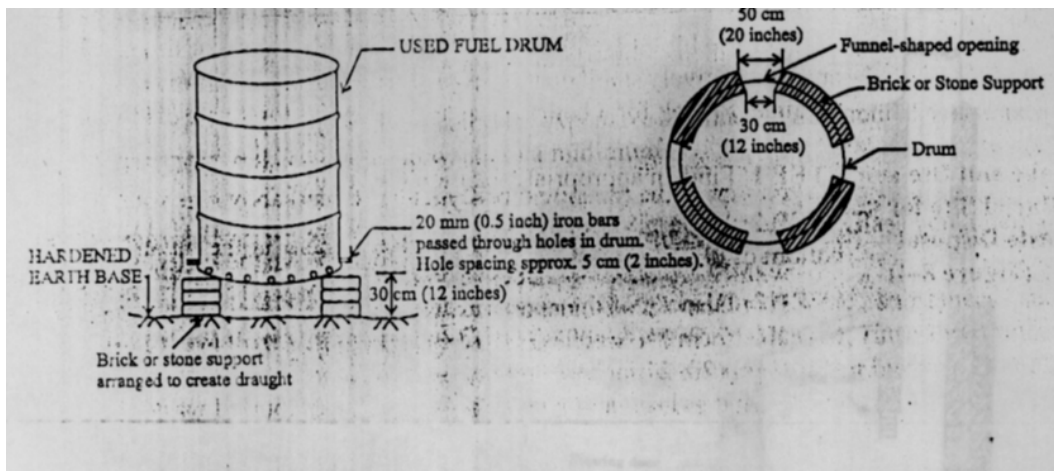
Source: Alemayehu (2004, p.23)

3. Check that the incinerator has:

    (i) Enough air inlets beneath for proper combustion;

    (ii) Place fire bars loosely to allow for expansion;

    (iii) A large enough opening to allow for the addition of new refuse and the removal of ashes; and

    (iv) A long enough chimney to allow for a good draught and smoke evacuation.

4. Set the drum on hardened earth or a concrete foundation.

5. Combustible waste, such as paper and cardboard, as well as used dressings and other contaminated solid wastes, should be burned. If the solid waste or refuse is wet, add Kerosene to create a hot fire that will burn through all of the waste. The ash produced by incineration can be treated as non-contaminated waste.

Sanitary Landfill

Sanitary landfill is another option. According to Pattrnaik and Reddy (2010), sanitary landfilling is the practice of disposing of waste on land without causing nuisances or endangering public health or safety. Although sanitary landfill requires more land and equipment to implement, it is distinct from open dumps. Sanitary landfills are distinguished by the following characteristics:

1. The waste is disposed of in a prescribed manner.

2. Waste materials are spread out and compacted using heavy machinery.

3. Each day, a layer of compacted soil is applied to the waste.

Although sanitary landfills may not be appropriate for respondents' dwellers along the Najafgarh drain due to the highly skilled professionals required for proper operation, planning, regulating and controlling, and deposition of solid waste on selected areas, MCD and NDMC are advised to identify more sanitary landfills in order to accommodate the massive solid waste generated not only along the Najafgarh drain but throughout the city of Delhi NCT. Sanitary landfills are an excellent option for permanent disposal and wastelands (hills, valleys) become useful (e.g., flat ground for recreation).

Conclusions

The study was carried out to assess the impact of PSWM along the Najafgarh drain on the WASH situation in the vicinity of GTB Nagar. The study participants included 100 people living along the Najafgarh drain near GTB Nagar, as well as one health official from the GTB Polyclinic. Households and respondents were chosen using simple random sampling and convenience sampling, respectively. To select the health official, purposive sampling was used. Data was gathered through questionnaires and observations before being statistically analysed using Pearson's Chi-square of association and IBM SPSS Statistics Software Version 21. Maps were also created using QGIS Version 3.16.6.

According to the findings, households are the primary source of SWG along the Najafgarh drain (93.07% of the respondents agreed to this fact). Uncontrolled SWG is occurring at a faster rate in this study area, while respondents (100%) have little or no knowledge of SW treatment and management practices. Furthermore, lack of access to a dustbin or open compost pit (55.4% of respondents have no dustbin or open compost pit) for temporary SW storage has resulted in poor open dumping of SW, particularly along the Najafgarh drain, as attested by 80.2 per cent of the respondents. The study also found a statistically significant relationship between the SW disposal site and the PSWM along the Najafgarh drain.

Although sampled respondents agree that PSWM along the Najafgarh drain may have contaminated the water in the drain, as well as poor sanitation and hygiene practices, little effort is being made to temporarily manage SW through masonry-3-sided storage enclosures. Thus, at a P-value of 0.50, the calculated Chi-square (X^2) of 1.172 was greater than the critical value (C^2) of 0.455. Statistically, this resulted in the acceptance of the alternative hypothesis that there is a significant relationship between the SW dumping location and the PSWM along the Najafgarh drain. However, at a P-value of 0.01, the calculated X^2 of 8.812 for the second hypothesis was less than the C^2 of 9.21. Statistically, this resulted in the acceptance of the null hypothesis, which states that there is no significant link between PSWM along the Najafgarh drain and poor WASH status in the GTB Nagar area. This implies that any poor WASH status among the residents is due to chances alone. However, at a P-value of 0.01, the calculated X^2 of 33.066 for the last hypothesis was greater than the C^2 of 9.21. According to statistics, PSWM along the Najafgarh drain is significantly associated with the outbreak of WASH-related diseases. These findings indicate that, in addition to PSWM along the Najafgarh drain, other factors such as a lack of SW treatment have an impact on WASH status along the Najafgarh drain. Furthermore, the lack of SW treatment and its open dumping within the residence and along the Najafgarh drain may have both short- and long-term consequences on the outbreak of WASH-related diseases. Although there is a lack of data from GTB Polyclinic on WASH-related disease cases, this study's Chi-square tests revealed that PSWM along the Najafgarh drain is significantly associated with the outbreak of WASH-related diseases.

Overall, the SW disposal techniques used by the sampled respondents resulted in PSWM along the Najafgarh drain. Poor Solid Waste Management along the Najafgarh drain, on the other hand, is not directly related to poor WASH status. Other indirect factors, such as open dumping of SW along the Najafgarh drain and a lack of SW treatment (collectively poor WASH status), have been statistically linked to outbreaks of WASH-related diseases. In general, the study recommends that municipal authorities provide civic education on SW treatment and encourage the use of local SWM strategies. The residence should also have public sanitary facilities. This has the potential of having a greater impact on preventing the spread of WASH-related diseases.

Recommendations

Based on the study's findings, this article recommends that the following be considered and implemented among the respondents along the Najafgarh drain around GTB Nagar to improve both SWM and WASH status:

1. SWM techniques and practices must be civically educated among respondents;

2. For proper SWM, respondents should be encouraged to use local strategies such as composting, controlled tipping/burying, incineration, and sanitary landfill;

3. Respondents must be civically educated about the link between PSWM and the outbreak of WASH-related diseases;

4. Municipal authorities should provide public sanitation facilities in the respondents' neighborhoods and educate them on how to use it;

5. Respondents should be warned not to drink or use water from the Najafgarh drain in any way because its water quality has not been thoroughly assessed;

6. Respondents should be educated on the epidemiology of WASH-related diseases like dengue fever; and

7. There is a need to improve and keep WASH-related disease data up to date.

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BOOK REVIEW

THE EMERGENCE OF TEACHER EDUCATION IN ZAMBIA

by
Brendan P. Carmody

Emerald Publishing Ltd., Bingley 2020
ISBN: 978-1-78756-560-9 (Print); ISBN: 978-1-78756-559-3
(Online); ISBN: 978-1-78756-561-6 (Epub) 165 pages

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Introduction

The book *Emergence of Teacher Education in Zambia* is a product of many decades of Professor Brendan Carmody's experience as a teacher educator at Chikuni and the University of Zambia. It is an excellent contribution on the emergence of teacher education in Zambia. Carmody acknowledges the major contributions of Professor Austin Cheyeka who provided data from interviews and contact with those linked to teacher education in Zambia. His contributions are evident in Chapters 4 and 5. He also acknowledges Professor Michael J. Kelly who shared his vast experiences in teacher education in Zambia. Further, Carmody provides a trajectory on the evolution of teacher education from colonial times to post-independence Zambia. In doing so, he maps out in detail how over a period of more than a century, teacher education evolved from imparting a narrowly conceived ability to transmit the three R's, through delivering some of the basic skills needed for formal employment, down to developing the in-depth knowledge and understanding of the subject – matter that is required today. He further depicts in fine detail the education sector's response to changing social and political situations, reshaping and reformulating its teacher formation programmes and policies in the light of public expectations, economic realities, political aspirations and the limits of the possible. The book brings out the steady increase in government control of the education system and the way this is seldom accompanied by a corresponding increase in resources especially in the second republic.

Carmody laments the way the preparation of teachers has remained narrow, concentrating its efforts on equipping prospective teachers with the skills needed to enable pupils to climb up the social ladder rather than moulding and guiding learners so that they have an impact on society and make it a better world. This call for a more professional approach to the enterprise of teaching has been mooted several times but seems to be thwarted by the social, political and even academic view that the primary and secondary school teacher has a very minor role to play in policy issues in

education. He notes the implications of failure by the powers that be in ignoring the wealth of experience of teachers and excluding them in decision-making that affects their work. In order to empower teachers, Carmody proposes empowering teachers by upgrading the status of teaching, not just by improvements in salaries, career prospects and conditions of service, but also by clearer public recognition as the teacher plays a crucial role in preparing the oncoming generations (moulding and guiding learners) for their life, performance and happiness in a rapidly changing world.

Chapter 1: Teacher Education in Zambia: 1890 to 1924

The first chapter presents how teacher education took root in Zambia, the chapter outlined the background to the arrival of the school in what was Northern Rhodesia between 1883 and 1924. It has been pointed out that the school provided a very different kind of education to what was given traditionally, in that it provided basic literacy. The school was heavily allied to different Christian missionaries and was primarily a means of gaining members for different churches. One could say that practice was harnessed to ecclesiastical interest. For much of the time, it operated almost independently of the British South Africa Company (BSAC) Government, which did not see schooling as intrinsic to its purposes. This meant that the school did not experience a great need to assume clear secular objectives. As a result, it often failed to gain the interest of the native population whose interest in school hinged on its perceived benefit of acquiring paid employment.

This early period could be seen as a prelude to the emergence of school in a more than church perspective together with the professional preparation of its teachers. It has been regretted that teacher training in a more than church sense was so slow to take shape with negative outcomes. By 1924, it was reported that the natives of Northern Rhodesia were, generally, uneducated and the average village school was of little or no value from the educational point of view. Nevertheless, it was also asserted that the missionaries of the territory had laid foundations on which a sound system of Native Education might rapidly be raised. While some of the fabric of the school and the training of teachers had been constructed, the building needed to be developed and completed, and this was a challenge for the future.

The village school became the heart of the African educational system. It was often a mud building, standing out at the corner of a maize field by a tall tree with an earth floor, a table, a blackboard with young men and maidens all learning reading, writing and scripture. It was new learning, mastering the elements of something that was never in village life before. The emphasis in the village was placed on good manners, obedience to elders, cooperation in common tasks, practical skills in preparation for duties of adult life, learning close contact with nature, self-restraint and endurance of hardship and a sense of reciprocal obligation between elders and children. Initially, much of the teaching was done by missionaries who had learned the local languages. Depending on the Christian group involved, they entrusted this task of schooling to the local people. In speaking of this, Elizabeth Colson, drawing on her long experience among the Tonga said:

> *Lusangu, SDA mission was more successful in the early days in attracting older people than was Chikuni. This may have been because Anderson, the founder was willing to give almost immediate recognition to those who indicated a desire for baptism, and then gave them the responsibility to go out and teach. At Chikuni, they were taught by Catechism, expected to remain in tutelage, for a long time, and only later, would they be recognised as full Christians.*

Acquiring such competence was normally done through observation and practice under the supervision of a missionary. It was a form of apprenticeship where teaching was implicit. In this way, teaching was soon in the hands of young men who received a grounding in the three Rs (reading, writing and arithmetic) and a little hygiene. Having acquired the elements of the Christian faith, they were appointed as teacher evangelists. In passing on various skills, the language of instruction was the local language in which missionaries may or may not have been well versed. It was often a case of mutual learning, which opened the door to deepening relationships where true friendships and partnerships developed. Much of this mutual learning would have entailed translation and the gradual emergence of writing in the local language. What the missionary teachers and the local assistants taught included the letters of the alphabet to prepare them for reading and writing so that the letters on a page, which had hitherto been a 'mystery' suddenly started forming into words and making sense.

Missions varied greatly in balancing between their direct evangelistic concerns and their commitment to their secular school agendas. There was a race to gain converts, which probably meant a very basic church school at the expense of something more widely educational. A White father who was asked about the competence of his catechists in the early 1930s said:

> *Catechists are the masters of the mission in that they catechise the people, but what they lack is secular knowledge. They are not capable of being good primary school teachers, and the British want genuine schools.*

The early school was Spartan in attempting to deliver some rudimentary capacity to read, write and count, enveloped in religious ritual and instruction. It quickly became the task of those who became mission adherents of reliable character to become mission teachers.

Colonial Government and the School

Northern Rhodesia suffered a loss of sovereignty as colonial powers progressively established their rule. In 1890, the BSAC became the effective government of the area. It had minimal, if any interest, in schooling. Nonetheless, it kept a vaguely concerned eye on what was taking place. In so far as it paid any attention to what the missionaries were doing in their schools, it favoured training for technical work. In 1904, the Governor, Robert Coryndon said:

> *I am convinced from my experience that technical work is the way to labour among the natives, if one wants that real success, which is the endeavour of my administration to encourage…the Board of the Company would be very much more inclined to assist a society, which approached matters in such ways rather than purely theoretical and dogmatic religious teaching.*

Preparation for life in the village underpinned company land grants. For example, in 1905, the BSAC gave 10,000 acres of land to Fr. Moreau, the founder of Chikuni on condition that he would promote agricultural training. Alongside this concern for useful schooling was the desire that it should not be too academic and not lead eventually, to competition with the whites for wage employment. The BSAC wanted Africans in the lower level jobs and so supported the learning of English in school. This desire for African low-level labour lay behind the introduction of the hut tax.

African Response to the School

The African mission teachers were men who had acquired some understanding of and felt at ease in the new world of the colonial period. They had awareness of the fact that they had added faith to the tribal beliefs of their parents, which would link them to a wider world. This brand of religion taught them that all men and women had the same capacity for improvement in this life and salvation in the next life. They were not necessarily cast down by the changes, which confronted them but regarded them as opportunities to be seized. The development of the colonial administration, commercial and mining companies and European plantations all increased the demand for clerks and skilled craftsmen, especially for those who knew English. In this regard, the mission school soon emerged as a clear avenue for advancement along which the ambitious could escape the narrow confines of village life into a wider world of well-paid employment. On the other hand, it was observed that throughout the period, missionaries repeatedly complained about the difficulty of attracting students and sustaining them in their schools. From the beginning of the missionary history, the out-schools or schools away from the main mission acted as outposts for missionary outreach. Initial success was usually followed by the difficulty in maintaining regular attendance. At Chikuni, missionaries observed that:

> *A school has proved a great difficulty, it has been started half a dozen times and had to be given up; children find all sorts of excuses for absenting themselves and parents connive at it.*

What young Africans wanted from the school was greater access to wage employment. For this, they needed some skills in reading and writing but above all, they needed to learn the white man's language, which in this context was English.

The Preparation of Teachers

Basic schooling was developed fairly widely in Northern Rhodesia, as before 1928, there were few indigenous teachers. The reason for this was that opportunities for obtaining a reasonably satisfactory academic education to the level of Standards(Std) IV or V were severely limited. However, some missionary stations such as the London Missionary Society (LMS) realised the need for better training of teachers as early as 1905 when they began to send prospective teachers to the Overoun Training Institute at Livingstonia in Nyasaland. A similar need appears to have been perceived by the Primitive Methodists who from 1910 negotiated with their General Missionary Council to provide funds with which to build an institution for teacher training. Other missions did their own training of what were largely catechist-teachers. This training, according to Carmody, was an apprentice-type in which, among other things, they translated the local languages into written form.

Supervision varied from one mission to another with respect to the personalities of the missionaries who may or may not have training in learning techniques. Mentors were often poorly equipped pedagogically but this did not seem to be a major concern. The missionaries' main concern was to implant some version of Christianity by memorising Biblical passages or the contents of catechism. Such a mode of procedure fitted the traditional approach to learning by rote and imitation. It resembles what the philosopher of education, Paulo Freire, later identified as banking, which means depositing information in the minds of learners. In principle, the emphasis was on the transmission of mainly religious content with little concern about the choice of method for effective assimilation.

In many cases, catechists resided in central villages from which they could tour the surrounding area partly to set up chapel schools where there could have religious services and basic lessons in literacy. In the case of Catholics, the catechism was recited with a view of learning it by heart. The teacher's task, as corroborated by Mwanakatwe (2013), was largely, to teach students the letters of the alphabet, prepare them for reading and writing as well as how to count.

Teacher Education in Zambia: 1924 to 1945

This chapter outlines the nature of schooling adopted by the colonial government with consequences for missionaries, access to schooling and teacher training. Professional teacher training in Northern Rhodesia, now Zambia, started slowly because the first schools were primarily agents of church expansion. It is important to note that in April 1924, the BSAC Government was replaced by the Colonial Office and the territory of Northern Rhodesia became a Protectorate. Before the replacement of the BSAC Government with the Colonial Office, the Secretary of State had appointed an Advisory Committee on education, which had invited members of the Phelps-Stokes Fund to undertake a survey of education in East and Southern Africa as they had already done in West Africa. This resulted in a long-standing agitation of missionaries in the face

of government indifference to native education. The Secretary of the International Missionary Council, J.H. Oldham was seen to have been pivotal in calling for a survey as well as to identify the Phelps-Stokes Fund as an appropriate agency for the task.

As part of their visit to Africa, the Phelps-Stokes group visited Northern Rhodesia in 1924 and delivered a report, which among other things, drew attention to the poor quality of schooling in the territory, which was almost entirely in missionary control. They reported that schools were seen as outposts of civilisation, many were 'little nothings, neglected, poor and under-supervised. In addition, school infrastructure was described as 'ugly shacks' with little or no equipment while most of the teachers were untrained. The Colonial Office adopted the approach to schooling and the recommendations of the Phelps-Stokes report. The background of the Phelps-Stokes educational perspective should be considered in light of what had happened at the colleges of Hampton and Tuskegee in the Southern United States. These institutions have been seen to have contributed effectively to the education of freed slaves. In accord with the Phelps-Stokes reports, it was assumed by members of the Colonial Office that the educational methods which had worked out in the North American context would be relevant for Black Africans. For this reason, the Director of the Phelps-Stokes Fund, Thomas Jesse Jones was convinced that this kind of education could be successfully transferred to Africa. In the Phelps-Stokes reports on Africa, Jones emphasised the primary need for technical and agricultural training. He is said to have had nothing but contempt for educated natives who resembled the graduates of literacy schools in America with their interests in traditional subjects. For Jones, this kind of graduate was to be contrasted with the traditional African chief who, in his view, had the needs of his people at heart. Much of this way of thinking in terms of agricultural and practical training was seen to be the key to success in the Whiteman's world. This kind of schooling at Tuskegee and Hampton had worked for Negroes in America and enabled them to prosper. Jesse Jones believed that schooling should be adapted to meet the needs of village life in Africa. Such adapted education should include health education, community consciousness, agriculture and simple industrial training. Jones noted that the members of the Phelps-Stokes Commission had been concerned that all education must be of character to draw out the powers of the native African and to fit him to meet the specific problems and needs of his individual and community life. In this respect, they had been profoundly impressed by the ideals of education developed at the Hampton Institute in Virginia where book learning of the old type gave way to where the plow, the anvil, the hammer, the broom, the frying pan and the needle supplemented customary instruction.

The Colonial Office urgently needed a way forward for schooling and considered that much of what Jones and the Phelps-Stokes reports advised seemed to fit their concerns for African education. Among other things, it was in concord with the idea of 'Indirect Rule', which was based on the perspective of the 'dual mandate' which

aimed at mass schooling for the majority of the population in conjunction with special leadership for traditional authorities. The Colonial Office issued a policy statement on African education called *Education Policy in British Tropical Africa.* Amidst the concerns taken up from the Phelps-Stokes report was that schooling, as it existed tended to limit itself to imparting the tools of knowledge, while ignoring the real purposes of life to which these were mere instruments. In addressing the African situation, education was proposed to be adapted to meet local conditions. The Education Policy in British Tropical Africa drew on much of what Jones had recommended when he spoke of the development of the home, agriculture and simple industrial training. Emphasis was also placed on vocational curricula, which meant that education for the African masses would be linked to a conception of native leadership and the training of teachers.

The Phelps-Stokes report was highly critical of schooling that would be too literary producing the kind of person who would be a misfit in the local village community. It was argued that what was needed was the kind of schooling, which focused on the development of the village since it was here that the major part of the African population lived. Education was to raise the standard of life in the village, which would include raising up capable local leaders but any gap between the educated class and the rest of the community was to be narrow. During this period, which was overseen mainly by education directors, Latham and Tyndale-Biscoe, the status of the teacher was raised to a level where the teacher assumed a more standardised job description and a sense of being professional as a teacher at least, in the social sense of being classified as having a distinctive role. The admission requirement had been raised from Standard II to Standard IV and the teacher was becoming part of the identifiable public service group. In speaking of the teachers' challenges during this period, Nelson observes that with meagre salaries and very poor conditions of service, thousands of them unsung heroes and heroines who scattered to the farthest corners of the country brought the message of missionaries to the people together with the policies of the education department. Without such men and women, Zambia's educational development would have been greatly delayed. These teachers mastered the rudiments of reading, writing and counting through English. Such an introduction to a literate culture represented a major shift of consciousness.

Life as a Teacher

When trainee teachers graduated, they were finally placed in schools. Classrooms whether in village stations or other settings were mostly made of pole and mud structures. School furniture such as desks, tables and chairs were constructed from local materials often by the teacher and the pupils. In most cases, children sat on wooden blocks or on the floor. Teaching and learning materials were scarce and so it is not surprising that schools of that era might be described as dull and dreary. In general, newly certified teachers were supported by the missionary in charge and particularly,

by the Jeanes teachers who are said to have greatly assisted the less qualified teachers. The Jeanes teachers were trained to see what could be done not only in terms of classroom practice but also in community relationship, which at times, needed careful negotiations.

The battle with getting children into school was exacerbated by the fact that many schools did not allow a pupil to progress beyond Standard II so they were not ready for profitable employment. In all of this, Jeanes teachers played a major role. It has been said that the teacher of this period was often the hub of the system. There appears to be some truth in this for although a child of the local village, the teacher was also an adult in a European setup. Having a foot in both worlds, the teacher was well placed to interpret one to the other, a kind of culture broker. This was not always an easy task because in some ways, schooling had distanced the teacher from the home environment where in a way the teacher was no longer at ease. As a result, the teacher might have been unwelcome in the village and the same time, was at the edge of the European world.

The twenty-year period (1924-1945) represented a major milestone in the development of basic schooling and the evolution of teacher training in Zambia. Through the setting up and development of the normal school system, it provided the earliest certified teachers for an increasing number of approved primary schools. The upgrading of the school system, especially by offering English as a key area of study enticed more children to enroll. At various points, this made the conservative education department cautious in case the system would produce a large 'educated' unemployed, thereby threatening the white people's jobs and political stability. This was underpinned by a racist, segregationist, framework under the umbrella of the policy of 'Indirect Rule.'

As the educational horizon began to expand with the opening of Munali for Form One in 1939, the situation beckoned better days. Among the first students at Munali was a serving teacher, Kenneth Kaunda. Teacher Education opened the door to a new era in Zambian education and politics mainly for men. Nonetheless, aware of the need to support the situation for women, a girls' secondary school opened in Chipembi in 1946. Throughout this period, almost all missionary societies operated their own teacher training centres.

Teacher Education in Zambia: 1945 to 1964

This chapter focused on how teacher education in Zambia developed after the Second World War and how the colonial enterprise began to end resulting in a new political climate in Northern Rhodesia. It was noted that the population polarised into two camps, that is, those supporting the Federation and those advocating for independence. Behind the scenes, the colonial office urged the government to expand African access to schooling, leaving behind the long-standing emphasis on the preparation for life in the village, which had dominated thinking until the 1940s. However, the expansion of

primary and secondary schooling remained slow and in 1952, it was seen particularly by the Cambridge Conference to have a new vision, an important part of which included teacher training. This opened the door to the training of teachers in centralised centres leaving behind the many small set-ups throughout the country. This resulted in the development of five major teacher training colleges before independence. Meanwhile, there was a state of transition while the small centres were gradually phased out.

Teacher Training

Teacher training still operated out of a past model, which tended to be heavily craft-centred. This mode of operation tended to regard students like children in terms of imposed discipline. Thus, it did not help personal and professional development and did not enable the teacher to gain the kind of quality, which characterises an educator. In this respect, teacher training was yet a far cry from the kind of ideal which the Cambridge Conference had floated in 1952.

Teacher training was almost a prolongation of primary school around the time of the Cambridge Conference. As secondary schools began to develop, in some instances, trainees began to share the same classrooms as those who were admitted to Form I. It meant an upgrade in status for teachers in training but could occasionally lead to tension. Those who had been admitted to secondary school felt superior. Progressively, as more boys and girls went to secondary school, it is not surprising that admission to teacher training required higher academic standards. On the other hand, acceptance to teaching training also depended on how the applicants were seen by teachers and in many cases, local missionaries.

During the dispensation of the 1950s, there were so many regulations. For example, trainees were subjected to rigorous discipline usually underpinned by the religious ethos of the institution which included daily Mass or prayer and commitment to the form of religion which was operative. Much of the religious atmosphere emphasised what had been the long-term aim of African education namely; character development. In co-education schools, missionaries took a dim view of contacts between boys and girls although most of the trainees would have been more than teenagers. For example, it was a crime to be in a girl's company as it was perceived that there was always a sense that something must happen when a boy meets a girl. This atmosphere had the potential for misunderstanding sexual morality and may have done little to enable the trainees to live responsibly in later life. Furthermore, such arrangements certainly allowed very little room for developing personal responsibility because almost every hour, even recreation was monitored. This made these institutions resemble prisons or greedy institutions rather than educational settings. Because of poor government finance, teacher training colleges were Spartan. The bleak conditions meant that resources were scarce as it was not clear to what extent students were taught practical skills like carpentry. This largely meant that learning for the teacher trainee consisted of taking notes from teachers or lecturers.

Teachers on the Job

When a trainee graduated, he or she faced the issue of placement. This was because the administrators were whites who poorly knew the areas and their criteria of placement of teachers was mainly on the basis of how a teacher was competent in an appropriate language. On the other hand, since missionaries were still significant with regard to teacher placements, it still meant that teacher appointment was underpinned with some appreciation of personal talents and his or her suitability for a particular school.

Teachers on the job were faced with many challenges that affected the proper delivery of quality education. One of the challenges is that many schools, missionary and local authority, were run by two or three teachers. Textbooks also in many schools were few and these were kept under strict control by the teacher, who issued them for a period of use in class. Further, during the period on the job, teachers had to rely largely on their memory as they drew heavily on what was acquired during their training. Hence, this meant that there was no chance for ongoing learning to be updated with the curriculum. This further connoted that there was a strong tendency for practicing teachers to keep repeating the same material year after year. Another challenge was with regard to teachers' conditions of service on the job in their respective schools. Teacher houses consisted of small huts, which had no electricity. Overall, the dwellings did not spell much comfort or status. As if this was not off-putting, certified teachers received relatively poor pay. It is worth mentioning that there were differences in salary and general conditions of service between those working in the government and missionary aided schools. This was, especially true when the government sought to lure teachers and children away from missionary orbit into local authority schools.

With respect to promotions, teachers on the job prospects of advancement were greatly restricted. Therefore, over time, a teacher may have only to look forward to becoming a deputy headmaster or a headmaster. However, as independence approached, a few became managers of schools and inspectors. Of course, such promotions were followed by suspicions of witchcraft.

Teachers on the job faced rare inspections. However, what lack of inspection often meant was that the local teacher failed to run a decent school. Some of the teachers tended to portray a habit of drunkenness, absenteeism and so on. This kind of misconduct did not go unchecked as there was a post created in 1952. A manager of schools played a supervisory role and undertook the responsibility to inspect schools in order to maintain a good standard.

From a political perspective, teachers on the job were not allowed to participate in politics, especially during the 1950s. This was because at the same time, teachers were locals and often times, they translated the larger political issues for local people. These later became the new freedom fighters, which put them in a tight corner as they were on one hand regarded as civil servants and on the other hand, seen by the government of the day as possible freedom fighters hence, they were forbidden from politics.

Women Teachers

In the past, enrolment of girls at the primary school level was less. However, it was not until the 1940s that a breakthrough was achieved. During that period, increased numbers of girls not only entering primary school but staying there for a number of years was also greatly helped when villagers began to see young women employed in local schools and as healthcare personnel in local clinics. By 1962, there were 1,181 certified women teachers, 17 per cent of the total number of primary school teachers. Given the historical setting, this could be seen as quite an achievement.

Teacher Education in Zambia: 1964 to 1990

Social Setting

As Zambia gained independence, its educational landscape was bleak. The new administration took steps to address what had been a significant pre-independence rallying call namely; the need to provide access to primary education, which was seen to be a popular demand. One of the government's earliest initiatives included the introduction of an Education Act in 1966. This Act enabled the new government to have almost total control of the schooling process. Among some of the more pivotal aspects of the Act were the desegregation of the system, free schooling, and English as the medium of instruction.

Teacher Development 1964 to 1973

With the government's firm grasp of control of the educational process, the years immediately after independence witnessed a huge expansion of what had been in place already in a rudimentary way. This was fired by a view, shared widely at the time, that the school as part of a modernisation paradigm was pivotal to economic welfare, national unity, political legitimisation and peace. As the system developed, it progressively resembled an increasingly elaborate machine for the production of white-collar and professional manpower for the modern, urban state.

To meet such an increasing demand for teachers at the primary level, a re-organisation of the then current system was indicated. In 1965, arrangements were made to offer a one-year residential course mainly to junior secondary students which would be followed by a year as 'student teachers'. In their first college year, students studied the content, which they would need to teach in the schools while they would put this into practice under supervision from college lecturers and inspectors in the second year. In this way, it was hoped that the teacher shortfall would be addressed

Around 1970, a continuing teacher education facility was arranged at Chalimbana, which came to be known as the National In-service Teachers College. It was intended to enhance teacher's ability to address the evolving curriculum. The following year, a further important teacher resource centre was opened to deal with special needs children and it came to be called the Zambia Institute for Special Education Teachers. Because of the growing need to have Zambian staff in secondary schools and in the

teacher colleges, the government turned its attention to the University of Zambia (UNZA), which was opened in 1966. It was at first seen to be where the task, which Chalimbana had undertaken for some years could continue.

To aid this, the government introduced a quota system which meant that 30 per cent of university students would be required to take the B.A. (Ed.) and B.Sc. (Ed.) degrees with the hope of gaining Zambians to staff the secondary schools. After graduation, these graduates would be bonded to the government for a period of two years. The School of Education was setup to offer a postgraduate certificate in education (PGCE) for graduates who needed educational studies. However, as the output from the university was very limited, in 1967, a college was opened to train lower secondary-level teachers at Kabwe on the grounds of a well-established secondary school, King George VI. The institution was called Kabwe Teachers' College later renamed Nkrumah Teachers' College. Another secondary teachers' college opened in 1974, Copperbelt Teachers' College (COSETCO) near Kitwe, which also had been a private secondary school. This institution was to provide a single major in Mathematics, Science and Homecraft. Both Nkrumah and COSECTO were setup in an associate relationship with UNZA which entailed a supervisory and advisory role for UNZA. In turn, the university would underwrite the diplomas offered by the colleges.

Teacher Development: 1973 to 1990

As noted earlier, much of the immediate post-independence educational development was underwritten by what has been termed the modernisation approach to development, which was the dominant paradigm of the time. It hypothesised as earlier indicated, that investment in education had been key to development in Western countries and so, this route was seen to be appropriate for developing economies such as Zambia.

As times changed in the early 1970s, with economic problems looming and indicating a deeper concern in view of models of development and the role of education in them, a new political vision, based on dependency paradigms, sought to adapt earlier structures to sustain national development. This proved to be a major struggle leaving what earlier was a promising system in a highly fragmented and fragile state. The roots of this lay in trying without adequate reflection to mingle a welfare and market-based economy and adjust education accordingly.

As the education system expanded and resources became fewer, teacher education which had set out on a very positive note became ever more a question of survival with diminishing quality. This should, however, lead to an appreciation of what teachers in this period faced. In many cases, they were poorly equipped for what they found in the classrooms throughout the country but most remained doing what they could to enable the next generation of their countrymen and women to face changing times.

Teacher Education in Zambia 1990 to 2011

This chapter traces how teacher education in Zambia, which developed over much of the 20th century had begun to show signs of backwardness. It might be said that by the late 1980's, it had outlived its capacity to deliver effective educators for swiftly changing needs. Nonetheless, given the social situation of the country, the challenge of any significant reformation was daunting.

Social Context

When the Movement for Multiparty Democracy (MMD) came into power under its leader Fredrick Chiluba as President, the new government faced major challenges. Among these was that of an education system, which was in a deplorable state. Not surprisingly, the improvement of the educational system was a key to MMD's political campaign for power, which had to be addressed when the new administrators gained control. Another challenge was in light of the diminishing resources and dilapidated infrastructure. Schools were grossly under-resourced in terms of teaching and learning materials.

The Challenge

In the wake of the Jomtien Conference in March 1991, a national conference on education for all was held in Zambia. As a result, the government commissioned the formulation of a plan of action for providing universal primary schooling, which appeared as *Focus on Learning* in 1992. This document contextualised and underlined what had already been a leading concern from the 1970s namely; the need to give priority to primary education.

Among other things, as a practical step, *Focus on Learning* spoke of the immediate need for the provision of 17,000 new classrooms. With such a formidable task in view, *Focus on Learning* spoke of cost-sharing. This, as noted, had already been partly introduced. However, in light of the new government's political and economic liberation policy, it encouraged various other modes of community participation. This included the development of more private provision of schools. This was new, since immediately after independence, the government assumed almost total control of the education system, leaving less and less room for other voices. While appreciating the achievements of the Kaunda years, *Focus on Learning* not only brought attention to the quantitative expansion that had taken place but at the same time, did not fail to identify numerous qualitative concerns. It mentioned, for instance, the need to shift the educational system away from a preponderantly cognitive over-emphasis to one that was more holistic. For this to happen, a new pedagogical method was viewed to be imperative where the learner becomes more central to what is taking place. While *Focus on Learning* admitted that the educational capacity of college staff had been gradually improving over the years, it observed that the majority still had qualified as secondary teachers and lacked primary school experience. It went on to specify that

about two-thirds of the teachers were below degree level. Many had qualifications at the same level or inferior to those of the students they were training. With a need to improve the quality of teacher educators in mind, it proposed setting up a Teacher Education Department in the Ministry of Education. This, it assumed, would monitor and better regulate what was taking place.

Teacher Education in Need of Review

The authors of *Focus on Learning* had little doubt that much of what had come down as education over the years was in need of significant review. Moreover, they acknowledged the low level of teacher morale, which had arisen largely from their persistently poor salaries and conditions of service. *Focus on Learning* proposed to approach this low status by suggesting that teachers needed the kind of organisation that would make them resemble other professionals such as lawyers, doctors and engineers. As a practical step in this direction, it recommended that the Ministry of Education should hold consultations with the Zambia National Union of Teachers with the intent to establish a legalised professional organisation for teachers. The authors felt that this would enhance their morale.

Emergencies of Basic and Community Schools

Local communities apparently preferred to provide classrooms for Grades 8 and 9 even if the needs of those at the Grade 7 level were still unmet. Investing in basic schools thus, meant that even less of the all too few resources would be used for the more immediate need to improve primary school facilities or the rehabilitation of classrooms at that level. Thus, *Focus on Learning* put forward a plan which, because of limited resources, had a clearly restricted agenda, which it hoped would be respected.

As the educational system developed after 1992, the government was faced with large-scale debt repayment, which greatly limited what it could invest in education. As various kinds of schools developed in response to its invitation for greater community cooperation, the supply of teachers did not keep pace. Although the primary teacher's colleges had expanded and were graduating in the region of 19, 000 teachers annually, this remained insufficient, leaving ever increasing numbers of schools with untrained teachers. As a result, primary teachers were often teaching Grades 8 and 9 for which they were not equipped. This had at least two serious drawbacks. It had an adverse effect on Grades 1 to 7, who needed the best, not untrained teachers who had to be recruited to replace those deployed to teach Grades 8 and 9. To help the emerging situation where qualified teachers were urgently needed for Grades 8 and 9 levels, the National In-service Training College at Chalimbana began to offer courses for those primary teachers who were teaching at Grades 8 and 9.

New Horizons

The transition from the *Focus on Learning* to *Educating Our Future* is seen as essentially an initial attempt to bring a new spirit into it and to reform what had grown to be an outdated and poorly maintained system. It is noted for instance, as observed earlier, how it had been overly teacher-focused with a somewhat rigid programme. The consequent need of a student-centred approach and a more relevant life-centred curriculum were foregrounded. Teaching needed to deliver the kind of learning, which not only identified answers but also located the problems to which these were solutions

This opened the way to questioning the nature and role of content, which *Focus on Learning* had already highlighted. It led to a proposal to reduce content in favour of what might be termed methodology or process. It entailed, among various elements a reduction of the multi-subject content. The 13 or 14 subjects which had constituted part of the teacher education agenda for decades were reduced to six major domains of study which included: (1) Education Studies; (2) Literacy and Language Education; (3) Mathematics and Science Education; (4) Expensive Arts; (5) Social Spiritual and Moral Education; and (6) Technology Studies. Nonetheless, ZATERP, renamed during the period of transition to ZATEC (Zambia Teacher Education Course), became normative for teacher training in Zambia from the year 2000 and continued for the next seven years. One might argue that ZATEC attempted to replace lecture-style teaching in so far as it emphasised student-centred learning. Zambia Teacher Education Course spoke of the development of competencies and set out to better integrate theory with practice. Moreover, ZATEC was instrumental in introducing professional support for primary teachers (PSSPE) at the School of Education of the University of Zambia in 2000, which was meant to upgrade the status of the primary school teacher by opening the way to diplomas and degrees (B.Ed primary). This initiative eventually led to the exploration of greater linkage between primary teacher training and the University of Zambia resulting eventually, in affiliation and the granting of diplomas. The Primary Teachers' Diploma by Distance (PTDDL), based at Chalimbana, also emerged as a brainchild of ZATEC.

Teacher Education in Transition

This chapter focuses on what has taken place in teacher education since the Patriotic Front (PF) Government was elected in 2011. It identifies key elements that have emerged such as the achievement of greater inclusion of various people in the education system. It will note the dilemmas that such quantitative expansion brings in terms of, among other things, the quality of education that is taking place. The chapter also locates what has emerged historically, keeping in view how it operates within the paradigm of social development namely; those of human capital and justice.

Context

It could be argued that the PF Government faced a very different educational scene from what confronted the Movement for Multiparty Democracy in 1991. Over the period, public education expenditure had grown as the Zambian economy had brought the country towards middle-income status. Factors that greatly influenced this were the debt cancellation in 2002 and the rise in the price of copper.

What was also significantly different between the setting of 1991 and that of 2011 was that a new phase was swiftly emerging. The overall focus of education in the country was moving from primary to secondary and third level schooling, reflecting an ever-increasing focus on a more market-based human capital approach to development.

As part of its new approach, the PF Government renamed and reframed the educational system, reverting to the older system of speaking of primary school as Grades 1 to 7, secondary school Grades 8 to 12 followed by tertiary education. Alongside reframing the system, in its educational policies, the PF Government placed new emphasis on the need for problem-solving methods of teaching entrepreneurship and early childhood education. In their new outlook, the PF administration also revisited the long-standing language issue stretching back to the advent of independence when English became the medium of instruction from Grade 1.

The Zambian Education Curriculum Framework 2012 refocused on what has been an overriding problem since independence namely; the contribution of education to the employment of school people. In this context, *The Zambian Education Curriculum Framework 2012* speaks of the system's tendency to sideline technical education because the tide favours, and has always preferred, academic schooling. The heavy bias towards white-collar employment is so because the academic curriculum appears to promise better rewards in terms of salaries and a good rate of return on investment. Because of seeing this issue as a major challenge, there is a renewed emphasis on the role of Technical Education Vocational and Entrepreneurship Training (TEVET) and its potential to deliver employment. A two-career twin pathway was introduced to the school curriculum – academic and technical. This was done in the context of enhancing the country's status as a middle-income country in light of Vision 2030.

Teacher Education in Transition

Arguably, the PF administration took steps to address the issue of what constitutes an acceptable teacher within the education framework through the setting up, in 2013, of the Teaching Council of Zambia (TCZ). This Council is viewed by its first registrar as an agency, which oversees the suitability of facilities, personnel, processes and procedures of the system. When considering the poor image of the teacher, it may be well to acknowledge that individuals and agencies are fast to identify their blemishes. What the system fails to appreciate is the teacher's role not purely as an instrument of social development but as a professional person. While, for instance, there is also much criticism of teachers who do not wish to serve in rural areas, condemnation is often the response although:

The housing situation for teachers in rural areas is very bad. Before the coming of the PF Government, schools were built mostly, without houses for teachers. The current government has made it a point that construction of a classroom goes with staff houses. This is helping a bit. Parent Teacher Associations (PTAs) have been forced to construct houses for teachers as a condition for the deployment of teachers to those places. The quality of the houses they put up does not meet the standard of the Ministry and this is understandable. A poor community cannot afford a three bedroomed house for a teacher.

From the foregoing, we have looked at factors that are identified to be significant in Zambia's education setting today and its potential role in how teacher education needs to be reconfigured. Some achievements were noted. There has been greatly expanded enrolment, particularly at the basic and primary school levels. This has been somewhat commensurate with the increased number of teachers. Besides, we have indicated downsides linked to this major development, which include inadequate classroom and school infrastructure coupled with poor quality teaching. As elsewhere, this is seen to be connected to the persistence of a teacher-centred approach. With an avalanche of teachers from a dubiously qualified set of colleges, their competence and professionalism emerge as questionable. This, however, should not be taken to overlook the great work and contribution that most teachers have made and continue to make in conditions that have been far from ideal.

Overall, *The Emergence of Teacher Education in Zambia* reiterates the fact that change is required in order to facilitate a learning environment for students with diverse needs. In comparison to similar books, this book is a wake-up call for teacher education to reinvent teacher preparation and cover perspectives critical to transforming our nation's educational system. Teacher preparation is currently one of the most pressing and topical issues in the field of education. It deals with questions such as how prepared teachers are, what the content of their programmes of preparation are and the changing roles of teachers in the contemporary society. These questions are at the forefront of policy agendas around the world. With respect to genre of writing, the book has a few typographical errors such as incorrect spelling and wrong tense usage in some chapters.

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