

**A Place of Religion Education in Multicultural School
in ILembe District**

By

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Doctor of Philosophy of Religion Education

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DECLARATION

I hereby declare that this whole thesis is my own work, and that it has not been submitted in any form elsewhere for degree purposes.

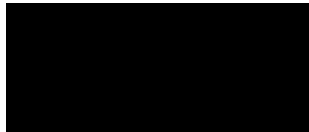


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As the Supervisor, I have agreed to the submission of this thesis.



Prof. H. Moyo

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ABSTRACT

The study aims to investigate the challenges and perceptions of religion education in multicultural schools. This is a qualitative study and is guided by the interpretative paradigm. This research utilised a triangulation approach using focus groups, in-depth interviews, and document review. Interviews were audio-taped, transcribed and interpreted through the coding process.

In a multicultural country like South Africa, it is important that learners reach high levels of proficiency in religion education. The Constitution of the Republic of South Africa (Act 108 of 1996) provides the basis for curriculum for transformation and development. There is a need for educator training so that educators can handle diverse learners and improve teaching approaches and strategies.

Religion education bring about moral values and contributes to create an integrated community that affirms in diversity therefore religious diversity needs to be facilitated by trained professionals. The chapters unfold with various perceptions by educators, learners, parents' school governing body members, and authorities. This allows me to record and analyse these principles, practices and lived experience in religion education development. A major feature of this research has been to seek and summarise the first hand views and the authentic voices of educators, learners, parents, curriculum developers and religious leaders.

This study seeks to build on the new direction in education and proposes numerous strategic recommendations for a new approach in religion education in South Africa. Finally, the study provides useful insights and guidelines to the general public, educators, policymakers, lectures and managers of the institution of learning.

DEDICATION

At a metaphysical level, I surrender my life and work to God.

At a physical level, I dedicate this work to my wonderful husband, Peggie and my two gifts from God, Trevin and Lisa.

At an intellectual level, I dedicate this work to my supervisor Prof. Moyo.

At a spiritual level, I dedicate this work to the memory of my late parents and my only brother.

APPRECIATION

Praise left unsaid is of no value to anyone

To my husband and soul mate, Peggie, for the unconditional love, support, space and time to pursue my interest. To my son Trevin and daughter Lisa, this thesis would have remained unrealised - thanks for being instrumental.

I acknowledge permission granted by the KwaZulu–Natal Department of Education, principals, educators, learners, ministers and relevant stakeholders to conduct this research.

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Finally, I thank god for wisdom, knowledge and understanding for channeling my thoughts into words. (Psalm 119:66).

ABBREVIATION/ACRONYMS

CAPS	Curriculum Assessment Policy Statement
CNE	Christian National Education
DOE	Department of Education
MRE	Multi Religious Education
OBE	Outcomes Based Education
RNCS	Revised National Curriculum Statement
RE	Religion Education
TPB	Theory of Planned Behaviour
TRA	Theory of Reasoned Action
SGB	School Governing Body

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CHAPTER ONE: INTRODUCTION AND ORIENTATION OF THE STUDY

1.1 Introduction

The focus of the study is the place of religion education in multicultural schools, specifically the perceptions and challenges of the principals, teachers and authorities. The research problem and the motivation identified in the study has attracted wide attention and promoted the ongoing educational debate in the public domain. The meteoric societal changes have an influence by the public on religion education. This study is positioned in the religion education context.

The study makes an original contribution to the development of religion education through religion education policy regarding the place of religion education in multicultural schools. I introduce the scope of my exploration, place it with the background and explain the motivation for my enquiry. I clarify my overarching research question and outline the sub-questions driving the research. I explore in the religion education literature regarding the nature of religion education, multicultural education and the persistent uncertainty among teachers of religion education.

The literature provides a detailed discussion about conceptualisation of key concepts and offers fleeting arguments of the background that identifies the perception and the challenges in religion education. Against the backdrop, it is observed that the developments of transformation identify the diverse interest and divergent perceptions of stakeholders. Drawing on recently published work on religion and education (Gearon, 2013) I re-examine the socio-cultural paradigm. Jackson's (1997) interpretive approach has a widespread international influence on religion education. The interpretive approach aims to support young people to find their own situations within the debates about

religious plurality. The relevant literature was identified in order to choose the most appropriate theory for the study.

The Theory of Reasoned Action by Ajzen and Fishbein (1980) envisages the behaviour of individuals who are expected to make logical use of informed attitude, communication and belief in a phenomenon. Thus, this theory was most suitable to predict the opinions and perceptions in religion education.

The empirical study and the methodology underpinning the study serves to provide the backdrop against which the study was conducted. The limitation of the study is highlighted. Some clarifications of the key concepts used in the study are presented and they serve to orientate the reader on the meaning appropriated to the study. This chapter concludes by presenting the layout of the study with a brief summation of the sequential chapters.

1.2 Orientation and background to the study

In order to contextualize the study, it is important to briefly outline ILembe district and the multicultural schools. ILembe district is situated in Kwa Dukuza. It is in the province of KZN. Kwa Dukuza is a small town. It is a microcosm of the wider regions of multicultural composition with Christianity, Islam, Hinduism, African Indigenous and African traditional playing a prominent role in the South African context. Religion is at the very epicentre of the Kwa Dukuza community. ILembe district is the department of education circuit office. The 86 schools are clustered in ILembe district. Learners from Christianity, Islam Hinduism, African Indigenous and African tradition attend the schools. ILembe district compromise of rural, urban and peri-urban (township) schools. The rural schools do not have multicultural learners but some of the rural schools have multi-religious teachers. The schools in ILembe district have undergone significant changes since 1994 with the advent of apartheid. The socio-economic structure and the rapidly changing demographic patterns of emerging immigrants and a wave of refugee over the past decade has become increasingly diverse. There is no

major improvement in the conditions of ILembe cluster schools and the communities that have been disadvantaged by the apartheid system. Some of the teachers work in difficult conditions in comparison to their counterparts in the more affluent schools.

1.2.1 Choice of schools

The issue of school choice does not exist in isolation. I have chosen ILembe multicultural schools from a socio-economic, historical, political and religious perspective. This enables the present study to be seen as part of a broader canvas of ideas and experiences that are local in their impact. Many learners come from poor backgrounds. Religion education aims to support learners to develop their religion, and identity by giving them the opportunity to participate in religion education, practice, belief, and faith. This will make a distinctive contribution to the learner's search for a faith or a life-stance by which we live. Contributing to the multicultural schools raises more questions than answers. However, one does not know how the learners are achieving and making progress on the subject and what the significance of learners' participation in religion education reality is? The benefits of religion education aim to add value and not to diminish or delineate religious belief and learning into an academic strand. Religion education is a preliminary point and has taken an important responsibility in fighting against injustice and discrimination.

1.2.2 Sociological context

The issue of the choice of schools is not concerned as only with questions about the nature of perceived quality of religion education per se. It must be seen as a wider political-social perspective in that the provision involves the allocation of public resources and invokes issues of freedom of choice. According to Plank and Skyes (2003) the changes in policy that favour and inspire schools' choices

can be seen to from intellectual shifts. Religion plays an indispensable role in fostering values such as integrity, honesty, openness and tolerance. Such values are crucial for the development of good democratic, political, economic and sociological systems. The signs of undeveloped economic and political systems are still undeveloped. The act of involvement in society through the participation in community is the very core of moral development, spiritual and personal well-being (Magesa, 2010: 71). The immersion of the individual into the community begins with the family setting. Both the immersion of the moral formation and the individual is carried out by the parents. The society's interpretation of a school choice might view parents as being inclined to choose schools that they perceive to be congruent with their position in the community and might be particularly to the site schools that have been chosen. According to Jansen (2012) to create equal chance for every learner through religion education and indicate the public resources offer a level of inequality. This contributes to the resource devoted to parent and the learners' education interest with the resources provided by the school. Bearing the above in mind, according to the Declaration of the Right and Responsibilities of parents or people have the right to a confessional or non-confessional religion education. Parents or guardians have the primary responsibility for the development of the children's faith. The school offering such religion education may chose single faith instruction of each of the religions represented in the school.

1.2.3 Historical perspective

I provide a condensed synopsis of the apartheid history. The purpose of presenting this biased history of apartheid is to develop a backdrop of religion education within the South African school education system across its historical political trajectory. This presentation is in order to explore and understand the current education stakeholders' perception of religion education as it is now presented within the school education curriculum and school. Racial discrimination has been evident in the South African schools. When the Natonal

Party came into power in 1948 the entire legislative was to safe guard Afrikaner identitiy and not be exposed to the outside to the onslaughts of the outside world. The Indian, Coloured, and Black education departments were not given the opportunity to plan their own curricular (Prinsloo, 2008). To reinforce the 1948 statement CNE captured some of these principles. One of the principle stipulated was Afrikaans schools must not merely be mother-tongue schools (Marquard, 1959).

It was during colonisation that the arrival of the Dutch East India Company in 1652 meant a radical transformation of the social, cultural and political set of the indigenous people in South Africa. Under colonialism, religions such as Islam, Buddhism and African Tractinal Religion were considered unequal (Coetzen, 2008). Christianity the dominant position has an immense impact of religious freedom of adherents of minority religions. South Africa is currently transforming as an education system on its traces of an apartheid curriculum and introduced its new curriculum. The background seeks to trace the apartheid curriculum to the political influence curriculum reforms. Education in South Africa has historically been marked with unequal challenges and segregation along racial influence. The British educational system in South Africa was colonial in 1962. The British wanted to practice education as a way of spreading traditions in the colony (Christie, 1990). In all colonies, English was made an official language, and the church, government officials and the schools were all anglicised. The pattern of segregation and discrimination became firmly recognized within all education policies and resources taken by Whites (Naidoo, 1996). The Christian National Education underpinned the previous education dispensation, pre-1994 was viewed as the appropriate foundation on which to build religion since it was the belief and value system of the majority of South Africans. With the introduction of democratic governance in South Africa, information of different values and belief became an integral part of the official national school's curriculum (Roux 2012a). Religion was premised on being

both an official academic subject and also an observation of various religious practices (Potgieter, 2011: 402).

In South Africa, Christian National Education was rekindled from the period after the South African War (1899-1902) at private schools with white Afrikaners rejecting the secular state-controlled schools. Christian National Education (CNE) has its historical, thoughtful, and ontological origins in what Kruger (2003: 104) calls Afrikaans Christian Nationalism. The concept of Christian National Education was based on Afrikaans exclusively and aimed at single-medium institutions for Afrikaans.

Heugh (2006) asserts that education should be in the home language (mother-tongue) as long as it is the carrier of the culture. Using mother-tongue has hampered the African population proficiency in the official language which subsequently limited access to employment. The sudden change from mother-tongue instruction to the double medium or 50/50 policy (English/Afrikaans) caused many African learners to fall behind in the education and created other major upheavals. Heugh (2006) argues that CNE views the development of schooling as one of moulding. The aim was to mold the learners into the image of their Christian values. Behr (1978) argues that each state had its own educational structure. Each education system is unequal. Christian National Education was one of the strong pillars of apartheid. The Dutch Reformed Church found it. All educators were issued a license to teach. All aspects of life including education should be regulated in accordance with the law of God. The Christian National Education was one movement in our history. Its historical roots go back to the seventh century in Holland where the state, church and the school were closely inter-related. This practice of close relationship was transplanted to South Africa with the Dutch settlers whose Christian Protestantism was based on Calvinism.

1.2.4 Political history

According to Weldon (2009: 177) the education policy was a critical area for instigating political vision for a new society. An examination of legislation appeared to confirm that there was a measure of political interference from the national government in the formation of religion education policy (2003). There were many players involved in dominating the current education policy change. For the current argument the history under colonialism was discriminatory-laden while race based discrimination was the most obvious religion. Christianity was the dominant religion with appressive laws. The current review after 1994 offered context from the apartheid syllabi (Jansen, 2001). According to (Roux, 2008) it was prior to 1994, minority value and belief systems, in education in particular, were substantively disregarded in South African public schools. The perceptions of South Africa being a predominantly Christian country were acknowledged in most schools, especially in the former Model C schools. There was minimal attention paid to the creation of policies and practitioners to accommodate the different belief and value system. The first part of the curriculum was the Out Comes Based Education that was unsuccessful to yield the desired or planned results (Chrisholm, 2003). The revised committee proposed another major shift to RNC. This curriculum promoted values of society, interfaith, religion cultural and pagan faiths. Revised National Curriculum Statement and the National Curriculum Statement correctly elaborate the learning outcomes and assessment outcomes, but the major challenges exist in terms of applicability because the best differences are the various schools. Educator's value, attitude and skills would impact either positively or negatively in the absence of commonality in teaching materials and content.

The adaption of the South African Constitution on 8 May 1996 was one of the turning points in the history of the struggle for democracy in South Africa. The South African Constitution was drafted by all-inclusive assembly, which had representatives from the major political parties and liberation organisation. The

Constitution of South Africa, which has been hailed as the most ambitious piece of document by the international community, seeks to re-order both the social and legal reality of our country. The new take of the policy of religion (2003) gives full expression to the invocation of religion in the Constitution that safeguards human rights. Chidester (2002) succinctly articulate that it forbids discrimination on religious grounds.

1.2.5 South Africa's Constitution and Religion

The Bill of Rights as contained in the Constitution of South Africa is regarded as the cornerstone of democracy Section 1(1) of the Constitution, stipulates that the Bill of Rights enshrines the rights of all people in South Africa and affirms the democratic values of the human, equity and freedom. According to Brays (2004) a society committed to equality, challenges to make the lives of all its citizens better by maintaining that each person must be equal and respected. To ensure this objective is achieved in religion education, learners must show respect and tolerance to everyone.

South Africa is a secular state. The Constitution enshrines the right to freedom on religion. Sections 185 and 186 of the Constitution provides for the promotion of the rights to cultural religions and linguistic communities. The negations that formed South Africa's new democracy also paid attention to place religion education in South Africa. This right to freedom of religion education was encapsulated in the Constitution. The policy drafters of the court made it distinct to execute Christianity in the preamble and made it openly important of the state neutrality towards numerous religions (Carson, 2000). According to 2001 census, Hindus made up of 550,000, Muslims made up of less than 1, 5 percent of South Africa's population of 650,000 people and Christianity is the largest in the country of 74% of the country's inhabitants. South Africa continues to exist as a religious society and more specifically Christian society. The most recent statistics (2015) indicate that South Africa is under the top twenty countries in

the world that considers religion is important. A total amount of 67% of South African citizen consider religion be very important. Other facts on religion in South Africa are Taoists, Buddhists, New Age, Jehovah's Witness, Confucians, Bahai Faith and African Tradition Belief had increased its number on religion.

1.2.6 Controversy in position of religion education

In South African society there are measures that influence the place of religion. The right to have a religion, belief, opinion and treated equality in school is protected by Section 9 of the Constitution. Religion observances are allowed within the public schools on this principle of equity which actively requires positive promotion of religion freedom and transformation by the state. An active promotion of observance in public schools points positively to religion ethos. Considering the current position regarding the Constitution of a public school with religion ethos should be extremely important in recent challenges that is confronting South African's judiciary. According to Bilchitz, William (2012: 147) it is the Organisation for Religion and Democracy that aimed to take Gauteng High school to court to exclude schools with a Christian ethos. The applicant concluded that the school cannot have a religion itself and the right to religious identity. Determining a public school is juristic person without the right to religion freedom as such, these schools are required by the Department of Education to have a code of conduct in accordance on how the school functions. The school governing body (SGB) together with the relevant stakeholders design the code of conduct of a school. Certainly, even if schools do not have the right to religion freedom it does have a specific ethos based on religious values. According to Van de Walt (2010: 335) the reason is as a result of distinctive character of attitudes. It is important to note that such a school has an institutional identity. This character that makes a school unique draws attention of teachers and learners in a specific context. It can be viewed that the identity of an institution can be neutral to the extent that it promotes neutral principles, tolerance, equity, freedom and respect.

1.2.7 Religious observance

Religion observance is a positive step in the direction of allowing to accommodate religion observance countered in the Policy of Religion (2003) which only allows for non-religion ethos and not for a religious ethos. The assumption Mestry (2007) disclose of the policy is vague. The vagueness of the Constitution and relevant legislation which a public school may have a religious ethos remains uncertain whether the dissemination of knowledge in school is constitutional. This needs further enquiry in specific subjects.

1.2.8 Unified religion education

The policy of religion education (2003) does not make any effort to select from different religious traditions and try to build a new unified religion. The policy of religion does not provide religious relativism, religious syncretism and any other religions position in relation to any other religion in South Africa. A free and open space is provided for exploration and shows respect for diversity. In the policy of Religion education (2003) paragraph 68 tries to escape from being subjective but, there are voices arguing that it reviews its subjective irrespective of its apologetic nature. In recent and modern times virtues are important for secular liberal education to promote a democratic society. Schools need to encourage virtues, and virtues of discipline from learners or the adherence to the code of conduct of the school (Benson, 2008: 17).

1.2.9 South African landscape

The religious landscape in South Africa has changed significantly in recent years; debates over the accommodation of religion and cultural diversity in public schools have gained momentum in the public sphere. However, research

on the title and on empirical research in religion education is still very scarce. The Department of Education (DoE) has done little to implement the National Policy of Religion Education (2003). Leading body of educators in research projects, Cornelia Roux (2009: 3) points out that since 2003 the agreeable National Policy document on religion education develops the prospects to explore religion diversity and also to advance and rejoice respect for diversity that represent the nation.

The issue of religion in public schools has been debated in many committees and forums of South Africa (National Policy of Religion, DoE, 2003.) The matter of religion within education was held in abeyance until 2003, when the Department of Education saw its way to promulgate the National Policy on Religion and Education, 2003 under the umbrella of the South African Schools Act (Act of 27 of 1996). The Policy of Religion effectively banned confessional, sectarian religion from public schools but the teaching of religious study was allowed in a fair and equitable manner. It is argued around the nature of the debate on religion education in South Africa whether the state applied tenets of secularism? The policy on religion could arguably take cognizance of how actors on the playing field dealt with this conundrum. These are, then, a number of ambiguities in religion education such as pluralism, secularism, religion education policy, curriculum and human rights. The Constitution of the Republic of South African Act 108 of 1996, guarantees the right to religious freedom and religious diversity. We should be vigilant in our defence of the rights of the constitution and also engage the responsibilities that correlate with the rights. In the absence of both vigilance and defence, the constitution could end up with little more than symbolic value.

South Africa is a home to a variety of religious traditions, and a country that embraces through its constitutional values (Apple, 2004). Given the educational background, there is a dire need to identify and develop religion education that has a distinctive understanding and an impact on the teaching and learning of

religion. Therefore, the need for the study attempts to nurture and direct the learners in their respective cultures. South Africa is a multi-faith religious country and that the school population is becoming progressively differentiated with regard to religious happenings in schools (Department of Education, 2003: 6).

As a democratic society with a diverse population of different cultures, languages and religions we are duty bound to ensure that through our diversity we develop a unity and a spirit that recognises and celebrates our diversity. In this religiously diverse context, education has a crucial role to play in promoting tolerance, acceptance, freedom to practice and becoming aware of the religious diversity amongst the population. Since education is a very important issue amongst many stakeholders, it would be appropriate to establish the various stakeholders' perceptions on religion education within our school curriculum so that this diversity is celebrated within our new value based constitutional rights. In multicultural school learners' equal rights need to be protected from discrimination or coercion, recognized and respected. Multicultural education and religion education have the strongest ties to produce faith, spirituality, and belief. The National Policy of Religion and Education (2003) displays a profound respect towards religious faith and affirms the importance of the study of religion education, instruction and religious observances.

1.3 Motivation for the study

As an educator who has served in the field for more than 25 years, I became interested in researching in the area of religion education in the primary schools. The impetus to carry out the study arose from some of the following factors. In observing educator's negative perception of and reaction to religion education as a subject and attitude towards non-Christian has created a degree of concern in my mind. The mere fact that I serve as a centre manager of Adult Education and Training and a part-time senior lecturer for grade 12 religious' studies in the

Department of Higher Education (DHET) also prompted me to pursue this study, focusing on certain dynamics of the National Policy of Religion Education (2003). Quite interestingly, the policy in religion calls for active involvement of relevant stakeholders in all aspects of school governance. My objective in improving the student in Sunshine Adult learning centre also in the ILembe district gave me this opportunity. It is my duty and goal to promote religion studies as an academic discipline with much grounded exploration. Religious studies are taken has an examination subject. The school learners at the Sunshine Adult Learning centre are given the opportunity to complete grade 12 on a part-time basis. The students write the senior certificate examination just like the mainstream learners. It was remarkable that students and some of the parents attend the night school adult classes. The interest the community showed was commendable. Some of the students come from historical backgrounds and general alienation of African cultures. This includes their language in the curriculum. Majority of the students are from socio-economic and disadvantaged backgrounds. They complete their Grade12 while seeking casual jobs. The students have no access to internet and resources. My practical position as a senior lecturer, my enquiry on past years Grade 12 examination papers and literature gave me much opportunity to explore religion education. Propounded by a group of scholars associated with the school of religion in UKZN and North West Province I was overshadowed by their work. My reading on authors and scholars namely Kumar, and Cornelia Roux showed a strong resonance in their work. Both authors are known for their own contributions in religion education. It is my contention that their collective, oeuvre represents distinctive school of thought and an approach on this subject called Religion Education. My future endeavors inspired by the above authors knowledge and different philosophers of education can be imparted to students.

Reading online and local newspaper articles was a base point as well as collecting interesting and sensitive articles from national and international authors who have high quality publications. This helped me to motivate the

students, teachers and novice researchers. Some of the articles explain the importance of the debate on religion education in South African schools. The key arguments from the articles were used as academic and social motivation. I identified four articles with contentions religious issues. People connect religion to violence as a result of the way that religion is portrayed in the media. Media editors produce the most dramatic and most sensitive headlines.

One recent article appeared on the internet on News 24 regarding the 2017 bombing in Manchester Arena where a man was memorizing the second verse of the Qur'an fifty-ninth chapter (Al-Hashr). The decree of Allah came upon him and he cast terror in their hearts. Another similar example comes from the reverend Buddhist monk Sitagu Sayadow from Myanmar. His Burmese language sermon portrays Islam as a religion of violence. He killed Non Buddhists and maintained that their death would not generate to karma. The position as a reader led me to suggest that political violence and diversity limit each other. It is imperative of respecting individuals' fundamental rights. It can cause harm to others. The next article highlights code of dressing in schools. The headline was Headgears. Muslim parents were up in arms when their learners were asked to remove their fezzes in their fasting month by a Hindu principal. In a similar article relating to head scarf, Russian President Putin made a public statement rebuking Muslim girls wearing head scarf in Russian schools. The practice is against Russians secular school policy. Taking into consideration the issues mentioned above, I was motivated to undertake the current research in multicultural primary schools so that my exploration at grass root level can find some contribution. From an academic standpoint, I examined the text articles that guided me throughout my current study.

1.4 Statement of the problem

Post-apartheid South Africa heralded a plethora of policy and political changes within human rights, social justice, equity and democracy discourse. Of significance is the educational changes that took place on a learner centred outcomes-based approach that saw several iterations of a school curriculum 2005; Revised National Curriculum Statements, National Curriculum statements, Foundations for learning and now Curriculum and Assessment Policy Statements (CAPS). Within all of these iterations of school curriculum, religion education had gone through several conceptualizations. These conceptualizations included a symbolic phase of maintaining religion education as a school subject to an integrated transformed state of religion education as part of the Life Skills and Life Orientation core curriculum for school education.

The broader societal problem (Waghid, 2002) to be addressed was identified as follows: Religion education as a field of study is not developed as a core learning area. C2005 does not feature in the Curriculum Assessment Policy Statement (CAPS). Religion education is part of the learning component of Life Orientation. It occupies little space in the curriculum. Religion education is taught for only two hours per week (Prinsloo, 1998). Religion education is dense and poses a challenge in education. There has been a growth of the number of Arabic students in the Arabic state schools. Many schools not yet counteracted Arabic stereotyping or recognized Arab culture (Suleiman, 1996). There is a need to provide the Arab states with the multicultural values and social justice equally. The lack of adequate religious education can pose a treat to social integration and also enacting to endless wars (Tayob, 2011).

In relationship to the abovementioned statement of problem it can be stated that religion education is a school subject and all the learners in schools should take up the subject. Consequently, as a scholastic discipline, just like other subjects in the school curriculum, religion education has the same systematic demands and rigors. The curriculum is depriving the learners in essential elements of social wellbeing, personal development and values. There is a societal need to

establish the kinds of student's schools are producing in terms of religious awareness, moral sense, and spiritual development. There is gradual displacement of religion education values by secular Life Orientation. The secular culture is gradually replacing religion and religious values are slowly being pushed aside as being not important.

The time allocation per week as per RNC (Grade R-3, 2005:11) is six hours for Life Skills. In the intermediate phase it is four hours per week for Life Orientation. The time allocation for Life Orientation is unlike Mathematics and English. The problem is in the senior phase the time allocation is two hours per week. It is evident in the RNC document that the time allocated per week for religion education is not enough. It poses a challenge on the learners. It is a matter of concern for parents and the society. Some of the schools are not promoting religion education successfully. The knowledge and skill educators possess, may not be in line with the curriculum. The problem investigated will benefit changes to the teacher practice and this will have consequent benefit for the learners learning religion education. The principles concern to those who are responsible for implementing the curriculum changes at the policy level impact upon the life of the learners.

1.5 The aim of the study

Religion, being an integral part of human endeavour, has found a plethora of existence within the various cultural and traditional facets of humanity and each is symbolic and significant to its particular adherents. As individuals living within a diverse society, one needs to develop a fundamental understanding and appreciation for not just one's own self but for those of the fellow human beings. The aim of the study is to place religion education in a multicultural teaching or learning school context.

1.6 Key research question

In order to address the above, it is necessary to give attention and shed some light on the actual happenings at multicultural schools and educational institutions and to guide the inquiry Creswell (2007: 107-113). One of the most overarching and pertinent research questions is:

1.6.1 Key research question

What is the place of religion education in multicultural schools in ILembe district?

1.6.1.1 Sub-research questions

- What is the nature of multicultural schools in ILembe district?
- What are the perceptions of schools on religion education?
- What are the benefits of religion education in multicultural schools?
- How are the challenges of religion education in multicultural schools be resolved?

1.6.2 Research objectives

- To expose the religious nature of multicultural schools in ILembe district.
- To investigate the perceptions of school educators, authorities and learners on religion education.
- To identify the benefits of religion education in multicultural schools.
- To discuss the challenges of religion education in multicultural schools.

1.7 Distinctive contribution to knowledge by the study

A number of studies aligned to the concept of religion education in South Africa are mainly focused on the policy formulation by Prinsloo (1998) and the voice

of the teacher by Jarvis (2008). Attempts to respond to the challenges and perceptions in religion education in multicultural schools can contribute to new developments for the learner's rightful place in the curriculum. The study draws on literature and contributes to review, reflect and evaluate fundamental issues and develop perspective in the curriculum change. The research makes distinctive contributions to the research on policy and implementation practices. It examines the National policy of implemented in schools. It provides new windows into religion education teaching, learning and instruction in multicultural classes and the curriculum. The insights challenged the apparent immutability of the current policies, opening up a wider range of policy choices for curriculum planners in multicultural schools. The study contributes to disseminating religious knowledge in the areas of profound moral, purpose in relationship to educational changes in the role of leadership and meaning to professional learning for religion education educators. The research makes a clear recommendation regarding current practice of the content of the curriculum. The values of the research exposes and identifies the violation of learner's rights in educational contexts. Some of the scholars (Serfontein, 2014; Riches, 2016, Van de Walt, 2011) attempts to suggest possible solutions to impasse what is still to be seen that exists between colonial observances and the religious diversity of multicultural school and society. The empirical research was done at grass root level to identify solutions to the weakness of the study.

In the South African democratic society, all religions and their followers have a place and have the right to be respected by the state, by state institutions and by all citizens (National Policy of Religion and Education, Department of Education, 2003). This means that state institutions, like schools, have the responsibility to protect the rights of the learners.

These contextual challenges were, perhaps, the reasons for why schools made little progress in implementing the new religion curriculum. The study, therefore,

hopes to articulate more clearly the nature of these contextual challenges, how these challenges have been influenced by the perceptions of the educators and authorities and the implications of these challenges in promoting the new religion education curriculum. Through this articulation, teachers and schools would benefit from the study as they would now become aware of these challenges and would then be able to address them in a way that would bring out the intentions of the new religion education curriculum as guided by the National policy on religion education.

1.8 Research sites

The research site provides a holistic picture of the study and this gives the readers a clear picture of the study. There are about twenty schools in this area. The public schools selected consisted of four schools in a geographical district of ILembe in Kwa Dukuza. The area in which the schools are located was an important aspect to consider, because it is linked to whether the school is historically advantaged or historically disadvantaged school. There is a huge difference in the demographics of the learners in all those four selected schools. While driving around these communities it was observed that in these communities there are many places of worship. In some of the communities there are cultural activities taking place. The catchment areas are semi-rural and semi-urban schools. The school setting has a growth of multicultural learners coming from disadvantaged backgrounds. The size of the school has an impact on the school's atmosphere. The fact is that small schools have a positive effect on its atmosphere when the school gets bigger the atmosphere changes. The schools that are being located in traumatized communities adds additional burden of society to take care of the school that is already struggling to perform with poor conditions of learning (poor infrastructure, large classes and limited resources). The schools are funded by the department of education. The quintile rating of these schools is mostly quintile three. The quintile rating placed in all the schools are categorized from one up to five. Quintile one to

three indicates the poorest public schools and quintile four and five are the wealthiest schools. The quintile rating of each school is based on three poverty indicators, namely the rates of income, unemployment and the level of education with the school's catchment area. For the purpose of the study, the schools will be referred to as A, B, C and D. The position taken by the schools with regard to multicultural religion education has a direct influence on the teaching, strengthening teachers' perceptions and strategies (Roux, 2008).

1.8. 1 School A

School A is situated in an urban area and located in an area of approximately five acres with brick buildings and prefabs. The intake of the school was around 980 learners and it has a quintile rating of four. This school was established in 1982 as a government aided school. The twenty-six teachers are attachments from the Ministry of Education and their minimum qualification is a teacher's certificate. Majority of the learners come from situations where unemployment and violence are the norm. Learners are not provided with meals from the school nutrition scheme. Some of the learners are foreign that contribute to the diversity of the school enrolment. The school accommodates learners from Zimbabwe, China and Pakistan. This relevance of inquiry determines how learners understand and experience diversity. There are majority of African learners with minority being Indians and Coloureds.

1.8 2 School B

School B was established in 1978. It is situated in a semi-urban area. There are 829 learners and twenty-two teachers. Some of the teachers are under qualified. Learners come from multicultural background with 2% of white learners, majority are Africans and minority are Indians and Coloureds. The reference made to multicultural indicates that racial diversity is one aspect of

transformation. A relationship of trust was established with educators and learners. There are lots of multi-religious learners and this fosters social cohesion. The demographic factor influences the learners' everyday life. The family structure is imprinted and categorizes the learners in their own way. This school is quintile four. It offers the learners to extra-curricular activities including soccer, netball, volleyball and a choir. This is a well-resourced school.

1.8.3 School C

School C is positioned in a semi-urban environment, for multicultural learners coming from diverse backgrounds. The enrolment stands at 699 learners. This school is a government school and is quintile four. This school has twenty educators. Stories from some of the learners seem to give teachers credence to the perception of indiscipline and violence. A tavern is closely situated to the school. The school is identified as a panacea to all kinds of social ills. This school does not have abundance of resources and uses basic teaching and learning aids. I had gained knowledge of the demographics of the community, the political situation and the religious nature with the current composition of the population from the South African Police Services. The background knowledge enabled me to reflect on the reasons for religiously inspired intolerance among the individuals and among the community that they belong to and in particular the role of schools and education in the amelioration of the problems. This has an impact on teachers teaching learners in a multicultural school.

1.8.4 School D

School D was an ex House of Delegates school. It is a government school situated in a semi-rural area. This school started in a rural place but developed into a township. The school was established in 1987. Since 1994 the township has grown rapidly. It caters for multicultural learners and has an enrolment of 939 learners. This school is classified as a quintile three school. The school is

funded by the government. Learners are provided with nutritional meals from the feeding scheme. This school offers an array of cultural activities. This township school seemed to suffer from the disruptive after effects of apartheid that disrupts teaching and learning. In this community religion and belief are notoriously difficult to measure as they are not fixed or innate. Some of the learners are very slow because of language barriers. The teachers have to improvise resources to get across to the learners.

1.9 Empirical study

An empirical study involves the research aims, the context of the study, various instruments, population, sampling, procedures, data collection and analysis. The objective of the empirical study is to investigate the challenges and perceptions in religion education as mentioned earlier, a qualitative research was used for this particular investigation.

1.10 Preliminary Review of literature

Local and international literature that surrounds the study was reviewed. Analysis of different contexts was made to inform the challenges faced by educators and learners. The background information was obtained from researching published journals, government documents, policies and newspaper articles. The proponents in literature are Jackson, Grimmit and Chidester.

1.11 A brief preliminary discussion on the methods

This is an empirical, qualitative study that will engage triangulation of methods that are dependable with the theoretical approach (Neale and Liebert, 1980: 2). In the study, I used focus groups and in-depth interviews as means of data gathering (Moore, 2006: 13). The study is qualitative in nature.

A qualitative approach has thus been chosen in order to provide a more indepth knowledge on perceptions (Bryman, 2008) as well as retrieve data that will be productive and descriptive (Cohen, Mannion and Morrison, 2007). The study will focus on deductive logic rather than inductive logic and be particularly orientated towards investigation, discovery and inductive logic (Kumar, 2011; Cohen et al., 2007, Maree, 2007; Patton, 2002). The perceptions of the respondents helped me to correlate assumptions of the findings of the literature.

1.11.1 Focus group and in-depth interviews

I employed both interviewing techniques and focus group as data collection. I used focus group interviews that involved elicitation of salient beliefs. Educators, principals, learners, parents and school governing bodies were within the focus group discussions. In-depth interviewing is sometimes used in qualitative interactive studies (Cohen et al, 2010). In-depth interviews are defined as collective experiences in which researchers and interviewees come together to create a context of conversational intimacy in which participants feel contented telling their common experiences (Corbin and Morse, 2003: 338). I used in-depth interviews to afford and privilege the voices of department subject advisor, curriculum developer, and traditional healer. I gleaned challenges and perceptions on religion education and their learning trajectories (Sfard and Prusak, 2005).

1.12 Data analysis

Henning et al. (2004: 164) have stated that data analysis is a constant and iterative non-linear development. A data analysis entails working with data, organizing it, investigating for patterns, and achieving what is significant from it (Bogdan and Biklen, 1992). Nieuwenhuis (2010c: 99) defines quality data

analysis as a collection of approaches, processes and procedures in which researchers extract a form of classification or interpretation from the collected data of people and situations investigated. I began with a large body of information and through inductive reasoning, sort and categorize the data gradually honing it to a small set of non-concrete categories Leedy and Omrod (2014: 160). I assigned names such as hair colour, eye colour and political affiliation. Creswell (in Leedy and Omrod, 2014: 16) has described a data analysis spiral that Leedy and Omrod argue is similarly appropriate to a wide variety of qualitative studies. I used Creswell (2003) data analysis spiral to aid me in data analysis. The main focus of the process was organisation, perusal, classification and synthesis as analysis tool.

1.13 Ethical considerations

According to Mason, (1996) we reason theoretically about what morality requires us; but the nature of the theory of reasoned action by Fishbein (1975) in ethical issues concern belief and what is right and what is wrong. For the present purpose it involves principles. Although most people have a fair perception of grey areas, which will always exist and give rise to different perceptions. Research ethics implies compliance with acceptable research norms, morals, standards and rules. In contrast to the phenomenology of religion it takes into account the diversity of interests and values. It identifies the nature of sources of inequalities and injustice. It flow from self enabled to lived experience. According to Patton (2002a : 542) it involves the quality of qualitative inquiry. I had to follow the university ethics, code of guidelines and protocols. My research proposal was approved by the higher degrees committee before entry to the sample schools. I sought permission from the department of education and principals to conduct interviews. Ethical considerations were given at each of the research cycles. The participants were given a copy of the consent form outlining what they were agreeing to by participating in the study. The consent form indicated that they were free to

withdraw their contributions at any given time except after all the publication of the research findings. Additionally, participants were informed that the findings in the study and any related publications would include no potentially identifying personal information (Smith & Noble, 2016).

1.14 Key concepts

Some of the concepts used in the study are as follows:

1.14.1 Perceptions

According to Hays (2009) perceptions are the foundation of all activities, decision, judgement, attitude and emotions of and selection of individuals. It is necessary to look at these perceptions that may bring the closeness of learners, educators and authorities. People create perceptions based on truth as well as individual involvements (Hays, 2009). This allows the current study to gain an understanding of the reality of educators, learners and parents. It is explicitly known that we perceive through all frames of reference that is set of interlocking factors, ideas, beliefs and attitudes.

1.14.2 Religion education curriculum

In South Africa, religion education is considered an activity for the classroom with the context of Life skills or Life Orientation. South African curriculum includes National Policy of Religion education (2003). It is carried out in an educational context that is concerned with the development of learners. In schools there is an explicit religion education programme that is made up of classroom activities.

1.14.3 Multicultural

According to Naidoo (1996) multicultural originated in the liberal pluralist approach to education and society. In the study, multicultural serves to preserve and accept cultures as a model of human life. Multicultural is a process that permeates all aspects of such practice, policies and organizations as means to ensure the highest levels of academic achievement for all learners. It helps learners to develop a positive self-concept by providing knowledge about cultures and contribution of diverse groups.

1.14.4 Culture

Taylor (1991: 1) defines culture as an understanding of awareness in religion, traditions and developed behaviours in our society. In the study, culture refers to expression of an ethnic group's speech, thoughts, processes, actions and aspirations. In schools the four main factors relating to culture are norms, values, belief and expressive symbols. Norms are the ways people behave in a given harmonious society; values are what people hold dear; beliefs are how people think how the universe operates and expressive symbols are representations of culture.

1.15 Scope and limitations of the study

The small number of participants and the interpretative nature of the study may also be seen as supportive of the credibility in the study, as each of the experiences conveyed with both the focus group and in-depth interviews may bring to gain insights.

The issue of Religion Education is a wide field but the study was restricted by site and population. Since the study set out at presenting a theoretical perspective of participants from multicultural schools, there was no intention to

generalize the findings. The small-scale focus group and in-depth interview of the participants provides a unique opportunity for exploring the individual lives behind generalization. It is limited to the age group of the learners, the size of the population and the limited variety of interviewees, particularly regarding their relation to the schools studied. With regards to the age of the learners only the senior learners were interviewed. Some of the observations and discussions took place with the foundation phase learners but only in an informal manner, through classroom visits and encounters on the school grounds.

1.16 Possible contribution to knowledge

The study provides new, local, national and international research about the teaching of religion education and the nature and purpose of religion education. The contribution argues that the public debate requires representation of religion which is a valuable feature of the curriculum.

1.17 Layout of the study

The study is divided into six chapters and most of the chapters of this thesis will unfold as follows:

Chapter 1: Background and Orientation

The chapter sets the scene for the demarcated study. In this chapter, attention has been given to research procedures, background, purpose and formulation to the research problems. Furthermore, this chapter provided clarity on the area of focus of the study, by presenting the research questions and sub-questions. The study describes the research design and methodology.

Chapter Two: The literature review

The literature review is established relevant to the place of religion. It explores the nature of religion and multicultural education. The review is positioned within the context of religion education in South African schools.

Chapter Three: Theoretical framework

The research orientation within which the study falls is in theory of reasoned action. The theory is constituted in attitude and behaviour. Ajzen and Fishbein explained that they developed the TRA for the prediction and understanding of peoples' behaviour. The understanding of peoples' behaviour is a very important issue in society. It helps to solve problems and helps people to make proper decisions. In relation to the study, TRA helps to make proper policy decisions in institutions. The phenomenological study is adopted to strengthen the theory of reasoned action.

Chapter Four: Research methods and research design

The methodology employed in the study is detailed in Chapter Four. The research design employed, the instruments used to collect data and the rationale for these methodological choices are addressed here. Details about how data was collected and analysed, as well as methodological constraints, ethical issues and measures sought to curb the effects of these, also receive attention in this chapter.

Chapter Five: Presentation of data and analysis

The presentation and analysis of the data collected during the course of the study, receives attention in Chapter Five. Direct quotations supporting the exposition of the report finding will be provided. Focus group and in-depth interviews will be used to supplement the overall discussion.

Chapter six: Discussion of the findings, conclusion and recommendatons

Discussion of the findings, conclusions and recommendations are emerged as

a result of the data collected and analyzed in the context of the study.

1.18 Conclusion

This chapter set the scene for the study by providing an outline of the core components. These include a detailed background of the study and the research problem. I have expounded on the situation that prevailed which South Africa was governed by apartheid rule. I emphasized the impact on its form of undemocratic government in the majority of the population in general and on religion education in particular. I further explained the pendulum movement between action and reaction in relation to religion education policy development.

The applicability of motivation and the stipulation of the aims and critical questions were outlined. A brief description of the methodology was provided. A detailed geographical attempt of the research setting in the study was outlined. I introduced the research setting by highlighting the inequalities that were produced by the apartheid government and exuberated in the post-apartheid era by adherence to neorealism. This system was partly responsible for widening the gap between the rich and the poor.

I briefly explained the introduction of the quintile index rating for the schools which is based on the three poverty indicators: income, unemployment and the level of education in the community in which the schools are located. I presented a detailed geographical description where teaching and learning functions. Finally, an overview of the chapters provides a succinct description that makes up the thesis. In the next chapter the literature on the general perception, challenges in religion education is presented.

CHAPTER TWO - LITERATURE REVIEW

2.1 Introduction

The preceding chapter has presented the introduction of the study. This chapter presents the literature review. Marshall and Rossman (2006: 44) argue that a considerate and insightfully related literature builds a rational framework for the study and located it within a tradition of inquiry and a context of related studies. This is very important as previous research tends to guide new efforts and this study addresses the key research question namely, what is the place of religion education in multicultural schools? The discussion is positioned within the context of religion education in schools. Before the exploration of defining the junctures in the development of religion education, this chapter opens with a prefacing section that clarifies some of the challenges inherent in the studies of religion and religion education. I consider some practical developments in respect to this approach in religion education. I identify the work of Durkheim (2001) that began in socio-anthropological studies. I argue how this approach has led to represent this possible range of how people in religion live. I identify the paradigm in religion education that requires the useful point of understanding of the epistemological paradigms. I look at the interpretive paradigm. The proponent is Jackson (1997). Finding the place of religion education can contribute positively to the development of human right to freedom of religion education and belief in a valued multicultural school environment? Marshall and Rossman (2006) comments that the literature review is a product of completed articles but is a procedure, the method of conducting the literature review layout and supports and contributes to the development of the research. I pay specific attention to contradictions and contestations with regards to religion in general, perceptions of religion

education, the National Policy of religion education (2003), with the challenges of religion education and the Manifesto of values in religion education.

2.2 Interpretive approach

Jackson's interpretive approach reflects the epistemological stance of the study informed by a constructivist interpretive paradigm. Jackson's interpretive approach (1997), which formed the theoretical background to the REDCo project, with its emphasis on representative, interpreting and reflexivity, supports both learning from and about religion. In recognizing that learners are not neutral, this approach understands that the learners bring their own experience of their religious traditions or other worldviews with them into the classroom. It can be argued from expedience regarding social cohesion with multicultural society is grounded in the belief that more people know about one another. In Jackson's book in Rethinking religious education and plurality (1997), Jackson stresses the importance to appreciate when focusing on issues of plurality in education. It can be viewed that the task of interpretation of religious and non-religious identities for the full development of the self, through the engagement with the 'other' to this interpretation approaches. The developed view of 'other' is a paramount objective in this task of interpretation of essentialist portrayals of religion and non-religious belief that denigrate the 'other' to a stereotyped, one-dimensional entity. In view of the 'other' it can be developed to inside (objective) and outside (subject).

2.2.1 Teaching about religion

Drawing on the work of Grimmit, Hull (2000, 2001) draws a discrepancy between learning religion and learning about religion. In learning religion, he sees it, is confessional in character. Hull explains learning about religion involving teaching religion in a more objective and descriptive way. Teaching

about religion can be understood as promotion of religious literacy that will turn and enhance efforts for social cohesion within multicultural societies. Hull, Jackson (2001, 1997) identifies the critical, descriptive, and historical character of the interpretive approach of teaching and learning from the outside, rather than from the religious tradition being studied. This approach is underpinned by the anthropological value and principle that upholds a human development perspective in education, while also approving the belief of people.

2.2.2 Teaching from religion

Teaching from religion engages with some religious contest, and incorporated lifeworld of the learner. In identifying teaching from religion approach as it supports the learners in answering the existential questions concerning religion and belief. This is viewed that the learner's and life experience is put in a dialogue with the different religious and non-religious world view. Hull, (2001) considers the values of teaching from religion as contributing to spiritual and moral development of religion and enhancing intercultural consideration. Hella and Wright (2009) have identified the conflicts that arises from learning about and from religion when applied outside a confessional context. This is because within a confessional context, which one could characterize as learning in religion learners share a common worldview and the knowledge and insight gained from learning about how their faith tradition will have direct connection to their own personal beliefs and values. Based on the arguments, religion is understood as a unifying factor bringing into the relationship of the life world view from the learners and religious life world of the various traditions and beliefs. The core concepts of the interpretive approach can be understood as conceptual alternatives to learning about and learning from religion duality or a way of qualifying it. Jackson (2005) reflects the learner as an actor in the development of learning about religion.

Hella and Wright (2009) present distinctive ways of adhering to the perspectives of learning and from religion. This affirms a broad term in English religion education is part of educational life. The contribution to teaching from and about religion is the classroom that brings human experience or the phenomena.

2.2.3 Applying reflexivity to religious diversity in the classroom

The interpretative approach employs reflexivity as a key concept in relation to the analysis of religious diversity (Jackson, 2005). The interpretative approach does not simply set out to increase knowledge. It takes the view that in order to increase understanding; learners need to reflect on their own learning (edification). Learners are helped to make a constructive critique of material studied at a distance, and are involved in reviewing their methods of study. Clearly, the more the teacher is aware of the learner's background, the more sensitive and focused the culture of teaching can be. This approach also requires methods that allow learners to gain insight from their peers and be able to examine ideas of truth held within the classroom. The content of religion education is not simply material provided by the teacher, but includes the knowledge and experience of the participants and an interactive relationship between the two. Teachers working from diverse backgrounds need the skills to involve learners directly in designing and evaluating methods of learning.

Assessment is a vital part of teaching practice, of learner's experience and of the education system; therefore, it needs to be explicitly combined into the interpretative approach (Ipgrave, 2003). Firstly, the summative assessment paradigm is an assessment of learning. Secondly, the formative assessment paradigm is aimed at helping learners' educational progress. It is often associated with the idea of feedback. There are pieces of research into

teacher's classroom assessment that offer possible insights for interpretative approach.

2.2.4 Edification of learner's experience

Edification is introduced through raising questions in relation to the learner's experiences. These explanations and discussions aim to broaden learner's horizons and stimulate thought and reflection. Being edified by studying religious material does not imply adopting the beliefs or followers of that religion. It does imply recognition of the similarities and differences between human and of the inherent relationship between the identity of each person and manifestations of differences. Moreover, it builds upon a genuinely positive attitude towards diversity, meeting people with different beliefs and cultural practices as enriching for all and seeing individual identity as being developed through meeting. Recognition in this can lead to a more positive approach to multicultural schools and societies, both at individual level and from the perspective of the department of education and government, heading to and active accommodation of differences, while upholding and strengthening values (Jackson, 2005).

2.2.5 Critiques of interpretive approach

Jackson (1997) adopted Religion, Education, Dialogue, Conflict project. In this project the interpretive approach provides pedagogical development on religion dialogue. The discussion on the operation of the REDCo project including the development of a series of text books for school children and his desire to formulate material for the classroom use is viewed as REDCo project highlights how value can contribute to conflicts in Europe Weisse (2011: 111). The argument is based on the world religion. It seems as homogenous belief system. I assert that Jackson does not clarify certain terminology in representing world religions towards Western, post-enlighten models.

Therefore, this leads to the direction to insufficient responses to these challenges of relativism.

Wright (2008) expresses concerns about in different ways religion education is characterized in the classroom. Jackson (1987) indicates giving general explanation of religion is unchallenged. Both Jackson and Wright have disagreed about the relationship between cultures and religions. Jackson (1997) notes, that religion education needs to be critical of their assumptions regarding the cultures to change new representation. He mentions personal and social experiences of religion in cultural context. From this point I question whether the attempts to bring experiences of the others close enables learners to be successful? Viewed from the interpretive approach it is taking the route close to move from confession and phenomenon approach to cultural education.

2.3 The Concept of religion in general

A number of scholars of religion (Chidester, 2002; Roux, 2008; Summers, 1996) have commented on the difficulty of defining what religion is. Over the centuries, influential theorists namely Habermas, and Taylor have offered their own definitions with greater or lesser degrees of assurance, but virtually all of these definitions have been found wanting by the might of scholars. Moreover, Kennedy (1984: 63) postulates that religion is a system of belief about reality, the existence of the world, the supernatural or the practices arising out of these beliefs. These practices include worship, moral code and often a prayer contemplation, meditation and obedience.

Based on the above scholarly arguments, the key insight in arriving at a resolution is that religion always begins in an experience that one individual has or that some small group of people shares. The response that this person or group makes to the original experiences is what begins the process of

interaction between the religion of the community. Religion becomes vital in upholding the moral behavior of an individual in society and therefore religion is the process of helping learners to understand the religious dimensions which are implicit in the whole of human experience.

Teece (2010) regards religion as a strong combining influence in South Africa. Barnes (2005) views it as the most disruptive influence of all, one with the potential growth in discrimination and religious intolerance. In this regard, Abdool et al, Dreyer, (2005, 2002) reminds us of the most horrific wars and battles that have been fought in religion education. Miedama and Berkram-Troost (2005) indicates that religion education in schools is considered to be an important mediating structure arguing that schools are exceptional transformative resources.

The conclusion made by Abdool and Drinkwater (2005) pronounce that religion education is a subject that gives South African learners the advantage of expansion of their viewpoint and instilling in them respect and values to other religions. Some of the South African schools are mandated to equip learners with knowledge of religion, moral values and diversity. In doing so, religion is not a matter of mere tolerance, but to understand each other, inviting each other to live together. However, people from different religions should also understand that different religions live and practice different, norms and principles. Hence, they need to work together in a society of religions and create a platform for dialogue and encounter, give and take constructive criticism (Berger, 1969: 297). However, one may argue that a wider view of religion education is to help learners to respect and have knowledge of other faiths. It attempts to create a peaceful community where religious groups live in harmony. Sasson and Sassoon, Ter Avest (2009) argue that religion education prepares learners for life in a multicultural society. Moreover, according to Jackson (2005), it is important in religion education to fight any forms of intolerance and discrimination based on religious belief and to avoid violation of

the human right to freedom of religion and belief. Jackson (2005) believes it is a way of increasing respect, world issues and fostering respect for freedom of religion as a human right. However, the above author's view the benefits of religion education and values the fundamental rights.

2.4 Framing the concept of perception

In the study, perception is used as a concept which relates to the perceptions of educators, learners and authorities. According to early modern empiricism, as noted by Brewer (2011), perceptions are knowledge fashioned by the nervous system from signals received not only by means of sensory organs but also the experience of prior knowledge. Perception epistemology considers the knowledge is the foundation of the world. Philosophers use perception to justify and extend the nature of belief acquired through rational thinking between time and space. Stokes et al. (2014) view that the philosophical idea is based on forms as sensory, objects characteristics like shape, colour, and questions that can be asked. However, it can be viewed in contrast to the study in religion education perceptions of the teachers and learners, classroom, and the curriculum can be developed. Steinberg (1998: 34) defines perception as the process whereby people obtain knowledge about the environment through their five senses namely, hearing, smell, taste, touch and seeing. Perception goes along with the ability of the mind to link sensory information to an external object as its cause. This compromises the acts of understanding insight and the capabilities of observation and perception.

According to Scott and Marshall (2009) perception involves elucidating received knowledge on mind based or sensible experiences resulting from traditions, culture, planning and learning. The study draws perceptions from educators and authorities for the empirical investigation based on experiences and knowledge. It is not noted at aiming at collecting extensive data from participants. It can be pointed out that it is unconventional empiricism quality methods which open up

all experience to knowledge status or generalized profound knowledge status. Therefore, it is not limited to observable or even observable manifestations. The contribution and development made is empiricism, an evidence-based approach that reflects on real-world data.

2.5 Teachers and learners' perceptions

Perception refers to the interpretation of sensory knowledge in the classroom context and in order to grasp a subject and the learning environment Groome (1980). Perceptions vary from teacher to teacher. Different teachers perceive situation differently. Moreover, the meanings might change for a certain perception and sometimes it might change one's perspective to do something else.

Ambiguities in religion education has an academic focus, it is primarily concerned with information and comprehension (Groome, 1980). Religion is often multi-dimension. It consists of affective faith, identity and morality. There is an exclusive emphasis on the dimensions in the context of the educational environment which is the school.

Ambiguities of classroom faith information is an ongoing debate where the responsibly for faith formation is best located in a church, mosque, temple or a school. Therefore, the role of religion is important in faith formation process. It is argued by Crawford and Rossiter (2006: 417) in student teachers, are given the limitation. One may view that this faith formation in the classroom can be problematic. Further, it can be viewed that it is a complex task for teachers and has implication for qualifications, pedagogical knowledge and the ongoing spiritual formation of the teacher.

A feature of the debate about the purpose of religion and the development of several theories has been the imprecision of the language and formation used.

It might be difficult for the teacher. A review of literature indicated by that the alignment of belief with the objectives values and is an underlying assumption of the religion education curriculum is established to be operational in teaching and learning (Alton-Lee, 2003; Grassman, 1998; Wilson & Shulman, Nespor 1987). Religion education teachers need to know the content, curriculum and the purpose of religion education. Educational changes in the curriculum impacted on teacher's perception. This has an impact on the qualifications. Some of the teachers are not trained to teach religion education. Teachers need to understand the purpose of the subject matter.

Learners develop perception at an early age and can be changed based on the situation context. This can be a particular classroom, a particular teacher or a particular environment. According to Ajzen and Fishbein (1980) there are several variables in the theory of reasoned action that influence learners' attitude namely, religion education. It can be positive or negative example if a teacher is discussing another religion while some of the learners will be positive of the discussion vice versa. Our attitude is generally expressed through our behaviour and language.

2.6 Nature of religion education

The academic nature of religion education has been a contested issue for a number of years. Religion education is an area in the fields of academic inquiry and the curiosity of scholarship regarding the people is a long history. According to Shanahan (2016) the political and academic debates about the approach of religion education, purpose, validity and nature is in an academic discipline. Scholars and academia have seen the revisiting of religion education as a philosophical study. The content of the nature of religion education, the religion education teacher is revealed to pedagogical knowledge and the components of religion education curriculum (Ryan, 2013). The curriculum influences the quality of teaching and learning religion education. While

education has a practical and unilateral purpose, it is also time that the curriculum deals with significant and existential questions about the nature and purpose of religion belief and systems in the curricula. It is therefore a transcendent element in an increasingly material, self-centred-world.

The place and purpose of religion education as a learning area depends on the extent to which educators respond to the needs of the learners. The religion education curriculum needs to contribute to learning, understanding of knowledge, their belief, and faith. The work of international researchers and proponents of religion (Groome, Moran and Grimmit) are recognized for paving a way for the development of language in religion education. This has brought a balance of religion and education. The proponents above argue that religion education activities take place in the classroom in a formal way and are rooted in educational principle. In disagreement to the argument Ryan (2013) indicates that in United States and Australia religion education is embedded in social science of religion and draws on the seminal work of Immanuel Kant from 1724-1804 (in Ryan, 2013). Based on both arguments one can view that in South Africa the teacher and the teaching approaches to religion education have significant grounding in educational change. The historical changes are significant in religion education changes in society. In the South African context, the ongoing debates by the religious and non-religious community have increased. Furthermore, to the attention is secularization that has brought about the question in society. According to some of the scholars (Mestry, 2007; Prinsloo; 2008 and Roux, 2008) there are suggestions regarding the implementation of religion education policy. However, collectively by the scholars all the arguments surrounding religion education highlight the significance of moral impetus that religion education can contribute to the society. In the South African context, religion is implemented differently as compared to other countries. An example is the United Kingdom, religion education is referred to as catechetical, which is a political move based on a history regarding Protestant and other religions (Moran, Ryan, 2016, 2013).

2.7 The Nature of multicultural education

In the presumption of Naidoo (1996) multicultural education was a new form that attempted to focus black fundamental demands for the reconstructing of school knowledge. In South Africa, multicultural education was the best solution to problems encountered as a result of desegregation (Govender, 2004). Lemmer and Squelch cited in (Naidoo, 1996) hailed multicultural education as a complete approach based on pedagogical rather than political concerns which can contribute to the improvement of equal education opportunities. The notion of multicultural education seems to have been embraced by the South Africans, education department. South Africa as a whole appears to be attracted to multiculturalism. The symbols used such as the rainbow nation captures unity in diversity prevalent in South African society.

The definition of multicultural education is placed at the forefront of the study. It represents a comprehensive approach in religion education regardless of learner's diversity and need for classroom practices. According to Naidoo (1996) multicultural implies the presence of learners drawn from different fundamental, socio-economic and cultural learning together. Learners will be exposed to other cultures in the classroom while enjoying the nature of their own heritages and culture. Multicultural schools have to integrate different values, different traces and socio-economic challenges in the school system. In the social cultural field, multicultural would be more than celebrating it with cultural interaction, rights and equity. Equity in a sense requires multicultural through tradition and different education strategies. The interaction of learners with classmates and peers become influenced by the plethora of diverse experiences and interest. This can lead to shaping force of the psychic of children being educators in both direct and indirect manner.

Reviewing the literature on multicultural education Sleeter and Grant (1987) conclude that there should be changes in education that benefits the learners. However, the proponents of multicultural education have advanced the view of multicultural that it is not just for the benefit of the minority of learners (Banks, 1996). However, previous efforts of clarifying multicultural education have trended to focus on the analysis of existing literature advocating educational change in multicultural education (Eduwards, 1992; Gibson, 1976; Martin, 1993). Banks (1997) views multicultural education as an idea, stating that all learners regardless of their belief, culture, religion, gender and ethnic orientation should experience education equality in schools. On this point schools need to look at broad and hidden curricula to ensure it reflects the cultural and linguistic diversity of its population. Bennet (1999) concur with Banks (1997) that multicultural must be comprehensive in focus and governed by principles of equality. Banks (1997) states that education involves modifications in the total school environment including policies, classroom instruction and extracurricular actions in formal and informal curricula. Christine (1980) defines multicultural as an approach to teaching and learning that is based on democratic value. In view of the above arguments it can be pointed that the goal of multicultural education is to make a positive and tangible change within the fields of education and to provide the learners with possible academic environment in which they can excel. Hughes (2007) argue that young people perceive religious knowledge that can generate resistance. Therefore, religion education in multicultural school need to remain relevant, interesting and cognitively challenging. It should be for better quality.

Multicultural can lead to inherent inequalities in society and in the classroom setting (Ghosh, 2018). The social backgrounds of learners can compare themselves to their peers. This can lead to discrimination and can be considered falling into minority category (advantage). Multicultural is based on knowledge associated with values form being exposed to different cultural, attitudes, message and ideas (Banks, Goo, 1997, 2018). In the classroom

situation multicultural serves to the crossroad between rules pertaining to gender, social status, and ones' ethnicity. Educators integrating these types of methods into the academic structure creates basis to better understand not only themselves but to others.

Teacher's perception and trends regarding culturally diverse learners are an important element in educating, motivating and making a difference among learners of their age, gender, language and religion. These perceptions and attitudes influence teacher's expectations and treatment of the learners (Le-Roux, 2001). An interesting study by Barry and Lechner (1995) surveys 73 pre-service teacher's attitudes and their awareness of multicultural teaching and learning indicating that all participants completed an orientation to education course, such as elementary social studies methods (17,8%) or media course for learners (88,5%). The study finds that most respondents to the question understood were different issues in the multicultural school and they expected to have culturally diverse learners in their classroom (News 24, assessed 4 June 2017). Although aware of the need for skills to work with diverse population, new teachers indicated as how their education programme prepared them to instruct learners with different religions and cultural backgrounds from their own or communicated with the learner's parents. In another study Aydin and Tonbulglu (2004) examines curriculum and instruction of doctoral students in order to understand their perceptions and attitudes towards educators. They find that most of the educators emphasized values, democracy, justice as well as tolerance, peace and respect. Krummel (2013) investigates multicultural students for pre-service teacher training. The study examines pre-service teachers' belief, strategies and attitudes towards teaching culturally diverse learners during professional knowledge. The study indicates that pre-service teachers are fearful of engaging in a discussion about race and religion. I argue that teachers may fear offending or may chose to ignore religions that are not explicitly discussed in their diverse setting. This is

supported by Moore (2012). Teachers may not have a strong understanding of various religions or their legal rights (Carey, 2010).

2.7.1 Multicultural education in South Africa

According to Carrim, (1998) the meaning of multicultural education in South Africa is governed by its explicit socio-historical context, both post-colonial and post-apartheid. At the most general level, multicultural education needs to be understood within the broader national context of racial redress following apartheid, and thus of the struggle to achieve access to quality education for the majority to whom this was previously denied. But, as an educational intervention, country, it is also about enabling all young South Africans, as the post-apartheid generations, to understand the past from which the country is still emerging, as well as the values and principles which are entrenched in the current constitution. The South African Constitution, (Act 108 of 1996), looks at future education of South Africa as it recognises human rights, peaceful co-existence, respectful of colour, race, class and gender.

In the conjecture of Fanta (2000: 35), multicultural education involves a teaching and learning approach that can lead to the perfect situation aspired to by the present education system, but the advantages of multicultural education continue to be debatable. Many scholars, Cross, Carrim (1998), criticize multicultural education for its incapability to bring about substantial structural reform and focus on deep-seated racism in society. Moreover, he argues that multicultural education tends to focus on the weak assumption that cultural understanding will lead to greater tolerance and racial harmony. Thus, multicultural education fails to deal with the real reason for ethnic and cultural groups being oppressed and victimized. It is also taken to task for regarding racism as an outcome of individual ignorance and prejudice rather than focusing on inherent structural factors in society.

On desegregated South African schools, Carrim (1998: 311) found that learners knowledgeable integration, which is a rejection of differences between people, rather than a reliable multicultural approach. Furthermore, the minimal type of multiculturalism introduced by educators in schools was, at best, stereotypical and, at worst, caricatured. The effect of this is to project differences among people in negative ways, which do not combat racial practices, leaving me with the inescapable conclusions that such forms of multiculturalism are reconstructed forms of racism. Carrim argues for a critical anti-racist approach to education that recognizes and integrates the notion of transformation between people. In accordance, Carrim (1998) uncovered that South African educators try to avoid the issue of race and protect their learners from actual disputes. Neither the learners nor the educators are perceived to have the power to confront the edifice of social division and inequality. Everyone in the process is left unable to explore their locations in the social practices of division, oppression and exploitation. Furthermore, this trend may lead to a multiculturalism of neutrality.

2.8 Religion education curriculum

The place of religion education in South African school curriculum is guaranteed by law (Constitution of RSA, No.108 of 1996), Chapter 1 of the Bill of Rights Section 9, sub-section 3, Issue number 32: 7). In South Africa, (Chidester, 2006: 06) points out that the South African multi-faith teaching and learning activities should include all religions. The motivation in section 9 stipulates that the majority of South Africans belong to one or the other faiths. There are some factors that operate in the classroom, for example management, teacher knowledge, learner and teacher relationship and teaching and learning may influence faith. Religion education in the classroom need to promote an open, inquiring academically challenges environment that allowed the learners to explore the questions of faith. Teachers need to teach knowledge and an understanding of faith tradition. Finlay, Rossitte (2009, 1993) laid a rationale for

the consideration of faith curricula. This subject approach was challenging in the international curriculum and stood the test of time in a rapidly changing education. The short-term goal should include the acquisition of sufficient knowledge and skills for active assessment. The long-term purposes might include formation of identity. Parental growth can contribute to the building of faith. According to Fowler (1981: 25) faith development results from interaction and experiences that individuals have in the various components that make up their lives and unite these components so that they can feel complete. This can be the first stage to determine one's faith. It is found that a sense of belonging is relational, and there is a reciprocal quality to relationship that provide a sense of belonging. Each member benefits from a group. Family values plays an appreciable influence on religious involvement of young people in positive faith development.

A contentious challenge today is the conflicts associated with the place of religion, expressions and belief in the schools (Maddox, 2014). According to some philosophies John Bishop and Schellenberg indicate the claim on faith. John Bishop (2002) the claim of faith and the characteristics of faith as a concept is widespread and is used in both religion and religion education context. On the other hand, Schellenberg (2007) holds faith as a rich suggestive elusive term. In order to believe the propositions of the claim of faith, one must apparently have some sort of evidence for the proposition of truth or one cannot believe it. The claim I make about example motivation. I intend to defend myself and to attribute to Jackson. I take up this thought, that there is a form of epitomic grounding which does not amount to justification, but also does not merely explain the characters of perception to solicit one's belief in the world. The separation of religion belief from the young learner is deemed to be incomprehensible, particular freedom of expression within democracy functions of the school also contributes significantly to the development areas within this domain of shaping social moral values. In a school setting, what is taught in the

area of learning is essential to be founded on some form of explicit or implicit world view assumption may be secular or religious.

According to Pedro (2009) moral values must be taught in schools. Moral education, character education and values education have been presented in the literature as sometimes being different from each other and at time used interchangeably. This section brings into discourse these different iterations of human focused teachings and is linked to school education and religion education. School teachers morality in a number of ways, both implicit and explicit. Schools have a moral ethos embodied in rules, rewards, and codes of honour and teaching styles. This has been viewed by educationists like Dewey (1909) who affirm that there is some relationship between teaching (education), morality and religion, with the purpose of showing the integrated nature of education, morality and religion.

All humans have equal basic moral status. In multicultural schools the important reason for morality is to guide one's conduct and to ensure integrity and harmony. The need for ethics and morality is to develop the learner's character (Rachels 1993: 13). Morality, whatever ethics may be said about it, is about things over which we have control that lead to bettering human life. During my forefather's time, morality teaching was confined to the family, the place of worship and the society to which one was affiliated. The Indian community lived mostly on the farms. They usually had a temple where people gathered and preached about good character.

The unification of a person within that social, cultural, historical and political context informs our understanding of a dialectical relationship. This Vygotskian metaphor of water can be applied to the process of a teacher teaching and the process of learners learning as a reciprocal relationship between teaching and learning. Vygotsky (1977: 345) in his book the history of the development of higher mental foundation states: To be successful, one must involve the

existence of the world outside the limitations of a school environment. The world outside the school is much brighter than the school environment. Education is for growth and the teacher must ensure they impart knowledge and skills. Teachers can learn the reality of life when he or she joins the workforce society. Following Vygotsky's elaboration on values, one can view his argument that it is possible to extend the concept on values and growth from the school setting in effective professional and development of teachers. This is viewed to see the union of teaching religion education with moral values and achieving its objectives is important that the teacher understands the learners and their perspectives of the real world. Most important of all, learners need to share a common frame though they come from different cultures, histories and social cultural background. They need a common moral language in order to understand the complexities and find the means to a future of collaboration with the diversity of living in the pluralistic environment. Simultaneously, they need to self-help and internalize values that would help them to live a harmonious life (Chidester, 1996: 16). Hartshorne, et al (1998: 30) reported that learners who attended religious schools were more truthful than those who did not attend schools.

A good moral system, according to Berkowitz (1999) protects human rights and equitable access of everyday to all the material and human resource. It has clear definition of virtues and voices and it accommodates all the aspects of human life. It determines the action on pleasures and pains. It defines limits for relationships. It facilitates the community to act acceptably in all spheres of life. It can be viewed in the universal sense; morality refers to an ideal code of conduct. It is through experiences and judgment whether in cultural, religion society, and individual conscience that morality can be evaluated.

Walker (2004: 546) illustrates that morality is an important and pervasive characteristic of human functioning with both intra psychic and interpersonal components. South African society is faced with crime, teenage pregnancy;

incurable infections and these ills of society could be cured and prevented by moral religious education. Moral issues are an educational endeavour, first through the family context of home learning, then through formal learning through the school education. In the South African context, the Manifesto on Values, education and democracy (Department of Education, 2000) makes it clear that education advocated religion education, an approach in promoting a historical understanding of various religions, and encouraging a sharing of moral values, rather than religious belief. The Manifesto states that religion education ought to expose learners to the diversity of religions that impel and inspire society, and the morality and values that underpin them chart profound ways of being human in relation to other humans (Department of Education, 2003). Religion education ought to educate learners about morality. The policy on Religion Education makes religion education and moral education virtually synonymous as an important aspect of the campaign for moral regeneration (Department of Education, 2003: 217). This affirms that moral education is to be understood and helped to define the national vision of what type of learner is envisaged through the provision of the new curriculum.

2.9 The concept of morality

Morality can be used to mean the commonly accepted codes of conduct in a society, or within a sub-group of society (Bull, 1969: 15). It relates to values expressed as a matter of individual choices, those values to which we ought to aspire, and those values share within a culture, religious secular or philosophical community. This definition is clear when morality is spelt out and agreed upon by others. However, it becomes ambiguous when defined by different ethnic groups, especially in multicultural settings. Learning in a multicultural country, how we ought to live can be very complicated because of the diversity of culture that is expansive and unique.

To see the amalgamation of teaching religion education with moral values and achieving its objectives it is important that the teacher understands the learners and their perspectives of the real world. Most important of all, learners need to share a common frame though they come from different cultures, histories and social-cultural background. They need a common moral language in order to understand the complexities and find the means to a future of collaboration with the diversity of living in the pluralistic environment. Simultaneously, they need to self-help and internalise values that would help them to live a congenial life (Chidester, 1996: 16). In the normative and universal sense, morality refers to an ideal code of direction. To deny morality in this sense is a position known as moral scepticism.

2.9.1 Moral decay in schools

The situation of moral decay in schools is clearly described in the Manifesto on Values, Education and Democracy, where teachers, learners, parents and officials have not accomplished in making the values enshrined in the constitution part of their lives (Ferguson, 2011). The framework of the Manifesto assumes that educators have the expertise to navigate impartially between conflicting values orientated that may co-exist in the same classroom. South African society is fraught with inequalities, issues of poverty, unemployment and inequalities between race and class and that structural constraints and social differences used to be achieved in conjunction with policies for values in education. Apart from its internal challenges, South African society has in recent years also been exposed to globalization, new technology and greater morality which have all impacted on the value orientations and belief systems of people as they are exposed to different value orientations and cultures both locally and internationally. It is therefore generally acknowledged that value formations for young people both locally and internationally occurs within a global context that is constituted by the remnants and fragments of a multiplicity of de-constructed value orientation, cultures, webs of belief system and traditions.

2.9.2 Moral and character development

A comprehensive character education asserts that effective character education must encompass all aspects of the moral life of the classroom Roux (2008). This can be summed by Roux that all subject teachers can teach values. African society holds important implications for education, as the different values that are inherent in each belief system have to be accommodated in societal structures. According to Roux (2008) research has indicated that teachers have not participated actively or played a successful role in teaching distinct beliefs and values in schools. The prevalence of value and belief system in the OBE curricula of C2005 and the RNCS have identified and promoted it to be successful. The inquiry, judgements and character all involve values and therefore fall into the realm of moral education. The learners are given the opportunity to reflect critically and constructively on the functions of religion in their personal lives (Chidester, 1996: 16). Additionally, all represent a search for knowledge as well as careful thinking and reflection throughout the process.

The policy on religion education (2003) sets the scene for South Africa's education that was advocated in two important policy documents from high powered communities under the chairmanship of Wilmont James, established by the Ministry of Education report on the values and democracy (DoE, 2000) and the Manifesto on values education and democracy (DoE, 2001). The Manifesto is based on the assumption that instilling in learners a comprehensive purpose of values on religious diversity (Ferguson, 2011: 1). It can be viewed that South Africa is both a religious country and a democratic one and religion is a natural asset in shaping learners' moral values.

2.10 Human rights

The inception of human rights research in South Africa reviewed the TRC and the first democracy Constitution (Gibson, 2004). According to Simmonds, (2012) scholars (Alston, 2002; Du Preez, 2008; Joubert-Serfontein, (2007) analysed the number of policies pertaining to human rights in the school context. They were faced with challenges by infusing the classroom with a culture of human rights. With regards to observances at the schools (Mestry, 2007) indicates that it is unconstitutional and suggests that the use of a universal prayer would be the most suitable way of acknowledging multi-faith learners. Some of the factors that make it unconstitutional are values of citizen, human rights and equality. The disempowerment of the school governing body in relation to the policy of religion education violates the right to freedom of individual's belief.

Mestry (2007) alludes that the challenges of the National Policy of Religion (2003) is vague and encompasses provisions that are constitutionally problematic. It must comply with the requirements of the South Africans School Act of 1996 and the constitution of the Republic of South Africa (1996) and is suggested that the review of the policy is imperative to bring it in line towards equity. It has been stipulated in the constitution and the South African Schools Act that the governing bodies of public schools allows schools to make facilities available for religious observances. In some schools where there are Muslim learners, they are allowed time to go to mosque on a Friday to conduct their prayer. The governing bodies also play a role in deciding the closure of schools for religious celebrations such as Diwali and Ascension Day. Although concession is granted by the governing body, this debate stands out that the department of education grants the approval.

2.11 Perceptions of human rights

It comes as a surprise that the right to freedom of religion is recognized in most prominent continent such as Canada, New Zealand and Britain. The

Constitution of the Republic of South Africa (1996) is central to this vision of human society. Religious freedom is a right and is one of the oldest and most sacred human rights.

The Constitution of Republic of South Africa (1996) contains the Bills of Rights. Section 15 of the Constitution governs religion freedom in South Africa and states inter alia:

"1. Everyone has the right to freedom of conscience, religion through belief and opinion".

"2. Religious observances may be conducted by or state aided institution".

Section (1) of the Constitution has a broad scope, protecting not only religion but also the freedom, a conscience, belief and opinion (Appendix L). Du Plessis (1998) observes that the presence of freedom of 'conscious' through belief and thought strengthens the protection of religious freedom by encompassing the right to related spheres of defence and the presence of secular rights denotes both a positive and a negative element to religious freedom. According to Van Wyk (2015: 8) he mentions that there cannot be any important nature of division between the church and the state. Therefore, he echoes the sentiments of Du Plesis (1998) stating that South Africa is not a secular state but as religious neutral state or even as an impartial state. Mestry (2007: 59) concurs this impartiality of the state as positive neutrality, and he does not see it as rejecting spirituality. He views this as implying a profound appreciation of religion and spirituality in its many manifestations, as reflected by the deference to God in the preamble to the Constitution. The bearers of the right to religions chose to adhere to a religion and the negative choice not to believe in any religion.

There are also internal and external elements to religion freedom. The internal element is established on an individual spiritual integrity (Van Schyff, 2003: 78). In the Constitution of Republic of South Africa, Section 15 protects this internal

belief. However, the external element is centred on religious belief in the form of observances and practices. The right to religious belief instructs the right to religious observances. This component protects the acts associated and motivated by the religion, namely worship and religious rites. The right to observances is a component of religion freedom which is also protected in the Constitution of the Republic of South Africa Section (2).

2.12 Religion and secular

Jansen (2012) publicly mentioned that South Africa is a secular state. Since it is a secular state most government democracies and educational law and legislative has come to rise on non-religion principle. The Christian religion is the majority of South Africa's population. It is impossible to examine the role and place of religion in this study without considering secularism. According to Jackson (2014) a secular religion system may provide a form of religion which permits belief or freedom of religion. It is different from a secular and secularist which seeks to suppress religion. The schools that are secular would prevent many religious groups from making school meaningless for behaviours in minority and non-believers such as atheist or agnostics. The new reading of what secular means, is developed by researchers that religion should not be with reference to religion. It is viewed that religion should not be rejected. The distance between religion and secular should be seen in a much more nuanced or interrelated manner, such should be seen as social, cultural and religious reform matter that separates from religion and cultures. There should not be a displacement of culture. South Africa's apartheid is of marginal and historical interest. The contemporary constitution is one that is about recognizing the rights of all religious groups. There should be an integration of educational policies and fostering a culture with positive recognition of religion.

The prominent component is the state's fundamental ideology or education. The state's religion character is often protected from amendments. Some

protect Islam as a state religion, while others protect Christianity. In contrast, many constitutions protect the secular nature of the state or the separation between the state and the church. With regards to ideology, some constitutions explicitly prohibit amendment to their social or socialist schools. In some states, formal lineaments that are strongly connected to collect identity are protected by change, such as the official languages, the flag and the national anthem such as South Africa's national anthem Nkosi Sikelel Afrika (God Bless) composed by Enoch Sontanga, a Methodist school mission faith teacher. The first stanza was originally in Xhosa as a hymn used in the church and adopted as an anthem. The anthem was sung as an act of defiance against apartheid era (News 24 28 September 2018). One can identify protected universal type of principles that are common to all world countries, and is considered a common to all modern democratic societies, such as separation of powers and human dignity. Others, such as federalism the official languages and implementing religious might be seen in this light because they reflect specific ideals and values of a distinct political culture. This is affirmed by Du Plessis (1998) who maintains that a secular state does not give freedom to a particular religion. There is neutrality of religious ideology and all religions enjoy the state protection without special sides to any religion.

2.13 Challenges in the policy

Torjman (2005: 4) considers policy development as a policymaking procedure. Difficulties can only be effectively addressed if the proper goals are set, and most importantly, as a process entailing the selection of a well-constructed or desired goal. The objectives should relate to desired and feasible changes and are actionable and measurable. Dukeshire and Thurlow (2002: 1) on the other hand believe that policy making activity involves consultation, analysis, research, and synthesis of information to produce recommendations, and it should also involve an evolution of options against a set of criteria used to assess each other. Moreover, Dukeshire et al. (2002: 1) believes that an

effective policy is made workable with the community involvement. According to Corkery et al (1995: 1) the weaknesses in the policy formulation procedure are not restricted to South Africa or indeed, to the developing world. I would strongly argue that this is an area which the present study could particularly help to fill the gap, challenges and solutions. The South African country appears to have had challenges in relation to policy formulation and this create serious challenges. Given the historical legacy of the Christian National Education the government had to address religion in its development process after 1994.

The National Policy on Religion Education (2003) is positioned in the larger content of creating a new nation out of the legacy of harmed and dehumanization by the majority of South Africans under apartheid (Chidester, 2008: 277). As a result, it became theoretical and practical within which to address and correct some of the former social imbalances created by the apartheid government. The policy acknowledges the role that religion can play in building a South Africa that is in touch with its heritage and able to engage with the challenges and changing world. The Policy of Religion Education (2003) reflects the values of the Constitution and reinforces the significance of religious diversity and shared values in South Africa. It is therefore a reflection of the constitutional and cultural goals of the South African state. It does not favour any one religion and is explicit in its multi-faith approach to teaching religion education in multicultural schools.

An extensive literature survey by the many theorists and researchers add value to the arguments one of the researchers propagated that points to how the policy of religion be implemented, more specifically within the school curriculum (Prinsloo, 2008). I concur with Roux (2004: 10) who suggests employing the notion of how and why seems to be old ideas in new arguments. In examining the pedagogy and dictations in education for the period pre-1994 to curriculum 2005, I believe that Prinsloo, in critically analysing the policy, has made constructive recommendations and suggestions in the formulation and

implementation of the policy of religion. It is my view to offer a remedial solution to the problems encountered which would invariably add meaning to the research process and this study aims to offer some perspectives in resolving the problems encountered in promoting religion education within the school curriculum.

In a study, Cross (2004: 391) focused on the issues of diversity in higher educational institutions. Cross argues that in South Africa, cultural diversity and multiculturalism has its historical significance with the apartheid regime and those rules cannot be ignored. The study also understands that Christian National Education was practical during apartheid era. According to Bruce (1996: 8) the main objective of apartheid was to make changes of student to Christianity. Christianity was part of the curriculum. I therefore examined the thesis of Prinsloo (A critical evaluation of the South African Policy and Education 2009). The research by Prinsloo entails personal experience in which he has first hand experience. Prinsloo is an interpreter and evaluator of his thesis. He has layered the nature of the policy making and process. He uses mixed methodology and theory-based evaluation. The detail of his work is limited in that he does not address aspects of the racial parameters of the heterogeneous South African population. The challenges experienced by the heterogeneous population within the South African context is not given due attention in the history of the Christian National Education. One of the most profound challenges that we face as a community of nations is to understand better the amazing socio-economic forces and forces of globalization, that shape religion to serve the needs and to respond effectively to their deleterious consequences.

Prinsloo (2008) in chartering the course of religion within the dynamics of the Revised National Curriculum Statement and the National Curriculum Statement correctly elaborates the learning outcomes and assessment outcomes, but the major challenges exist in terms of applicability because the best differences are the various schools. Educator's value, attitudes and skills would impact either

positively or negatively in the absence of commonality in teaching materials and content. According to the Bill of Rights of the South African Constitution, religion education is a human right as well as a moral issue. The teaching and learning and underlying issues in religion education are determined by issues of race, gender, citizenship and nationality. Adding to this is the tendency towards secularization (Bruce, 1996: 256-257). Religion education is one of the ways through which one can inculcate good value and morals among people.

To contribute to good values the question of good practice in religion education encourages learners to learn different religions, beliefs, values, and traditions while exploring their own belief and questions of meaning. It challenges learners to reflect on, analyse, interpret and evaluate issues of truth, belief, faith and to communicate their responses. According to Teece (2010) religion education inspires learners to change their sense of identity and be in the right place. It enables them to flourish individually with their communities and as citizens in a diverse society.

2.14 Perception of multi-faith approach

Religions within the Australian multicultural and multi-faith society have been diverse (Australia Human Rights Commission, 2011, Tacey, 2000). According, to Australian HRC 2011 (www.Humanrights.gov.au/frb/Report2011. Retrieved 14-4-2018) conveys between spirituality and religion is alike, but definitely separate rituals. Furthermore, Australian HRM 2011 states that religion refers to an organized form of maintaining and applying the consequences of engagement with what and ultimately defining totally other, and get propounding commitment.

According to Chidester et al, (1994: 23) the multi-faith approach emerged to the single tradition approach and teaches learners about religion rather than involving in the teaching of religion. According to the policy of religion (2003)

the multi-faith approach stipulated in the policy has educational goals that are based on social education advantage in teaching and learning about religions. Therefore, as stipulated in the policy the educational goals provide a context in which learners can increase their understanding of themselves and others, and develop power of critical reflection. The purpose of teaching about religion in South Africa is not confessional but it is educational. Therefore, the National Policy draws a clear distinction between the educational responsibility for teaching and learning about religions, religion instruction and nurture that it is provided by the home, family and community. Religion education is a curricular programme with educational objective for teaching and learning about religion and religion diversity in South Africa (DoE National Policy 2003, Section 17-18). On the other hand, religion instruction is understood to include instruction in a particular faith or belief (DoE National Policy 2003, Section 54). This instruction is primarily the responsibility of the home, family and religious community and religious instruction is not part of the religious programme.

2.15 Perceptions of Multi-faith developments

I present some of the developments and aims of multi-faith education in Britain. This section also criticizes the paradigm of multi-faith religion in Britain. Multi-faith religion education in Britain traces its origin to the rejection of confessionals in the 1970 (in the form of Christian religion nature), giving way to neutrality and commitment to preference. The conviction that the different religions are each spiritually valid is constitutive of multi-faith religion education in Britain. This is one single proposition that runs like a thread through the past-confessional history of Britain, religion education often implicit as in phenomenological religion education (Marvell, 1976; Hay, 1977), but increasingly explicit in later forms of multi-faith religion education (Johnson, 1996; Radford, 1999).

In Britain, the multi-faith religion education, as it has developed, is not equipped to contribute to the social aim of preparing the learners to contribute to

multicultural society. As Foucault (1973 and 1977) argues that educational paradigms are associated to the structures of power and this has an effect in society.

The recent issue of the British Journal of Religion Education, John Hull, exalted that Britain made secular and neutral religion education as appropriate to common situation. This allows for an element of Christian nature in education as a temporary solution to open multi-faith religion education for practice in Britain (Hull, 2005: 8-10). The multi-faith is best equipped to disclose to learners the values of tolerance, moral integrity and civic virtue.

With regards to schools in Britain the Christian faith schools are often highfliers (Millar, 2008). The issue of school selection is the debate over faith schools. The questions are outlined by Mercer and Roebben (2007: 445) should diversity be managed in a multi or inter-faith perspective or in a traditional confessional system in which every confession has this right to offer its own point of view to the child belonging to that confession? Bunglawala (2007) in Mercer and Roebben (2007) argues that British Muslim parents seeking equal treatment as the government subsidies Roman Catholic schools and approving funding for Sikh and Hindu faith schools. This is exemplified by Mercer and Roebben (2007) who describes the ongoing debate on multi-faith which is mainly captured in Britain.

Mercer and Roebben (2007: 47) argues that religion education at school should provide the personal question for meaning of young people in their actual lived confronts with people from other religious denominations and groups. In exercising the training, the teachers of religion education, it is important to consider the context and perspective so that a clearer understanding of the shifts in focus on teacher development within the British context is noted.

In Britain, the 1944 Education Act made religious instruction compulsory for all government schools. This Act paved the way for a focus on developing teachers

to provide religious instructions within the school education system. At the time of the promulgation of this Act, the British society was predominantly of a Christian religious affiliation. Hence, the focus of teacher training and development was largely in the doctrines of Christian ethos, values and processes and ignored other religions. This situation changed between 1965 and 1974 when changing patterns of immigrating increasingly created multi-faith situation in government schools, bringing together learners from diverse religious backgrounds in the same classroom (Chidester, 1994: 54; 14-18; Jackson, 2004: 63).

2.16 Conclusion

Through reviews, and conceptualizations and transformation over the decades, more so within the transformation agenda of school and the higher education curriculum, the emphasis on religion education has progressively been reduced to a point where, for example in the Curriculum Assessment Policy Statements (CAPS) curriculum, religion education is only a section within a subject. The implication of such a withdrawal of religion education within the school curriculum has implications for issues of diversity, inclusion and multi-faith understanding amongst the learners. The literature thus far has focused on several issues related to religion education particularly when it was a strong feature of the school curriculum. With the progressive withdrawal of religion education through the school curriculum, how teachers respond to and teach about pluralism and multi-faith societies within the context of inclusivity, respect for diversity an influence of a 21st century post-modernist society on individuals and society, extends the challenges teachers face. There is a gap between teaching practice and the policy of religion. Hence, the study contributes to challenges teachers face in teaching and learning in the context of regressing religion education in school education. The insights gained in this chapter identified the aperture in literature. The identified gaps contribute to the development on religion education.

The persistent influence of religion can be found in a number of countries with secular constitution such as the United States of America, has a common facet of political life. In Turkey it is reflected as ethics of the people in its cultural dimension which is mediated through democratic process. This raises the issue of values in South African secular state. The secular state might respect to legitimacy gap created by the withdrawal of religion in the curriculum. The issue of legitimacy represents a particular problem for secular strategy in modern state. It should remove politics and find a cultural base ethnic cultural community. I propose Constitution model which articulates people's right, culture and religion. This gap is evident in relation to the rights of freedom and belief of parents in the community.

The literature about religion education provides a South African definition as well as global perspective. Religion is a complex area, marked by perceived difference among religion educators. There are a number of equally valid scholarly engagement with the Policy of Religion (2003). The ongoing debates tend to fuel the nature of religion education. It would be comparative in nature to other countries namely Britain, Australia and Zambia. In South Africa it would be possible to critically evaluate the options and alternatives of the Policy of Religion Education (2003). This will bring new life to South African landscape (Roux, 2000). The evaluation will be specifically embedded in the understanding of educational policy, critical thinking and public debate. The review concentrated on the sighed moment which has informed the way of things around the purpose, the nature of religion and multicultural education. I elaborated a more rigorous theoretical conceptualisation of the underlying paradigm. Paradigms require an understanding of the epistemological grounds for religion education. Religion can play a significant role in preserving our heritage, respecting our diversity and building a future based on civic values. As we overcome the entrenched separations of the past, we are finding new ways to celebrate different linguistic, cultural and religious resources. Every

child has the right to quality education in this important area of human development and social relations. By working together, everyone involved in education, especially teachers, learners, principals, trade unions, professional associates, parents and communities, can benefit from the inter-religious knowledge and understanding cultivated through religion and education.

There is a need to understand the challenging development issues to be improved. It is whether the potential for harnessing religion, values, beliefs and collaboration between secular and religious outweighs the pitfalls this must be subjected to critical analysis. In Chapter Three the Theory of reasoned action and the phenomenology view is presented.

CHAPTER THREE - THEORETICAL FRAMEWORK

3.1 Introduction

Chapter Two presented the literature on perceptions and challenges of religion education in a multicultural school environment. The aim of this chapter is to expose and explain the theoretical framework. The theoretical framework for the study is built on the theory of reasoned action. The theory of reasoned action is presented as the theoretical lens and supported by the phenomenological study. I chose to review the work of the proponents Martin Fishbein, Icek Ajzen, Edmund Husserl and leading exponent of the phenomenological approach Ninian Smart. The chapter explains the theory of reasoned action, how it works, its relevance to the study, and how it points critically to strengthen the theory with new contribution. In addition, the phenomenological approach supports the theory of reasoned action. The critical theory guides the study. The phenomena of this study is religion education in multicultural schools.

3.2 The Theory of Reasoned Action

Montano, Kasprzyk (2002) describes the theory of reasoned action as originally introduced by Martin Fishbein in 1967. It was extensively refined, developed and tested by Fishbein and Icek Ajzen in 1975. The theory of reasoned action is one of the most prominent frameworks within the theoretical field. The TRA has a long and established academic framework aiming to explicate behavior intentions that mediates a specific behavior (Sheppard et al. 1998). Therefore, it states that behaviour intentions determine the choice of performing or not performing a particular behaviour. The theory of reasoned action theorizes that the variable of attitude has direct effect on the behaviour

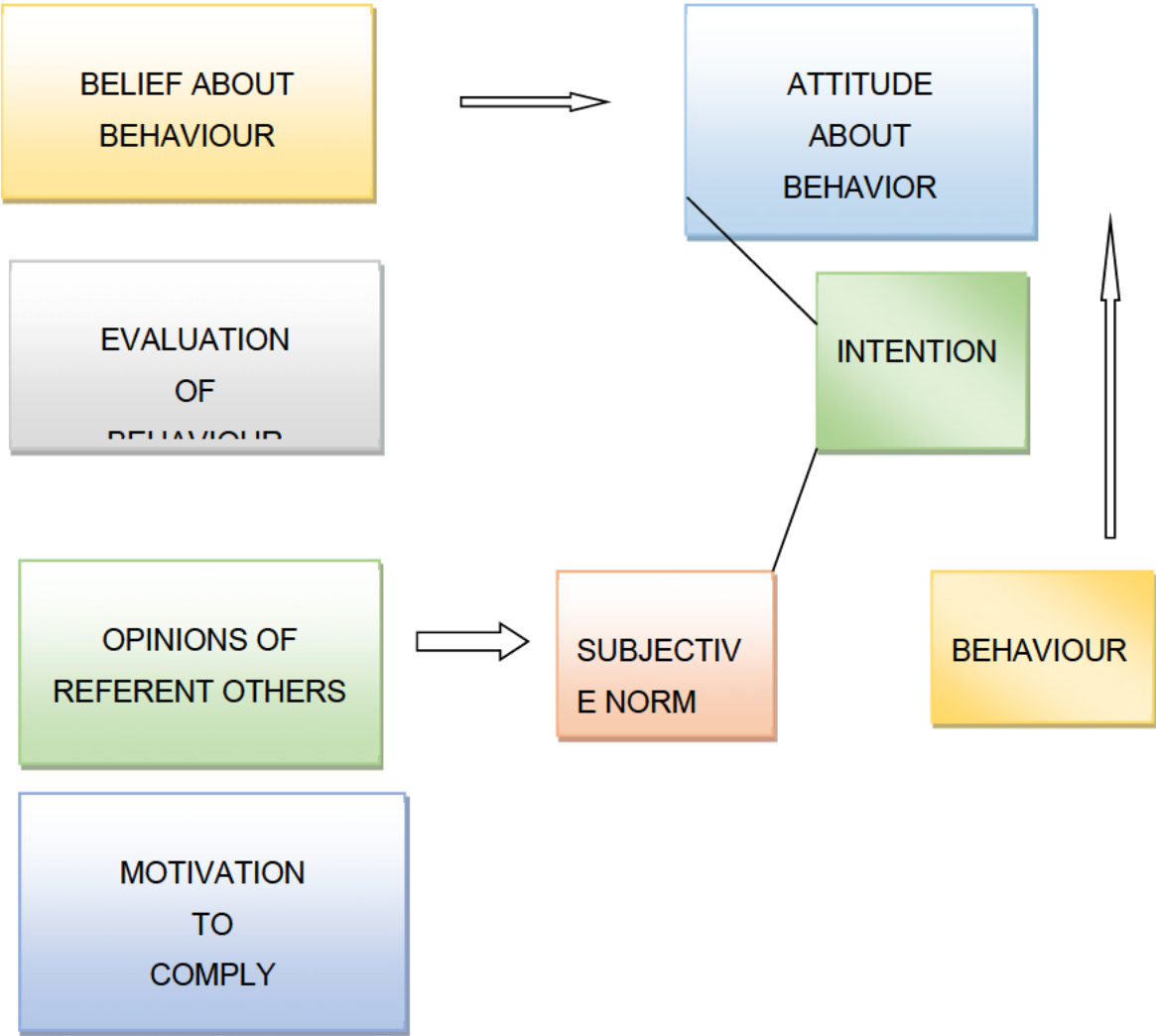
intentions, hence, it determines the individuals' intention to perform the behaviour which is a combination of attitudes towards performing the behaviour which includes behaviour and subject norms. The individuals' attitudes towards the behaviour include evaluation of the behaviour outcome, subject norm, normative belief and the motivation to comply. According to Ajzen, Fishbein (1980) all variables except, two variables are further referred to as external variables, effecting the behaviour intention directly, and this is argued that TRA provides a framework to describe the attitude to subject norms (belief) or perceptions of teachers, learners, department of education, and religious leaders regarding their active involvement in education. Following this line of reasoning, the lack of or omission of it in religion education in multicultural school environment in TRA could be questioned. The purpose of TRA to the study was to describe the challenges and subject norms of learners and educators regarding their role in multicultural schools. The TRA is a generalized model to answer the questions. When applied in many empirical studies in diverse situations (in the study perceptions and challenges of religion education in multicultural schools), it has been concluded that the theory of reasoned action is applicable in understanding the determinant of human behavior in situations in which people may influence their choices (Dillon and Morris, 1996).

3.3 Fishbein and Ajzen model

According to the two authors the theory of reasoned action is based on the assumption that human beings are rational and make systematic use of available information. This assumes that humans are rational actors. It is one of the most fundamental and influential theory of behaviour. TRA is a model that finds its origin in the field of psychology. It has been used to predict human etiquette. Therefore, the TRA model is developed by Fishbein and Ajzen (1980) and attempts to explain the relationship between belief, attitude and intention behavior. According to Bagozzi (1992: 128) a variety of theories or models were proposed in an attempt to use attitude as one of the determinants of behavior.

However, Fishbein and Ajzen's (1980) TRA became the dominant in the area and achieved due recognition as a fundamental model for explaining the social actions. The social norm factor in TRA is the subject norm or social influence. The subject norm is the perception of the social pressures put upon a person to perform a partial behaviour. The model therefore suggests that external stimuli influences attitudes by modifying the structure of the persons' belief. Fishbein refers to these factors as being external variables. The two author's work and their research is the focus of their model of theory of reasoned action.

Figure 1 Fishbein and Ajzen Model (1980).



The above model is made of eight constructs as shown in Figure1 Fishbein's model. Each person has a larger number of viewpoints about any object or behavior. According to Fishbein's "beliefs" it presents the evidence that person has about the object (1980). The attitude is viewed as a latent or fundamental variable that is assured to guide or effect behavior (1980). It is viewed by (Murphy and Mason 2008) that teachers' belief, practices and perceptions are significant and will act upon these even if they are not internally consistent. Some of the teachers will influence their decisions, belief systems and their interaction with learners. Some of the learners who are judged by their teachers as more intrinsically motivated to read and write are more likely motivated and placed in the advance group of learners.

3.4 How Theory of Reasoned Action is applicable to the study

In the study, the theory of reasoned action is to predict the intentions of and enhance learner's behaviour positively in religion education. The affective objectives emphasized the feelings and emotions that learners have towards the subject religion education. It deals with motivation and willingness to participate in the religion education class and often targets the growth of attitude. It addresses the importance of learners' attribute to religion education and how this is translated into their very way of life. In the study, Meyer, John, Frank Kirsty and Lyanne (2008: 16) states that there is powerful empirical connection amongst the learners or students' academic outcomes and self reported belief, motivation and values. This emphasizes the need of incorporating understanding of learners or students' enthusiasms into research to enhance educational outcomes in the behavioural domain. However, the above scholars contend that motivation is influenced by other variables like teachers' attitudes and beliefs. The affective domain is usually implicated in the learning process and as such it is sometimes difficult to measure learners' affect in a situation.

According to Fishbein and Ajzen (1980) the definition of a given behaviour includes at least four elements namely the action, the target, the context and the time period which the behavior is detected. The social learning guides the TRA. Both Bandura (1997) and Fishbein assert that attitude imparts behaviour. Bandura's theory postulates that individuals are engaged in their own development and can affect their own actions. In schools time is an important factor. Teachers are faced with limited time and resources and thus need to make decisions on how best to expend their resources. In all, teachers have beliefs regarding malleability of motivation in general; these also make imperfect judgments on learners' motivation based on their own perceptions and incomplete knowledge based on what motivates learners. It stands to reason that an enhanced understanding of what teachers know regarding motivation and how perceptions influence the implementation of motivational strategies would inform future teaching and professional development in the areas of learners' motivation. Motivation in the classroom is a social milieu, as such; learners, teachers and classroom climate are affected by their reciprocal influences. In a research conducted by Davis, Hardre', Sullivan (2008) it was consistently shown that the classroom environment plays an important role in learner development and motivation. Teacher's perceptions and belief influences their classroom practice and the efforts they extend to promote motivation. Religion education is motivated especially when learners are included in the topic and lesson planning. In religion education learning can begin with the learner's questions or from items of religious significance. The next section seeks to consider what attitudes are, why they are important and how they fit into educational thinking.

3.5 The importance of attitudes

Attitude is an enduring response towards persons, objects and ideas. Taylor (1991: 546) portrays that attitude is a mental and neutral state of preparedness

organized through experience exerting of directive of dynamic influence of the individual response to all objects and situations in which it is related. Attitude is someone's opinion or feelings shown by their behaviour.

The importance of attitude in understanding psychological phenomena was given formal recognition early in the history of social psychology. For example, Allport (1935) considered the attitude concept as the most distinguishing and vitally significant concept in present-day and American social psychology. The concept of an attitude was originally commented by Allport (1935) as an exceptional and a vital view where a positive attitude held by a person equally be seen negatively by another or the purpose for the actions of another. Since Allport, the popularity of attitude has led to the increase in research which is, perhaps the reason for this inconsistency in definitions. One key aspect pointed out by Fishbein and Ajzen (1980) is that the concept of attitude has become progressively noteworthy in almost every behavioural science. Thus, there is the possibility indeed, perhaps irreligious and the personal importance of a person's attitude towards an object may play an important role in knowledge acquisition. The importance of a person's attitude is to be impervious to change, persistent over time, and authoritative in direction or leading thinking and action. Another important thing about attitude is to recognize that learners will develop their own attitude. Curricula, tests and teachers themselves may place little or no emphasis on attitude but, nonetheless, attitude related to learning experience will develop.

However, the above theoretical framework on Fishbein's TRA assisted in developing a conceptual framework for the study in assessing attitude and behavior of teachers in their commitment to religion education. Teachers spend more time with learners providing them with direction and guidance, observing and evaluating their performance. As a result, teacher's attitude could affect their commitment to their place of work. The conceptual framework shows the

relation between independent variables, intervening variables and dependent variables

Table 1 Teachers' attitude (Eagly and Chaiken 1993)

Table 1

Independent variables	Intervening variables	Dependent variables
Teachers' attitude	Reward system	Affected commitment
Cognitive	Recognition	Involvement
Affective	Motivation	Identity
	Education policies	

Conceptualizes a structure in which teachers' attitude is the independent variable and affect the commitment of the dependent variable. Teachers' attitude is measured in terms of cognitive affective and behaviour attitude while cognitive affective commitment is in terms of emotional attachment, involvement and identification. The study conceptualizes that reward system, recognition, motivation and educational policies were the intervening variables. Religion education largely depends on teacher's attitude towards learners. This is the dependable variable. Teachers are engaged in teaching and learning. Dedication, assurance and commitment of teachers is often used in describing teachers (Nias 1981). Some teachers see their commitment as part of their professional identity. The teacher is an example of perseverance, loyalty, integrity and other qualities which is an all-round education that should encourage learners. To sum up, attitude in the context of South African Constitution, religion education contributes to a wider framework as education by developing in every learner the knowledge, values, attitudes and skills necessary for diverse religion to co-exist in a multicultural society (2002: 6).

The learning outcome, on personal development is aimed at helping the learner to develop a positive self-concept to recognize and engage with emotions.

3.6. Strength of the TRA

The goal of the theory of reasoned action is to predict and understand an individual's behaviour. A primary assumption of the theory is that individuals are rational. The individual makes choices and decisions on those rationales. The TRA states that intention is the best indication of behavior. Attitudes are how a person feels. It is either positive or negative, towards engaging in the intended behaviour.

The theory of reasoned action has been successful to some extent in predicting an individuals' behaviour has some limitations such as the possible error in subjective reporting due to the fact that observation cannot be applied to the model. The model is also limited to attitude and norms only. The theory of reasoned action also assumes that certain behaviour is always consciously thought out before the action is performed. Furthermore, it ignores the reality that some individuals' behaviour is not willingly done and sometimes is out of an individuals' control, for example, if learners are angry and may tend to hurt another learner. The strength of TRA can be constructed to new valid and reliable theoretical framework.

3.6.1 The Weakness of the TRA

Researcher, Bagozzi (1992) indicated that the TRA failed to take into account situations where behaviour was completely under the individuals' control. The weakness of TRA is the belief a person holds towards an intended behavior are not interchangeable with attitude, for example, if a teacher wants to quit smoking his belief to continue smoking outweighs the benefits of smoking thus it overruled the intentioned behaviour to quit. It was a fundamental idea that led

to the major development in attitude and behaviour studies by the theory of planned behaviour (TPB) by Ajzen and Fishbein.

3.7 Criticism on theory of reasoned action

Research on planned behaviour has found some praise and criticism for TRA however; in general, there is no empirical evidence in religion education to suggest how values can be constructed for new opening to the research domain. Within the context of religion education ideology is described as a set of beliefs and values. Religion education needs to make provision for teacher training. Teachers are valuable assets in education. Values are regarded as desirable, important and held in high esteem by a particular society. Values give meaning and strength to an individuals' character. Values reflect an individual's attitude and judgment, decision and choices. They influence thought, feelings and action and guides individual to do the right and wrong things. Building on those views, and linking this to the context of TRA, previous scholars (Bagozzi et al, 2002, Marandu et al., 2010) have argued that there are other variables that also affect behavioural purpose. This strongly indicates that other variables should be included in future studies using TRA. It has been further argued, that external variables are important for TRA, as they are effect behaviour intention directly, which thereby challenges the argument that external factors can affect behaviour intentions directly. The contribution to the study is to validate if external factors of values influence teachers' model in the education outcome. This study marks the known attempt to combine the original construct of TRA with the theoretical concept of values. Religion education is of magnitude and the phenomenology study is chosen to add, strengthen, and support the TRA. This is explained in the next section.

3.8 Phenomenology approach

There are a number of theorists who were the key architects and developers of their philosophies namely Martin Heidegger and Hans-Georg Gadamer. I look at Edmund Husserl's direction of the plan in the development of ideas and cover new thinking. The line of thinking positions lived world of experiences in its essence.

In Ninian Smart's 1969 book, *the religious education experience of mankind*, the author presentation of the phenomenological approach to the study of religion was credited and presented by the German philosopher Edmund Husserl (1927). Zahovi (2003) confirms Edmund Husserl (1859-1039) a mathematician was principally accredited as a father of modern-day phenomenology. Human experience can be successfully studied using a theoretical perspective.

A phenomenological investigation was employed in an attempt to understand how the participants experience of teacher performance and learner with regards to perceived teaching and learning of religion education in multicultural school environment. Vandenberg (1997) points out that many of the notions which currently spread through phenomenology study can be traced back to the philosophy of Immanuel Kant and Friedrich Hegel. Phenomenology as a concept has a long history and a Husserl's work evolved during ideological turmoil following World War. Husserl advocated through his research that objects exist independently and that observation and experience involving those objects are reliable. He suggests that an individual's perceptions are an accurate representation of their conscious. The phenomenology foundation of the study aims at attaining a profound understanding of the nature of meaning of a daily experience by teachers, learners, and department officials in multicultural schools.

3.9 Relevance to the study

Importantly with regards to religion, Jackson (1997) avers that Husserl's reasoning planted a seed from which future scholars and philosophers related his notions in the study of religion and education. Husserl's influence of religion is indirect. This means that Husserl was genuinely interested in the phenomena. Religion is sometimes understood as a cultural phenomenon. In the study, the phenomena are religion education in multicultural schools. To understand the experiences of the participants in the phenomena is an important step for me to reduce the experiences to a central meaning of the experiences. The very spirit of the study, therefore, is to discover and understand the central meaning underlying the experiences of the participants. The description of the participants' experiences might be beneficial and helpful for teacher and learner performers. Nespor (1987) defines teachers' belief as attitude and values that forms an individuals' belief system. According to (Milner, 2005: 771) that belief is a form of shortfall reasoning which results in improper, inaccurate and harmful perception. Gay (2010) argued that cultural racial belief is continuously present in shaping teachers' perception. It is viewed that belief about teaching which include awareness about what it takes to be a successful teacher are formed and developed before a learner enters the teaching lessons. In the teaching environment teachers develop their personal beliefs from their background and religion education experiences. Teachers' belief is at times mistaken and are resistant to change and this is supported by Kennedy (1997) and Richardson (2003). Kennedy argued that teaching challenges the teachers' belief is often dismissed as theoretical and unworkable. Building on the arguments however, the phenomenology study provides an ideal philosophical foundation to the findings of the study. The next section outlines the phenomena of teachers teaching religion.

In the South African context, (Ferguson and Roux, 2011) confirms that teaching religion of teaching about a faith is understood to mean development of a faith whilst teaching about religion is to be taken as an objective study of religion. With this in mind religion education and religious studies in multicultural schools

should be to develop in the learners the ability to understand, and nurture religion and religious studies. It allows the learners to form belief and make their own judgment rather than be told by authority. It is widely accepted in society that education should seek to motivate learners to question, to challenge, to debate, to investigate and to make decisions and choices of informed life choices. Religion education seeks to offer encouragement to learners and learners will be able to evaluate their self to understand religion education. Religion education in multicultural schools could be seen as embodying many difficult conflicting belief systems. The question is what is the value, how should one live is the value that learners should be developed through religion education programmes? Religion educations need to teach learners what is right and what is wrong. It is seen as the function of the school to assist the nature of religion, appreciate diversity of belief and values. This will contribute towards their human development to be mature and intelligent in adult society.

In the high school, religious studies are thought as an examination subject. In the amended senior certificate examination for adult learners' religious studies help prepare the learners or students to play their role in society. A structured curriculum or syllabus serves as a guidance and guideline to religious studies.

3.10 Strengths of Phenomenology

The structural understanding of what the individual is experiencing can provide crucial information in theoretical, empirical and intervention realm. The benefits of the phenomenology study reside in providing an understanding of the phenomena as the participants lived experiences in everyday world. The phenomenology study uncovers rich scarce of insight into human life. Husserl wanted to understand the thoughts, feelings, emotions, beliefs and actions of human. Like all other phenomenologist Husserl argued that the scientific positivist methods were unsuitable for the study of humans and the ideal

phenomenology approach was confirmed by (Finlay, 2009: 15; Morgan, 2011: 1, Bernard, 2013: 20). The empirical phenomenological investigation results are descriptive summaries of what the participants experiences are, they evoke within the reader the similarities and differences of experiences of the phenomena, and through this resonance, convey the validity of the findings. According to (Bernard, 2013: 21) validity is safeguarded and invigorated to perform the epoch, what makes bracketing applicable is the fact that experiences, prior data, pre-conceived ideas, pre-understanding, data gathering and data processing will have to set apart about the phenomena.

3.11 Critique of Phenomenology

Ekeke (2010: 273) has gone as far as suggesting is not necessary in determining how suitable a particular phenomenon is for religion education teachers. Conroy and Davis (2009) doubt the possibility of teachers and learners bracketing out of their priori assumption of religion arguing that if this is likely then it leaves a shallow and not the deeper level of that perception. It can be viewed that at some point that the dimension of religion, which is a hallmark is not universal. Barnes (2011: 571) points out the phenomenological study is imperfect or disconnected - it invalidates the character of religion. His interpretation to religion and religious experiences is first divorced from religion doctrines. The phenomenological approach has suffered misapplication or enigma. This is also supported by (Teece, 2010). There is a need to develop skill that will prepare learners for critical engagement with the beliefs and practices of others. Learners must understand religion from their personal experience. The school syllabus should be placed within a frame of reference.

3.12 Definition of critical theory

According to Clark and Causer (1991) critical theory is best described as way in which societal issues and their contradictions are worked out in the concept

of complex lived lives that are situated with reference to race, place, gender and other identifications. Critical theory or realist paradigms have emerged most recently and in the context of the debate about validity of interpretive research methods and the need for appropriate criteria for evaluative qualitative research. Critical realists assume that there are real world objectives apart from human. There is an objective which is reality. Because critical theory rings a specific standpoint and theoretical orientation to its research questions it cannot be said to be humanistic in the sense that usually defines qualitative research while qualitative, interpretive research foregrounds the meaning in research. The participants are ascribed to their own actions and critical researchers seek to analytically place such actions in a wide context that is limited by forces of political, economic and ideological forces that might otherwise remain unacknowledged. Research that aspires to critical seek as its purpose of inquiry to confront injustices in society. Critical researchers assume that the knowledge developed in the research may serve as a first step towards addressing such injustices.

3.12.1 Origins of critical theory

Critical theory was mooted by Emmanuel Kant, a German philosopher (Mendieta, 2005). The development of critical theory is attributed to Marxist think tank founded by a wealthy son of a German millionaire Mr. Well, who helped the Frankfurt School to create an innovative brand of philosophical oriented radical social science. According to Schmidt (2006: 51) the Frankfurt School was recognized and was mainly influenced by Marxist perspectives on socio-economic perspective questions. The Frankfurt School considered religion as a heterogeneous phenomenon that meets at many different levels with social existence Mendieta (2005: 8). Religion was seen as a fundamental part of the life world, and also providing the societies with common languages through which to address their hopes and inequalities. The Frankfurt School expressed their concern in which religion provided the fertile soil for authority of

power and development of critical thinking. In the context of the study, I will focus on Habermas' work and his association with the Frankfurt School.

3.12.2 Habermas' work

Habermas is acknowledged as the greatest German philosopher alive. While academically celebrated, and Habermas' projects as a popular appeal has consistently appeared in the popular media. It has been over the years that his engagement on public debate on topics related to the practical life of society, democracy, tolerance and religion has consolidated him a public intellect. Habermas added a new dimension to the Frankfurt School, focusing on the people through the concept of emancipation. Importantly, he began to interrogate power structures embedded in society towards emancipation of people affected by coercion and by general problems of society. On the other hand, Foucault highlights matters of power dynamics that end to control others in society (Woermann, 2012: 114). In essence, the issue at hand is that oppressive structures that do not recognize others as human or other religions as legitimate must be challenged in a quest of improved social conditions and social transformation. This is crucial in the study, as I seek to enhance religion education to address the lived realities of the learners in society. I am of the view that religion education should emancipate learners, teachers, parents and the community at large to move forward and use religion to combat social ills and religious abuse, which has become a prominent social pathology. It can be viewed that the social research problem stem from and is the real-world problem. It can be addressed in public institutions on the grounds of discrimination of religion, belief and freedom.

However, Habermas' recent interest in religion has stimulated a change more amongst those that see religion as dead. He further indicated that from what he has observed in his recent writing, the secularist hope that has advancement of the Enlightenment project and the spread of scientist mentality would eventually

lead harmony to overcome religious belief, has been increasingly losing support in the last decades. The question has led to ask the idea of a secular society in favour of a post-secular one.

3.12.3 Post-secular a theoretical concept

Post-secular is a theoretical concept whose central idea is that of secularism that may come to an end. Post-secular as inspired by Jurgen Habermas (2006) has grown out of the failings of secularism to explain the continuing role of religion in modern societies. Post-secular is Habermas's modification of his earlier work, more exclusive theory on religion's role in the public sphere. He was acknowledged that he had not given enough consideration to religion on his prior work (Mendieta and Vanantwerpen 2011). Habermas argues that the term post-secularism in society, refers to not only to the fact that religion continues to assert itself in an increasingly secular environment but also referred to as the continuing of religious communities (Habermas, 2006: 258). The term post-secular regarding of its varieties of meaning in recent debates, points to the exhaustion of modern nationality to properly comprehend the state of religion in the world. It also indicates that the term religion is no longer a taboo in political discourse and academic (Gorski, 2012). Furthermore, Habermas refers to secular as a change in consciousness which attribute to some important phenomena that is perceptions that religious strife affects the global conflicts. Firstly, in the way in which global media continuously impress upon global subjects the ceaseless role of religion in fostering between conflict and secondly, the ever-growing awareness of religious convictions shape and direct public opinion through the interventions in the public. The idea of post-secular manifests an attempt to find a new tool to understand the complexity of contemporary society that, while still operating in secular mindset, is now aware of religion as a political force. He overcame the problems of religion by drawing boundaries between reason and faith while aiming to present an alternative to this radical secular option. Socialist Eduordo Mendieta (2010) emphasises how

more diverse forms of experiencing religion by progressively becoming secular. The secular age is thus per force, profoundly religious. Religion fervour as well as freedom, freedom of faith and personal conviction is the mark of secularity. At this point Charles Taylor, extends his argument by analyzing the progress of secularism in Western civilization. He does not use the term post-secular and on the other hand does not disagree with Habermas. Taylor proposes a revisionist term. Habermas point on pre-condition of post-secular is a mutual transmission. This means that a translation into a secular and universal language is exacted upon both religion and secular groups. Taylor (2011) problematise common change on a view of religion that places the religions outside of what is considered the society and as he asserts, it handles religion as a distinct case. Taylor (2011: 49) describes the idea of asking people to reflect in the language of reason alone and leave the religious view in the forefront to the public sphere as a dictating request. As such, I argue that seen in this way, religion gets a supporting role in a post-secular society. In view of the post-secular to religion is in preparation of the investigation of challenges and perceptions of religion education and the National Policy of Religion Education (2003). The new democracy of South African approach is to envision the role of religion against the broader content of a post-secular age. In the next section a critique on the heavy reliance of Habermas's theory of mutual and of mutual translation as reminiscent of bracketing of others.

3.12.4 A contested critique with post-secular

Post-secular theory has been contested, with some critiquing. Roux (2003) argues that religion discourses are embodied to social problems. However, in my view, a more accurate critique of post-secularism must recognize its shortcoming in paying too little rather than too much attention to religion. The idea behind post-secular aims partly to function as a critique of the established with secularism theory. I argue that its non-radical approach fails to challenge the superiority of secular public sphere. The development of post-secular in

religion education is a critical perspective in orientation of non-confessional approach and is advocated by many scholars. Jensen, (2008) embraces this approach as inevitable feature of the classroom. In the next section views on religion and faith are briefly outlined.

3.12.5 Religion and faith

Frankfurt School were all Jews which gave them an interest in religion and a perceived role in society. Religion was viewed by the early Frankfurt scholars as not a core but a fundamental part of the lived world. It provided societies with common languages through which to address (Mendieta, 2005: 80). Religion on the other hand was seen by some scholars as an impediment to economic advancement, irrelevant to modern societies. It is evident here that religion was viewed from two basic assumptions on one hand it brought hope for the people and on the other hand it was viewed as a prohibiting phenomenon in socio-economic scenario. According to Siebert (2015: 6) religion can also be good in the sense it frees people for improved living conditions. While scholars of Frankfurt view religion could be bad where it perpetrates domination and promotes injustice. There are some good elements in religion. I am of the view of both good and bad, it is a subjective issue. Negative aspects of religion should be castigated and reshaped by the desire to respectfully champion the human rights of all religious adherents.

Beckford (2000) in his essay Faith and Knowledge in (Mendieta, 2005: 337) Habermas states that with the attacks on the World Trade Centre on 11 September 2001, there was conflict between secular society and religion. The changes in world events in the context of religion posed a new era for religion with the spectrum of critical emancipatory theory, postulated the work of Habermas. His early reduction of religion as forms of thought has shifted after the terrorist's attacks of 9/11, to a more open desire to inspire discussion between religions adherents and secularist (Brittain, 2012-2014). The 9/11

attack on America inspired Habermas' comment frequently on religion and accepted not only its permanence but also its vital benefit to democracy. The 9/11 attack was a wake up call for the people to think seriously about the role of religion in society. I am of the view that the 9/11 attack became a reckoning point for both social scientists and religious scholars to consider forms of dialogue among religion adherents to avoid this repeat at no cost. Jensen (2008) note the public concerns and challenges includes Christianity and teaching Islam in particular the increasing migration to Europe. There was an interest from the South African government at all levels to understand cultures, religion and language of ethnic group which is affecting the present and the future. The Arabs are frequently targeted for negative stereotypes and discrimination (Shaheen, 2001).

3.12.6 Knowledge and human interest

According to Schubert (1996: 181) Habermas identifies the three basic orientations based on knowledge and constitute human interest. Following on the heels structured transformation, while quickly making waves on the German intellectual scene, Habermas took a position at Frankfurt University where in his inaugural lecture, entitled knowledge and human interest - a general perspective set the stage for future research program. Here he develops a philosophical (from Kant to Hegel, to Marx to Comte and Mach) to the social theory (example hermeneutic, pragmatic and psychoanalysis) while aligning cognitive competencies with human interests. The three-interest identified by Habermas are technical (instrumental) practical (moral) and critical (emancipator). I will briefly touch on some of the points on knowledge and human interests. Habermas argues that the forms of knowledge that have come about from tradition down through modern societies are ascertained in minor course of action to unquestionable intrigue objective. While Habermas acknowledges the destructive force of instrumental rationality that had so deeply troubled his predecessors (Adorno) he desired to envision it in an

unrelated light by arguing that it correlates with technical interest that is pointed towards the natural world and results in an objectified and instrumental relationship. This interest is necessary in as much as it allows human beings to gain some level of control and prosperity through the productive transformation of the material world. The practical interests (moral), by contrast is oriented towards understanding other human beings with the aim of coordination action and regulating behaviour. This interest on the third and final stage, which Habermas will modify in his later work is emancipation. However, these lines might appear unintelligible if not placed in the context of Habermas' corresponding theory of social evolution, which looks to align epistemological and structures developments that have occurred with human sciences as a by-product of communicative competence in the teaching and learning process. The challenges of participation in a multi-religious environment spearhead one another to draw together the different types of voices into the process of teaching and learning (Chidester and Jarvis, 2008). Questions and answers are produced in the learning process. Learners can explore the religious diversity outside, through a broader conversation of religion. The next section shows Habermas' interest in conflict of rights.

3.12.7 Balancing constitutional rights

Habermas (1998) points out a liberal state can guarantee equal freedom of religion to educate citizens only under provision that they do not barricade themselves with the self-enclosed life world of their religious committees and secure themselves off from each other. Charles Taylor offers a less general critique. Taylor agrees with Habermas that the state should use neutral languages such as the language in an official legislation or judgment. The neutral language of the secular state in the public sphere is a response to diversity. It is viewed that the state can be neither be Muslim, Christian or Jews in the same token cannot be Marxist or Kantian. The state should be a locust for free flowing on values and goals.

Habermas approach in dealing with a conflict of rights is to deny that any balancing Constitutional rights deprives them of the normative powers. According to Habermas' Constitutional provisions should be viewed as legal norms and principles. Habermas mentions when considering rights is reduced to the levels of policies, goals and values (Habermas, 2006). Habermas rejects any balancing of Constitutional rights to solve a conflict instead conceives Constitutional review as a type of application discourse, seeking an impartial application of already justified on higher level of the Constitutional norms to legal norms. According to Habermas (1998) the phenomenology of balancing in Constitution law directs to many problems. Habermas (1998) raised objection on the balancing approach that deprives normative power. Habermas avers that the Constitutional court should examine the applicable norms in order to find the most suitable to the case. To sum up, it was manifested in the literature the liberation principles of freedom of religion observances are not being applied evenly in some parts of South Africa. The critical paradigms require a transformation of consciousness in which one perceives and acts in the world. The South African Constitution guarantees freedom of religion but it appears the pressure exists and challenges or inhibits the practice of religious freedom of choice. According to Habermas (1998) all human beings should be granted opportunities to communicate their thoughts but if their freedom to communicate is limited, social problems and gaps ensue. Therefore, critical theory when applied to the discourse of the study, can be used to clarify social gaps and solve inequalities (Taylor, 1977). In the next section the question of what contributions and developments to religion education will be viewed.

3.12.8 Contributions and relevance to the study

So far it was viewed or seen that the post-secular opportunities are to be reconsidered. Post-secular offers something qualitatively new or renewed. The post-secular phenomenon helps us to see things differently what is already on

the table but also brings something to the table. Religion lives and it contributes to evolve and therefore religion is a new garb and as Reder (2010) puts it, secular contributes in new or as Schmidt ((2010) puts it, in renewed ways. On a theoretical level the relevance of post-secular to schools mirrors the knowledge of accommodating of religious belief and differences with the post secular perspective. The principle of a post-secular school is a school in which the state and religion communities share the responsibility of religion and the broader managing of differences with regards to religion.

At a starting point it meets with the recognition of diversities as well as the criterion of co-presence of secular and actors of religion. According to Schreiner (2002) it cannot be done without the actual involvement of actors in the school environment, it relies on teachers who are supposed to be adequately prepared to deliver their trainings. However, a criterion at this time that cannot be satisfied is that of a common participation of secular actors of religion education to the space of school. A greater perspective of the post-secular may be found into the learning from religions approach and or about religions (See literature Chapter 2). This can afford the opportunities for religious communities to entail direct classroom practices of religion and from religions through a non-confessional approach. In this way, schools are called upon to recognize religious groups to contribute to religion education and allowing them to represent their own traditions, in their own vocabulary and also in their own claim of truth and take fair-play of democracy.

The next point indicates that religion is not dead and in fact stronger than ever. Habermas posits his two reasons. Firstly, religion is part of public lives. Secondly, it is responding to the growing challenges in human existence. There are increasingly inequalities, multiple moral and ethical dilemmas, mounting social crisis and all points to something that is desperately wrong with politics and socio-economic factors. All these pointers potentially give us alternatives for transformation.

3.13 Conclusion

Fishbein and Ajzen developed a theoretical model in relations to belief attitude and behaviour and the theoretical model was selected to provide direction and structure to the perceptions and challenges of religion education. Building on the theoretical framework the study sets out to articulate a range of subject norms, influential factors such as attitude and perceived control. The conceptual framework was highlighted. The concept of attitude conceptualizes as consisting three component namely a cognitive, affective and behavioural components. However, Fishbein and Ajzen (1975: 8) argued that it is the affective or evaluation domain that different attitudes from other concepts. Furthermore, the authors stated that there is widespread acceptance that the most indispensable aspect of the concept of attitude. They also noted that the majority instruments to develop and measure attitude arrive at a single not indexed this evaluation or feeling of favourable or unfavourable towards the object in question.

Overall, the research problems provide support for TRA, TPB as a sound explanatory framework for bad disciplined learners and behaviour for negative perceptions in religion education in multicultural schools, and in the research learners' compliance with the code of conduct and school rules. There are no theoretical based investigations of factors underpinning perceptions of religion education and compliance to policy and code of conduct. Thus, this research provides a valuable contribution to the current research also represents the first research which has added values to the existing theoretical framework. This is a consideration to expand subject norms to descriptive norm. The phenomenology approach that guided the study reflects a multiplicity of belief and the undogmatic (way of thinking or broad minded) view draws clear distinction between instructions in religion education in which the range of belief exists. It is the function of the home and the community to nurture and instruct

the learners in a particular faith or not. The role of the teacher in the religion education classroom is to present to the learners their own faith and practices and not to force the learners to practice a particular faith, rather learners expand to religion virtues globally. This will make the learners unique and widen or deepen the learners' cognitive perspective and affective powers; thus, contribute to his/her social dispositions and total development to succeed in religion education. As a way of promoting religion education and recognizing human rights to religion freedom and belief, learners and teachers have to contribute positively to a productive active society. It is significant and potentially contributes in-depth insights in an area of increasing concern in religion education.

In addition to the theoretical framework, the phenomenology study was explained. The phenomenology study is to interpret the experiences of perceived individuals who have participated in the study. This approach is needed to understand the perceptions and attitudes of teachers, learners and department officials in a multicultural school environment. The experiences of the participants' voices are to be heard through the research design.

There is much to be celebrated in Habermas return to religion. He has a leading voice in calling secular schools to pay attention to the crucial role religion plays in society. He attempts to articulate theory that embraces the post-secular. I have identified Enlightenment project response to religion and how religion education adapted to the key ideas and approaches from the disciplines. According to Tayob (2016) Enlighten imbue religion belief, and practices from a disciplinary perspective. The forms of religion education have been separated from religious life. Religion education cannot be dependent on the norms of a particular religious traditions. I was able to identify the forms of knowledge which had significant (post Enlightenment) impact on religion. My critique of Habermas' (1998) ideas on religion aimed at overcoming a reduction by taking seriously other aspect of his philosophy in order to eradicate his notion of

religion in society. It also helped to explain the internal challenges and problems and makes room for religion with understanding.

In the next chapter, I explain how I designed the research study to answer the research question. I discuss the methodological approach, the sampling strategy, the constructions of the research tools, and how I carried out the data gathering and data analysis process.

CHAPTER FOUR: METHODOLOGY AND METHODS

4.1 Introduction

Chapter Three explained the relevant theories to the study. This chapter presents the research methodology to provide the plan or blueprint for this research. At the entry point the interpretive epistemological was used as the lens for quality research. The critical discourse analysis was associated with the texts. The critical discourse analysis was associated with the interview is to acquire research relevant information from the participant, it is centred on the evidence to be generated for accomplishing the research objectives of investigating the phenomenon (Cohen & Manion, 2007). The technique used for data collection was focus group interviews and in-depth interviews. The key sub-sections are quality research approach, selection of participants sample and site, identifying categories for data analysis and describing the processing section 4.7 and to anticipate the appropriate research to ensure validity, reliability and ethical consideration of the final results.

4.2 Theoretical perspective

The theoretical perspective for the study is broadly situated within the interpretive epistemology. Interpretive researcher attempts to understand the realities as experienced by the participants with an opinion to enlighten the meanings given to these realities (Cohen, Manion and Morrison, 2009). Proponents of interpretive approach argue that human experience can be distinguished only from the opinion of people (Morgan and Sklar, 2013: 73). In the study, I attempt to explore the perceptions of education stakeholders of religion education and how these perceptions influence the teaching of religion education within schools. Hence, the study is largely contextual and focuses on perceptions, understandings and meanings as derived from the participants. Therefore, working within an interpretive epistemology would be the most

appropriate theoretical stance taken in the study. The study sets out to understand and explain this phenomenon through the eyes of the participants and to gain an insider perspective on critical issues surrounding the study. The interpretive approach provides a useful method to build exploratory theory from the research data.

4.3 Interpretive epistemological as the exploratory lens

The focus and the aim of the study is to explore the perceptions of school stakeholders on religion education. I, as an interpretive researcher, was interested in knowing and understanding the participants' perceptions about religion education. To engage how participants constructed these perceptions and why they have given such meanings to religion education within school education. This gaze of entry into the research process adds in squarely within an interpretive epistemology, that of understanding and clarifying. My attempt was to develop an understanding of how these participants had come to such perceptions about religion education, what meaning they give to these perceptions and how it influences religion education. Interpretive acknowledges, that individuals do bring different perspectives to an event and, as a result attribute their own meaning to that incident or event (Punch, 2009). In addition, interpretive researchers acknowledge that meaning is constructed based on individual interpretation and is, therefore one-sided (Mack, 2010). The task, then, of an interpretive researcher would be to uncover these subjectivities with the goal of understanding how these subjectivities come to influence their perceptions about religion.

For the purpose of the study Critical Discourse Analysis (CDA) will be used as a secondary research methodology. I will now focus on CDA approach to fully conceptualise CDA. I have traced the history of CDA. I will then trace the development of CDA into academic space for data analysis.

4.4 Foundations of Critical Discourse Analysis

The history of Critical Discourse Analysis began during the late 1990s at a time when society was experiencing social problems in education, labour and socio-economic development. The growing gap between the social classes promoted scholars to identify the root to the problem and develop solutions to close the gap. Some of the research was guided by **neoclassical** approach of Tollefson (2006). This highlighted to resolve this important role of language and policies through effective and direct communication.

Discourse analysis (DA) is a type of discourse analytical research that primarily studies the way social; power abuse, dominance and inequality are enacted, reproduced and resisted by text and talk in the social and political context (Van Dijk, 1995). According to Janks (1997: 329) discourse analysis offers numerous points of analytic entry that are commonly explanatory. Fairclough and Wodak's, (1997) argues that discourse is a social practice (through the use of language) outlined by a dialectical relationship between a particular broad event and the situation, historical, social and institution contexts which encloses it. Discourse analysis, therefore goes beyond just the spoken words and observation to include other factors that may have impacted on the spoken words and observations. In this study, the interviews, observations together with a deep understanding of the contextual realities of the multicultural schools, provided the scope to understand and illuminate the perceptions of participants on religion education as influenced by these contextual realities.

4.4.1 The goal of CDA

The important goal of CDA is to describe the association among certain texts, interactions, social practices and interpretations to offer an explanation of discourse practices and then the descriptions and the interpretations to offer an

explanation of why and how social practices are constituted, changed and transformed the way they are. CDA is a form and practice of that explanation for detailed structures, approaches and purposes of text, talk, including grammatical, pragmatic interactional, formal, rhetorical, descriptive or comparable forms of communicate events Van Dijk, (1995). From a different angle, Van Dijk views CDA as associations "between discursive practices", events and texts and wider social and structures. CDA is an analysis used for unfolding, interpreting, analysing and assessing social life. Looking at the above goals or definitions and thinking through them, I note that texts as written or spoken words have power structures behind them. The spoken words portray a certain kind of social structure, which exposes exploitation and inequality and find ways to facilitate social change through text.

According to Fairclough (1995) CDA attempts to explore how these "non transparent connections" are an important factor in stimulating control. I am in the view that it draws attention to power imbalances, social inequalities in hope of spurring people to correct their actions. CDA was important in the study, because there was power evident in literature on perceptions and challenges in religion education in which I often seek to dehumanize other religious adherents. I was able to discern the power adherents to sustain the status quo. In this section I focused on the goal of CDA and pointed out why I regard it important. In the next section I look at analysis at text level.

CDA is a paramount instrument of observation that the use of language is a social practice. According to Wodak (1997) the social structure contributes to balance and varying the structure simultaneously. The spoken and written words are language. Therefore, religion education forms the social practice. Language used may enact or challenge more comprehensive socio-economic and political structures. It was pertinent to use CDA for observation in the study. This allowed me to understand the perceived thinking and challenges of the

school environment and the community. It also helped me to address the challenges and perceptions.

4.5 Qualitative research as my choice

Radnor, (2002: 234) states that an interpretive framework entails going into the participants' normal setting and experiences through the environment in which these participants create reality. The study resonates well with the views expressed above, as my intention was to find meaning with perceptions and challenges of religion education in multicultural schools and where the context is emphasized on a significant aspect that will influence human behaviour.

Taking on an interpretive epistemology necessitates a preconceived notion towards a qualitative approach of inquire (Radnor, 2002). Hence, a qualitative design to explore participants' perceptions of religion education is the most appropriate approach in the study. The best way to explain qualitative research is to see how it differs from quantitative research. A common definition of qualitative research is that it is anything that is not quantitative, that is, any research where findings are not arrived at by statistical means of measurement or other quantifiable or evaluation (Leedy 1993 in White, 2003). The most important difference between quantitative and qualitative research, according to Henning (2004: 3) rests in the search for understanding and for in-depth investigation. Henning (2004) goes on to say that in quantitative research the focus is on the direction of variables through the practice of pre-determined instruments for generating the data. In the study, my focus was on understanding participant's perceptions through an in-depth study method, and therefore fits in with Henning's (2004) notion of qualitative inquiry.

Qualitative researchers view themselves as a primary instrument for collecting data. Their findings are often present in the form of verbal descriptions (Borg

and Gall, 1989; Cohen, Manion and Morison, 2007; John and Rule, 2011). The qualitative methodology is interpretative and dialectal. According to White (2003) it is during the process of interaction between the researcher and the subject, the subject's world is revealed and understood by means of qualitative method.

Qualitative research seeks to understand human behaviour by observing and interacting with people in order to be able to construct the social world as they construct it. Qualitative research seeks to predict behavior by identifying the meanings and interpretations of people, place, relationships, events and institutions in which they occur. Qualitative approaches have been argued to be more identifiable, ethical and educational when researching people's life experiences (Miles and Huberman, 1994; Strauss and Corbin 1990 in Price, 2001). In such circumstances, one would not derive the factual meaning of their participant's exceptional experiences if they were to be quantified before researchers gain a notion of what matters are for participation (Leedy, 1993: 139 as cited in White, 2001). Qualitative research has its strengths and weakness. The strength of qualitative research in the study is directed towards observing or measuring the fixed reality. The weakness of the qualitative research is identified as proper planning. There should be sufficient time to complete the planning processes. The data collection without the development of a plan of action is not useful.

4.5.1 Qualitative research approach

The research approach includes qualitative research methods. The main aim of qualitative research is to give an in-depth description of an event or scenario as understood and interpreted in the research participants. A technique known as "elicitation" method has been found to be a useful tool for acquiring information about beliefs and motivation and the aim is to design messages for specific desired behavioural outcomes. The method has its origin in Fishbein's Theory of Reasoned Action (Fishbein and Ajzen 1980).

I employed a qualitative research method to elicit information-reference and to have elicited focus group discussions. The use of this method for the elicit focus group discussion is an essential step to identify perceptions, challenges and attitudes that are specific to behaviour (Fishbein and Glanz et al, 1998). According to Fishbein and Ajzen, (1980), Middlestad, (1989), Montano and Kasprzyk, (2002), the first step in applying the theory of TRA is to conduct open ended elicitation interviews to find modal salient beliefs commonly understood belief and modal subjective norms frequently in the target population. The aim of elicitation study is to understand the uniqueness of the target population so that interventions can be customized to their circumstances and the interventions are more relevant. Furthermore, discussions relative to individual interviews have been regarded as an efficient and effective way of large amounts of information from several people simultaneously in comparison with alternative approaches, such as individual interviews, the interaction between participants in group discussion offers this benefit of having participants ask each other questions and then evaluate and reconsider their own understandings of their specific experiences.

4.5.2 Justification of the qualitative research approach

Since the purpose of the study is to investigate the place of religion education in multicultural schools, I chose to make use of qualitative approach which enabled me to evaluate individual's perceptions (Bell and Waters, 2014: 9). Several writers identified the contribution of qualitative research approach (Babbie and Mouton, 2001, Leedy and Ormord, 2010). Firstly, qualitative research uses a holistic approach, whereby the researcher aims to explain and understand events within the actual natural context in which this happens. In the study I used the experiences of teachers and learners. According to Leedy and Ormord (2014: 97) the main question is likely to be seen as human

situation. For example, it is effective and thoroughly analysing people's viewpoint about certain issues as if it is in the study the perceptions.

4.6 The role of the researcher

Creswell (2008: 79) points out that contrary to typical quantitative techniques where the subjectivity is the goal, qualitative studies accept researchers' subjectivity as something that cannot be eliminated and see the researcher as the research instrument in the data gathering process. Cohen, Manion, and Morrison (2001) assert that the researcher becomes the human instrument in the research developing propositional information using methods. I gathered data through focus groups and in-depth interviews. The quality interview works in self confidence, adapting, willing to listen to modify the direction, to catch a thread of insights and to track down new theme. Therefore, to maintain the validity of the study, I sought to avoid any potential threads (Cox, 2008). I will use critical self examination throughout the research process.

4.7 Qualitative methods

According to McMillan and Schumacher (2010: 9) the research methods are the ways in which data are collected and analysed. In order to gather the research data, I will make use of the following processes:

4.7.1 Selection of research sites

McMillan and Schumacher (2014: 350) maintain that a study's research site criteria should determine the selection of appropriate sites. There were four schools targeted as my research sites from the ILembe district. Educational institutions in these areas are characterized by religious diversity and situated in communities which are multi-racial, multicultural and multi-traditional. Only public schools were available in the district and there were no private schools in the study.

Table 2 Research sites indicating status and number of participants in schools

Schools	A	B	C	D	TOTAL
Status	State	State	State	State	4
Type	Primary	Primary	Primary	Primary	4
Diversity	Multiracial	Multiracial	Multiracial	Multiracial	4
Learners	11	10	9	11	41
Educators	9	10	7	9	35
Management	1	1	1	1	4
SGB	1	1	1	1	4
Parents	10	9	11	10	40

The above table indicates the contribution of the learners that participated in the study. It yielded useful information of the kind of school the parents had chosen. There are varying number of learners in the multicultural schools only. The criteria were used to choose multicultural learners only. These participants were interested in participating in the study. The diversity of the schools accommodates racial, ethnic, and social-economic background of learners. One member from the governing body represented the school. The description of the schools is presented in Chapter One.

4.7 2 Selection of participants

The selection of the participants via the process of sampling is basically the selection of fragments or sections of population to study, it is to choose participants with intent and decisiveness because they hold the important quality and evidence required by the study (Niewenhuis, 2014: 79). Identification of a sample depends on the research questions. Likewise, Creswell (in Morgan and Sklar, 2013: 73) emphasis that sampling should be associated to the research question, the methodological used in the study and the purpose of the study. According to McMillan and Schumacher (2014: 252)

avers the reason of the sample size is linked to the purpose, the research problem, the major data collection strategy and the obtain ability of information rich cases. Similarly, these aspects were taken into consideration when inviting the participants to take part in the research study. I considered that these participants would be holders of perception of religion education and the implementers of the field of the subject in multicultural schools.

Firstly, I sought permission from the department of education prior to my research (see Appendix A). I then approached the ILembe district office to identify the schools. The department officials had knowledge and experience in religion education and schools that had multicultural learners. I wrote to the four principals of the identified schools requesting permission to conduct my research. The principals telephonically granted me permission. The participants were determined by criteria to be selected. There were two criterion. One was availability during data collection and the other recording the unwillingness of the participants. The participants that were willing to participate received consent forms.

4.7.3 Sampling

Sampling is a procedure used to select part of the participants. Scholars namely (Emmel, 2013; Foley, 2018) aim to seek out a specific type of participants. Gerson and Horowitz (2002: 205) suggest that although the sampling process needs to be accurately random for overall ability. Readers and researchers alike need to be assured that the findings show target developments and not just the evidences of a narrow-self-selected school (Wilkinson and Birmingham, 2003: 41). A list of multicultural primary schools in the district was obtained by the Department of Education district office and it was used as a sample frame. Schools were divided into strata, based on rural, semi-rural and urban schools for the research. In addition to the careful choice of the location, schools of the following types were targeted for the research in one district with multicultural learners and teachers. These schools were selected because it had amplified

religion education policy, teaching and learning values in school and extremes of religious diversity in a multicultural setting.

I preferred the purposive sampling techniques over other sampling strategies, such as random sampling to conduct the research. The purpose of purposive sampling is to maximize information used for various reasons, for example, to accomplish representativeness, to enable evaluations to be made, to focus on specific distinctive matters to generate theory through gradual collection of data from sources (Cohen, Manion and Morrison, 2011: 156). The size of the sample was influenced by resources, time and expense. I needed to ensure the sample had the maximum information so that I could address the research questions. The factors on time and resources meant I had to limit my sample to 130. These participants were chosen to provide an opportunity to include all the relevant stakeholders to religion education for example the teachers, learners, parents and school governing body member had to be from a multicultural school to provide an opportunity to gain a deep insight into this phenomenon of religion education and the participants' perceptions thereof. The subject advisor chosen are specialist in religion and religious education. Their experience and knowledge will generate rich data for the research. The curriculum developer was chosen to generate data on policy implementation. Therefore, these wide ranging participants would also provide an opportunity to strive for analytic generalizing data. The study involves participants who work directly and indirectly in the multicultural schools (educators, subject advisor, and curriculum developers). The participants were conveniently stratifying with regards to the roles, experience and level of education. The participants were formed by the sample together with learners, parents and religious leaders. The participants covered the entire range of relations to the school discipline that would be required to undertake the research. The African continent has a centralized government system. Thus, the department authorities are more likely to affect decisions related to making changes in education. Table 3 below provides the sample.

Table 3 Sample of participants 1

Participants	Hindi	Tamil	Christianity	Islam	African TR
Principal	1		1	1	1
Educators	6	4	7	5	13
Learners	5	6	12	7	11
Parents	7	5	11	4	13
SGB	1		2	1	
Subject advisors	1				
Curriculum developer			1		
Religious leaders	1		1	1	1
TOTAL	22	15	35	19	39
Grand total 130					

The sample consists of 130 participants. The educators, learners and parents' samples are varying in numbers. At the beginning of the study the sample was larger. Only 130 participants were willing and showed interest in the research.

4.7.4 Purpose of focus group

The purpose of the focus group interview is to focus on a particular issue, with the purpose that the participants will interact with one another (Morgan, 1996). Focus group interviews intentions are at accumulating high-quality data in a societal setting (Patton, 2002) which primarily help understand a specific problem from the viewpoint of the participants of the research. The question as to why and when focus group interviews should be used is very important. In this research the focus group interview may elicit valuable information about the subject. The focus group provides a rich, high-quality and detailed set of data about perceptions, feelings, thoughts and impressions of people. Focus groups are predominantly beneficial when a research intends to find out the participants' understanding and experience about the matters and details

behind their particular pattern of thinking. The focus group is an unstructured interview with the researcher or group leader (see appendix B, C, F and G). The focus group interviews are useful revealing through interaction, experiences, attitudes, belief and feelings of the participants. In addition, follow up questions were posed to participants when responses required such.

4.7.4.1 Planning phase of the focus group

The planning stage considered a number of points. The objective of the focus group was to investigate perceptions and challenges pertaining to religion education. A suitable class of the sample was selected to provide the desired information from their experience and knowledge. In keeping with the convenience of the participants the time and location of the meeting was decided. Deciding on the number of questions was very important for every interview. The questions have both subject and process functions (Anderson, 1990). The advantage of focus group is to identify the characteristics, societal, cultural, religion and ethnic background to ensure free flowing discussions from the group composition. The sample size should make available rich and suitable information (Anderson, 1990; Patton, 2002, Morgan, 1997). The purposive sampling was used as a method to produce the best required data. Following the above authors guidelines, the section below discusses the focus group discussion interviews.

4.7.4.2 Focus group discussion

I facilitated all the focus group discussion interviews. The participants were informed of the meeting in advance. The participants were given consent forms and permission for audio-recording of the focus group interviews were requested. There were five sets of focus group interviews (principals, teachers, learners, parents, and school governing body members). The principal's focus group interview was held at a ward meeting for principals which took place at

the North Coast Hall. The duration was about 1 hour and 30 minutes. The focus group members met twice. At the first meeting, I highlighted the aim and objective of the study. In the second meeting the participants were interviewed. The learners, teachers, and parents focus group was held at their respective schools. The school governing body members were chosen by the principal from each school. Each school principal sent one SGB to represent their respective school. The SGB from different schools were brought together so that their voices from their respective schools could be heard. It also promoted social cohesion. It encouraged social interaction and feedback from their respective school which could be unique. The school governing body focus group interview was held at an induction workshop.

4.7.4.3 Focus group interview

The participants were informed in advance. The participants met on time. The focus group interview was held in a comfortable atmosphere. The venues featured good illumination, cross ventilation and the size of the room allowed the participants who arrived few minutes late to join the discussions. I welcomed and introduced myself to the participants. The participants were served with light refreshments. The comfortable chairs were arranged around the table for discussion or brainstorming to allow eye contact. This gave me the opportunity to observe gestures that could facilitate the discussion. Typed and laminated first name tags were placed on the table to ensure the participant could address each other in a friendly conducive atmosphere. A series of focus group interviews were audio taped with the participants' permission. The questions were read (see Appendix B, C, F and G). The probing technique was used to get more information. All the information was documented and could be assessed repeatedly during analysis. I did my best not to get involved and interfere in the conversation and the debate when I felt that the interaction would produce useful qualitative data.

4.7.4.4 Strength of focus group discussion

The focus group generates opportunity to accumulate data from the group interactions, which focuses on the topic of the researchers' interest and the research to various perception held on a particular topic (Cohen, Manion & Morrison, 2010). Casey (2000) highlights the participant needs a sense of striking a balance and facilitating on group interactions. There might be a possibility of dominating while others may be intimidated to speak. In the focus group discussion, the information is obtained more quickly. The group setting allows individuals to use the ideas of others as clues to fully elaborate on their own views. Sometimes the participants are given a choice to reflect on aspects they disagreed with. Furthermore, a group discussion produced data and insights that would be less accessible without interaction in a group setting (Morgan, 1996).

4.7.4 5 Advantage and disadvantage of focus group interview

Gorman and Clayton (2005) identified numerous benefits of the focus group interviews. Rich qualitative data can be collected with reasonable speed since focus group sessions require moderate time. They are cost effective since they allow for three simultaneous interviewing of several participants. As participants answer the questions posed to them, other responses may generate new ideas and, in this way, provide to the depth, richness and quality data (Niewenhuis, 2010, Creswell, 2001: 133). This deepens on the number of questions and the complexity of the issues. Participants were encouraged to interact with each other and not merely respond to the facilitation. In this way the range and complexity of attitudes and beliefs emerged. The advantage of the focus group offers an opportunity for immediate feedback of clarification on one's viewpoint, with the contributions of the other group members. The facilitator was enabled to take into account gestures, facial expression and other forms of non-verbal communications.

4.8 In-depth interviews

Maree (2007: 87) defines an in-depth as a two-way conversation in which the researcher asks the participants questions to obtain data and to acquire about the views, thoughts, beliefs, opinions and behaviour of participants. The aim is to see the world through the eyes of the participant and to obtain rich data that will help the researcher to understand the participants' construct of knowledge and reality and to probe further their responses on the perceptions on religion education. Wilkinson (2004: 78) indicates that the interviews are the most important ways of collecting data for quality research.

The in-depth interviews were conducted with departmental subject advisor, curriculum developer and religious leaders. I contacted the participants telephonically and scheduled the interviews. They were interviewed in their respective offices. Each identified participant was interviewed once, for approximately one-hour, and the interviews were done over a period of three months. The department subject advisor and curriculum developer provided information on support services. The religious leaders provided information on moral values and their role in schools. They were interviewed at a cultural meeting. All respondents signed the consent forms. The purpose of confidentiality and format was addressed. All participants created to a greater or lesser extent, their own language, rules and symbols, the meaning of which Mishler (1996) (cited in Price 2001) maintains, is stripped of its natural social context during the interview process. Furthermore, he advocates that the goal of the interview thus becomes one of the reconstructs of this missing context and consequently is an intensely interpretative endeavour. The interview allowed me the flexibility to add questions in some areas that was omitted and probe for more in-depth information where I required. Each participant was however, exposed to the same uniform area of discussion and there was no restriction placed on what they wished to extend on. The interview also took

place at a setting designated by the participant with their permission and was audio recorded to avoid constant note taking. Participants were allowed to clarify doubts. The interpretation forms part of my argument. This research method is well established in the religion education research domain (Feurgeson, Roux 2009).

4.8.1 Advantages and disadvantages of in-depth interviews

According to O'Leary (2010) the advantage of the in-depth interview as a data collecting method is that it utilizes individual interaction and communication between the facilitator and the participants. Face to face interviews are flexible, they can provide detailed and fresh information that may not be anticipated. The in-depth interview is potentially so insightful it is possible to identify valuable findings quickly. The face to face interview can monitor change in the tone and word choice to gain deeper understanding. Unclear questions can be clarified, as follow up questions and can be constructed immediately. In the face to face interviews nonverbal communication can be noted and observed. The participants are promoted to talk in depth about the topic. Questions are asked orally and the answers are recorded. Participants must be carefully chosen to avoid bias and this can result in longer vetting process.

4.9 Audio-recording of interviews

In the study I audio recorded the words of my participants. I looked at text in general, whether spoken or written. There has always been an assumption that transcript refers only to written words, however, a comprehensive understanding implies text which includes verbal words (Fairclough, 1992). On the other hand, Janks (1997) avers that text-level analysis includes foregrounding, framing, omission, genre, and has comprehensive metaphor. According to Janks (1997: 1) text levels of analysis are crucial and states that

transcripts are instantiations of informally structures discourses and that the process of duplicate and reaction are socially constrained. In this context, the interviews of the spoken text were audio-recorded and transcribed.

4.9 1 Ethical demands of audio-recording

The ethical demands of audio-recording were identified. I had to seek the participants consent in advance and permission to record their discussions. I had to show respect to all the participants. The participants had the right to check and modify the transcript and confidentiality of personal matters are appropriate for the research.

4.9.2 Advantages of audio recording

It is important to record the discussion with accuracy for data analysis. It is advised that unobtrusive recording devices should be used so that the group atmosphere may not be disturbed. The use of tape recording gives advantage of accessing the full record of possible rich sources of data. On the limitation side, it is time-consuming to listen to the tape. Note-taking was an additional tool to capture information.

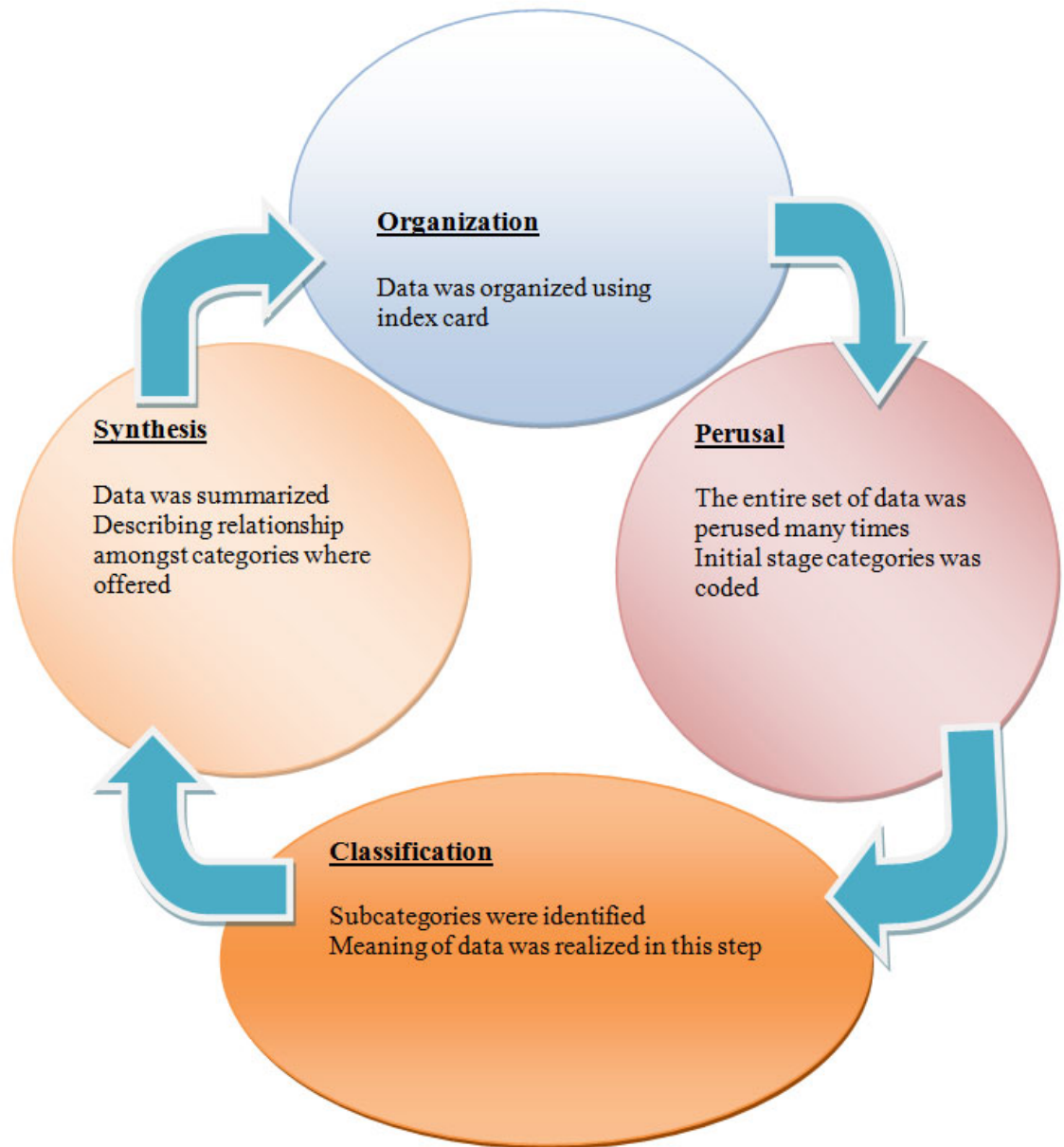
4.10 Qualitative data analysis

Quality data analysis complements critical discourse analysis. According to Suhardia, (2008: 35) critical discourse analysis is interactive in communication with language, sentences and utterance. The development of CDA presume that all discussions are historical and therefore, must be undertood in the context. This guides to correlated the findings, interviews, and texts relevant to the reponses.

The overview of the process of the qualitative data analysis was highlighted in Chapter One. In this section, the basic steps are highlighted. The focus group and in-depth interviews were voice recorded. Voice recordings were transcribed and the organisation of the data was transferred onto the computer. Thereafter, the data was perused in search of categories that formed part of the classifications. Finally, the data was synthesized.

Creswell's (2014) spiral diagram offers a useful viewpoint of how qualitative data analysis can reasonably proceed. Creswell (2013) believes that the procedure of qualitative data and analyses can best be represented or epitomized by a ringlet look by a spiral image, a data analysis spiral, in which researchers change in analytical circles rather than using a fixed linear approach. In between it touches on several facets of analytical circling around upwards towards completion of the process. Although this preceding belief of Creswell may be true, he also offers a valuable research tip when in his earlier work he urges researcher to look at data analysis as the following steps in the specific to the general and involving multiple level of analysis.

Figure 2 Creswell Analysis Spiral diagram (in Leedy and Omrod (2014))



An initial and integral phase of data analysis is arranging and organizing sizeable quantities of data. Thereafter separating it into smaller practical units (McMillan and Schumacher, 2014: 397). Nieuwenhuis (2010c: 104) as well as Atkins and Wallace (2012: 86) warn that the kinds of qualitative data collected

from the fieldwork, as well as analysing the data have a tendency to be long and necessitates thorough meaning, thoughtful and reading. It adds value in data analysis. The interview elicited the perceptions from educators and authorities in order to gain deeper understanding of issues of the subject under investigation, the latter share other experiences and opinions on the phenomenon under investigation, while the former does the analysis an interpretation in the light of the aims, objectives, theory, and questions. Thereafter, I proceeded with the process of transcribing the recorded interviews. Leedy and Ormord (2014: 160) maintain that one should read the data several times to gain a complete common sense of the meaning. Thereafter, the next step was to read through and peruse the data numerous times to acquire an overall sense of the gathered data. I labelled phrases, sentences and words that were relevant, thus coding and indexing. The coding was actually focused on ideas that were repeatedly emphasized. The interpretative codes (reasons and explanation behind the text) and patterned codes connecting different sections of the texts create a meaningful whole. To ensure that I had not omitted important issue I made use of marginal remarks, in which I noted while coding the text. The interpretative codes (reasons and explanation behind the text) and pattern codes connecting different sections of the texts create a meaningful whole.

The next step was the classification of the categories in identified categories. I enabled a greater sense of data and meaning were achieved. At this stage of data analysis, I discovered the importance of giving back and forth through the data to clarify the meanings of perspectives. This was the beginning of induction. Finally, the classifications of data were summarized. This was the phase of synthesis in the data analysis and offered on interpretation of the findings.

4.10.1 Obtaining raw data

An audit trail was also established for the study. In qualitative research an audit trail provides a mechanism by which others can determine how choices were made and distinctiveness of the situation (Arksey and Knight 1999). Obtaining raw data also assists in documenting how the study was conducted, describing what was done (field notes, tape recording and other descriptive materials) when and why (Ary et al., 2006). For the study, an audit trail involved how the raw data was obtained in interviews, documentary materials; observations made; choice on who to interview and finally themes developed from the raw data and how it influenced the overall findings of the study.

4.11 Controlling bias

In qualitative research, researcher bias can occur through a number of processes such as selective observation ignoring what you do not want to hear, personal attitudes, prejudices and feelings that affect the interpretation of data. Therefore, research must ensure that bias is minimized as this can partially invalidate the research findings. In qualitative research preconceived notion is sometimes expected because data goes through the researcher's mind before the results are presented (Borg and Gall, 1989). To strengthen the transferability of qualitative data, it is advised that researchers should strive to minimize bias whether declared or not. Reflexivity and negative case sampling have been identified as two most common ways of minimizing bias. Reflexivity is the use of self-reflection to distinguish one's own preconceived notion (Ary, 2006). It has been suggested to keep a reflective journal, daily schedule, ideas, frustrations, problems and concerns which I did, to control bias in this research. It was important to control bias and not forcing the participant if they do not want to answer a question. The reflexivity helped me to become more aware of any biases and to monitor, control and evaluate them (Johnson, 1997). The aim is to get accurate data. It is important to verify with more data sources that support the interpretations, which can be legitimate. Ruling out or accounting for alternative explanation will make the interpretation stronger.

4.12 Issues of quality in research

Trustworthiness is viewed as validity and reliability in qualitative studies. According to Merriam (2002) validity is described as the ability of a tool to provide data which is factual to what is studied. Measures to test credibility, transferability and dependability ensued trustworthiness. Credibility refers to confidences one can have in the truth of the findings, can be established by various methods. One of the triangulations in this study was the focus group, individual in-depth interviews and document analysis. According to Lincoln, Guba (in Fabio, Maree, 2013: 140) transferability denotes with generality of the discoveries from the target samples to other contexts or setting using different participation. In this study, data cannot be transferred to other schools in the ILembe district in KZN or other provinces. Furthermore (Fabio, Maree, 2013: 140) notes that dependability refers to the situation of the findings over time and overlapping methods. In this study, this was achieved by using overlapping methods such as focus group and in-depth interviews. Dependability denotes the fact that the findings are dependable, and draws the same conclusion.

4.12.1 Reliability and validity of data

Research suggests that there have been many approaches for evaluating the validity in qualitative research. Reliability can be seen as an integral part of validity. The most powerful tool used in the research study to achieve reliability was triangulation. Triangulation may be defined as utilizing numerous methods to study the same objective (Borg and Gall, 1989: 393). The use of several methods of producing the data as well as the study of the four schools provided for the reliability of data produced through triangulation.

In line with the interpretative approach the aim of qualitative research is to get an authentic understanding of people's experiences. The interviewee's cultural

beliefs, assumptions background and expectations of the interview versus those the interviewer comes into contact with during the interview. The validity of responses depends on the depth of that inter-subjectivity.

Other considerations include the variables of myself. My interviewing approach, although there was a sense of naturally flowing interaction, I tried to avoid showing any signs of my attitude, disapproval and or approval by maintaining a relatively neutral, objective stance. I also avoided making any comments or prompts when respondents commented or became silent. Instead, the silence was used to achieve the aim. Validity in qualitative designs is the degree to which the interpretations and concepts have mutual meanings between participants and me. Qualitative researchers use as many strategies to ensure strength of the design (Cohen and Manion, 2007). Reliability ensures that similar observations would be made or similar conclusions would be made by another researcher. Reliability ensures that transparency in the process of making sense of gathering raw data.

4.12.2 Strategies for validity

Table 4 Strategies validity

Strategy	Description
Prolonged and persistent field work	Allows interim data analysis and confirmation to ensure the match between findings and participants reality.
Participant language	Obtain literal statements from participants.
Mechanically recorded data	Use of tape records and photographs
Participant researcher	Use of participant recorded perceptions.
Member checking	Check informally with participants for accuracy during data collection.
Participant review	Ask each participant to review researcher's synthesis for accuracy.
Negative cases	Actively search for recording, analysis and report negative cases.

According to Cohen and Manion (2007), there are many different types of reliability and validity. The idea of validity and reliability is located in the trustworthiness of the data. In establishing this issue of trustworthiness, it is essential for the researcher to understand what decisions have been taken, how certain interpretations, recommendations and conclusions have been reached. The interviews were conducted over a period of time and a series of interviews were conducted. Each successive interview clarifies what the previous interview revealed and built upon that clarification. This contributes to the first level of establishing trustworthiness of data procedure.

4.13 Ethical consideration

This research encompassed human beings and it was imperatives that ethical and legal responsibilities were understood (McMillan and Schumacker 2010). Ethics refers to correct behaviours and procedures that are necessary to conduct research. Ethical issues refer to the trustworthiness and integrity of the participants during the entire research (Leedy and Ormord 2014). The moral principles in ethical clearance in terms of rules, regulations and policy of the University of KwaZulu-Natal were adhered to. My supervisor, Professor Moyo guided me towards achieving full ethical clearance.

As a result of the sensitive nature of this research, there were many ethical issues that had to be considered. Indeed, all research must be carried out ethically and morally. This is especially true in the behavioural science, but even more so when researching sensitive topics. Patton (2002 b: 277) points to and discusses a number of major changes in the field of qualitative inquiry and states that concerns about proper dimensions of qualitative inquiry was one of the major developments in the last two decades. Patton (2002 b: 278) warns that research can never completely foresee what effect their research will have on those whom they are interviewed and observed. Revealing identities and personal communication between the participants and myself can open up

spaces of paradox and clashing interests. Ethical dilemmas are likely to emerge with regards to the collection of data and in the dissemination of the findings. Henning (2009: 73) states that the participants need to be granted of informed consent to participate in the research study. McMillian and Schumacher, (2010) too, highlight the need of ethics in research, especially when dealing with human beings. According to Cohen (2007: 51) an important ethical situation in which requires researchers to strike a balance between difficulties placed on them as professional scientists in pursuing the fact, and their subject's rights and ethics are possibly exposed by facts. It was ethically important to uphold self-respect and human dignity when conducting the research. I informed the participants that there are no right and wrong answers and they are encouraged to express freely, without interrogation or persuasion. There were no existing power relations between the participants and myself that could be perceived as coercion. I had a sense of caring so as to promote justice (McMillian and Schumacker, 2010: 339). Ethical principles can be achieved by ensuring the following:

4.13.1 Informed consent

Some of the initial consideration I addressed is informed consent, gaining access in the research setting and problems and dilemmas confronting me including privacy, anonymity and confidentiality. As I needed to be mindful of ethical issues, a letter requesting permission to conduct the study was forwarded to the department of education. Once permission was confirmed, the letter granting permission was also forwarded to the four principals of the selected multicultural schools. I ensured prior arrangements and permission were sought with the four schools to interview the participants (see Appendix H, I, J and K). Furthermore, I had to negotiate and request permission from the participating schools for learner profiles from SAM. The research involved human beings and I had to make known to the participants my goal of this study. I had to protect the physical, social, psychological welfare of the participants as

well as the dignity and priority of human beings. Researching religion education is sensitive (Roux and Du Preez, 2008). Participants were explained the purpose of the interview and were requested to sign the consent forms.

4.13.2 The principle of no harm and distress

Beauchamp and Childress (1989) describe ethics as doing good and avoiding harm. Importantly, the participants need to be assured that there will be no form of interrogation conducted during the research process. I took careful consideration during the sampling procedures, the data processing and analysis of data. The participants have made a voluntary decision to be involved in this study. All research participants should adhere to the basic principle of doing no harm with regards to the components of this study. The research participants can be subjected to different types of harm namely, to reveal certain personal information; therefore, participants are expected to adhere to ethical norms.

4.13.3 Confidentiality

The confidentiality of the participants was strictly maintained. One way of achieving this was by assigning letters to each of the schools that participated. Pseudonyms were substituted for all participants' names. Only the researcher was able to identify the schools. The letters were given from the start and were referred throughout both the interviews. All the participants respected the confidentiality of the study. According to Neuman (1997: 264) researchers can conduct interviews in a proper manner. Ethical principles need to be internalized in the personality of the researcher to such an extent that ethically guided decision-making becomes part of an individuals' life style. Protection of participant's confidential record-keeping was kept in my school. This document will also provide a research audit trail. It is also important to consider that the

findings of this research may be useful to the schools, Department of Education and to the learners in the school who are the target of this research. It is after all, unethical to undertake research of any nature just for the sake of doing the research. The research report will be available for all interested participant's perusal.

4.13.4 Anonymity

Anonymity is the protection of the identity of the research participants so that their identity remains unknown by people outside this study. The essence of anonymity is that information provided by the participants showed in various of ways should not disclose their identity (Cohen; Manion and Morrison 2011: 91). In dealing with the issues of anonymity it can be ensured by renaming names and other identity information from the data as soon as possible, by not disclosing individuals' identity in any reports of this study. In this study the identity of the research participants was protected through the use of pseudonyms where the need arose in this study. The respective schools taking part in the study were assigned with letters A, B, C and D.

4.13.5 The right to withdraw

The right to withdrawal means the research participants are free to withdraw from the research process only at a specific time. Creswell (2005: 12) states that participants have the right to refuse to participate in a study and can withdraw without prejudice or any consequences. The participants were informed if they agree to participate in the study but decide to withdraw, then they could do so. During and after the focus group it will not be possible for the participants to withdraw their data. The participants will be reminded beforehand that due to the nature of group discussions, once the focus group has been completed, the data cannot be withdrawn. It will not be possible for the facilitator

or interviewee conducting the analysis to target what she/he has heard in the focus group discussions.

4.14 Methodological limitations of the study

In addition to evaluating the study's findings and conclusions, the potential methodological limitations which constrained this investigation must be considered. Such limitations may have consequences for the interpretation of the data and results; this should be known and efforts should be made as a researcher to curtail these effects where workable. (Bell, 1993). The study used focus group interviews as the main data-collection instrument and this was complimented by the in-depth interviews.

Patterson (2001) observes that with regards to a researcher's ability and skill in any qualitative research trustworthiness is the significance of the credibility of a study. Credibility relates to the confidence of the investigator, with details of the findings with respect to the research design, respondents of the study and the perspective when results from the study were compared with what is available in the literature this criterion of quality was maintained. A literature review also presented a vivid comprehension of the vital features obtained from present and preceding investigations. Credibility was achieved by observing ethical practices such as confidentiality and ensuring anonymity. Although the responses were assured of anonymity and confidentiality, some were hesitant to divulge certain information, fearing that it might be too sensitive. Credibility was also maintained by keeping meticulous record keeping and demonstrating clear decision trail by ensuring interpretations of data are clear and transparent. Some of the participants were cautious; others may have not been completely honest and true in the responses, for fear. The strategy of the audio-tape recorder and the interviews seem to establish trust that reporting participants' perceptions would be accurate, with no misconceptions, misunderstanding and misinterpretations. I proved credibility when the teacher's focus group was done

twice after three months. The participants were honest and confirmed their responses and the chances were high and credible.

McMillian and Schumacher (2010) characterize reliability as the degree to which self-reliant research could learn the same phenomena and where the conformity in the description of the phenomenon between a researcher and respondents. Conformity relates to finding the end products of the spotlight of the investigation and not of the subjectivity of the researcher (Mouton, 2001). The supervisor ensured that their input would assist in further analysis.

Validity is part of a dynamic process that grows by accumulation of evidence over time, without it, all measurement becomes meaningless. I achieved validity by ensuring that the interpretation of data was logical and untainted by personal perspectives. I enhanced the trustworthiness (validity) of the research by recording each interview session, which provided an accurate account of the interviews. Interviews were tape recorded and can be replayed as often as necessary for complete and objective analysis at a later date to facilitate reliability checks. During my interview process I endeavoured to be neutral by not allowing my experiences as a teacher to influence the interpretations of the responses. This enhanced dependability of the interpretations.

4.15 Conclusion

The research objective was successfully achieved after embarking on this methodology process. The method provides a powerful tool to gain insights of the participants experience and knowledge. This rigorous process of sorting out the categories and coding makes this study worthy of replications for future research, given that there was a widespread of diversity in multicultural schools. The qualitative approach was adopted. This chapter has shown how choice of research method were informed by the key research questions and seek to explore the possible variation in the experience of learners and authorities. My

role as a researcher was also that of an advocate carrying message of importance and accuracy. My role as an interpreter gathering of interpretation is most central to this study. I did my best to satisfy all the roles as a researcher with pride, respect and interactions.

A detailed description of the research methodology and procedures, the data collection instruments and procedures for data collection was described. Data collection methods of interviews and the raw data (audio-recorded) interview, list of participants were audited throughout the study period to validate accuracy and authenticity (Craig, 2010). I sent transcriptions to participants requesting them to confirm information. This ensured I represented them and their ideas correctly and originality. An in-depth presentation of the data processing, analysis procedures was made. It has been argued that empirical research forms the foundation of the type of research that was conducted and that quantitative framework provides specific methodology and epistemology to guide the ground of the research area and process. Ethical considerations were in mind at all stages of the research process. Finally, the study went through Turn-it-in as per UKZN requirements, to ensure originality.

Finally, the reference to Jacksons' (1997) interpretative approach provided a rich, flexible framework for religion education and illustrated its specific methodology. In the next chapter detailed analysis of the research is presented.

CHAPTER FIVE: PRESENTATION AND ANALYSIS OF DATA

5.1 Introduction

In the previous chapter the research methods were presented. This chapter focuses on the data presentation and analysis. It is important to note when reporting on qualitative data, that a lot of the discussion takes place in the results section (Creswell, 2003). This is because in qualitative research a holistic picture through people's experiences and views are built.

Qualitative data cannot be presented as pure descriptions because they are always the outcomes of the researcher's interpretation. I was the primary instrument for both collecting and analysing the data; my interpretation should justify what is being studied (Durrheim, 2002: 50). The different categories of responses have been derived largely from the literature review and theoretical framing of the study and therefore takes on largely, a *priori* approach to data categorization. An analysis of the data that was collected specifically to address the research is focused on the research objectives.

5.2 Principals' focus group interview

The four principals met at a principal's ward meeting on 26 April 2018 at 14h00 at North Coast Hall. There were three male principals and one female that attended the focus group interview. The focus group interview with principals took about two hours. A tape recorder was used to capture the responses of the participants. Data was analysed using inductive and colour codes (see Chapter Four). The data was analysed to identify categories that emerged from the responses of the participants which were used in writing this report. This in a

way confirmed credibility. I used Critical discourse analysis as a technique to analyse the generated data. Critical discourse analyses were used to analyse the flow of command during the interview at text level. The theory of reasoned action supported the empirical analysis of the data. In the presentation of findings, the research questions are non-bold typeface and all the probing questions and follow-up questions are presented in bold.

5.2.1 Role in religion education

How do you perceive your role in religion education?

Aligned to the comment positioning the role as a manager, School A principal elucidated to the response of the question as he sees his role as captain of the ship. The role is basically to make clear the vision and mission are accomplished as a set of vision of the school. School B was in agreement with the effective leadership role to help the school to develop a vision that embodies the best about thinking, teaching, learning and that mission and vision are connected. School C principal emphasized as an instructional leader holding values of honest, hard work fortitude, commitment and integrity are the implications of self-awareness for effectiveness. The managers are the role models to the learners for academic performance. School D principal mentioned about organizing, managing, leading and controlling. The role is to take up responsibility by being accountable, transparent, and reporting to the Circuit officials effectively. The participants brainstormed their shortcomings in managing their schools by taking fairness and justice in decision-making with the staff. The data reveals that the four principals indicated they are not professionally trained in religion education but have managerial skills.

The focus group discussion of managers supports the impression of managers having a high level of self-awareness about their role in schools. The participants discussed the solution of action in decision-making. As Sergiovanni

(2015) notes, successful schools are strong as well as have a vision of quality. According to Caldwell (2016) an individual surrenders his personal power and choice as a leader of the school and the degree to his actions reflect individual commitment. The theory of reasoned action (Fishbein and Ajzen, 2005) supports literature. The principals are given the right to govern on their own action and make important choices on schools and society. The findings reveal that the principals are not trained to teach religion education despite having leadership roles.

5.2.2 Purpose of religion education

What is the purpose of religion education?

Three principals were in agreement of developing values, faith and spirituality. The principal from School D responded it is to understand the curriculum in content driven of teaching and learning. The findings from the focus group reveal that values taught are the core of religion education.

The participant from school D suggested that teachers have a better understanding of the classroom and religion education curriculum. Given the three groups of principals they focused on faith and spirituality and their responses and lack of perceived influence in religion education may have a result of their personal and collective interpretation of their experience, professional training and formation of religion education. The different interpretation on the purpose and nature of religion education in schools is an identified context which needs to be addressed. Jackson (1987) advocates the principle of teaching and learning.

5.2.3 Strengths and weakness of religion education

What are the strengths and weakness of the religion education

curriculum in your multicultural school environment?

The group lamented that there is too much emphasis on the Christian religion at the expense of other religions. The group accepted that other religions are part of the community and they need to be treated in the same manner. The minority of the participants' view this belief system of other religions need to be made known to other learners as a way of cultivating a spirit of tolerance. They perceive there is multiplicity of racial problems and conflict in schools. Two of the participants disagreed that the curriculum is replaced by meta-physical existence and not the correct religious education syllabus. Despite the arguments, the four participants indicated that the place of religion education is in the school curriculum but lack applicability. The participant from school A responded it is difficult to teach learners from different ethnic backgrounds. They need to learn in their mother-tongue. Literature supports teaching in mother tongue (Gabana, Heugh, 2013, 2005).

The empirical data revealed that there are both strengths and weakness in religion education curriculum. Although the two participants concurred with each other that religion education curriculum has its content in multiple religions whilst its aim is to cultivate a sense of tolerance amongst teachers and learners. The two participants from School C and School B argued that the curriculum cannot promote chaos because it aims at instilling good values and sense of acceptance through tolerance. Two out of the four participants from School A and School D disputed the curriculum as ambiguous, uncertain of the subject, no direction of the content which is unprecise. This line of dispute concurs with Mestry (2007) indicating that religion education curriculum is unprecise. The discussions continued about the time allocated for religion education. Majority of the participants drew attention to learners from multicultural background as having barriers in education. They find it difficult to understand and read instructions. According to Gabana (2013) mother tongue or the home language implementation requires the study as a language to accomplish proficiency in speech and written expression in listening and reading with understanding

comprehension. The participant from school B suggests to have a policy as enabling framework.

5.2.4 Challenges in CAPS with reference to religion education

What are the challenges in CAPS?

The group perceived that there were not much of attributes as they were faced with enormous challenges due to apartheid government. CAPS was initiated quickly and not accompanied by supportive processes to strengthen the teachers. The four participants indicated that curriculum change can cause stagnation, designs and agents. Majority of the group indicated that the curriculum developers must ensure that those who will be involved in the implementation will think that change is necessary, appropriated and worthwhile for them to accept. The principals agreed that educational change can be successful in society in general and it shows that teachers can see a need for it. Two out of four agreed that teaching is not an automatic and mindless activity it requires understanding and decisions by teachers. Furthermore, the group indicated that the curriculum is a top down curriculum with very little achievements. Majority agreed to the policy approach designed as the central actors and concentrate their attention on factors that manipulate at central level. The time allocated in the curriculum has limited space for religion education. All the participants were in agreement regarding the time for religion education was two hours per week as preference was given to other learning subjects. They agreed that teachers have no choice but to teach other subjects in LO within the time frame. One member in the group voiced himself indicating that religion education is part of Life Skills and is an appropriate subject wherein the spiritual development should be addressed as well as the minimal weight allocated to religion education.

5.2.5 Solution to CAPS challenges

How would you solve the challenges in CAPS curriculum?

All four participants indicated a change in subject materials and new approaches to teaching and learning can be used from the guidelines. Teachers can network and draw up their work schedules. Majority of the participants indicated that teacher training does not provide for classroom reality and the implementation of the curriculum is weak. A general comment called for the development from the education specialist.

The responses from the participants indicated that religion education is a good learning area but is not applied in CAPS. It is aimed to channel learners into relevant careers, but all four participants did not support the CAPS curriculum. The participant indicated it is a top down policy because there is no follow up at classroom level. This reveals that there is urgency of development for support from the subject advisors and district officials. Based on the response from a positivist point of view, participants from School A and C indicated there is a need to design effective religion education policy. The findings reveal the controlling strategies were found to be ineffective because of uncontrollably complex nature of change. The participants call for adaptation of change and is supported by Morris (1995). In using the theory of reasoned action (Ajzen, Fishbein, 1980) constructs indicates there is power and control. In contrast to Weisie (2007) confirms there is power use by relevant authorities and actors which affect the representation of the self or own group. Power seeks to uncover structural principle that govern human actions.

5.2.6 Challenges and perceptions in religion education

What are the challenges and perceptions in religion education at multicultural schools?

Majority of the group spoke about multi-faith and the discussion continued. Minority of the participants viewed multi-faith as faith education. The participants perceived that multi-faith is interlinked to faith. It reveals the importance of multi-faith curriculum since the schools accommodate learners from different multicultural background. Majority of the participants indicated that in South African schools there are no school based policies relating to multi faith religion that direct how religion education could to be incorporated with the curriculum.

A general comment of participants indicated that their role as managers is a daunting task in implementing the policy. Although the policy is mandated, we do not do justice to the subject of religion education. This justification is supported by (Van Zyl, 2014; Roux, 2006; Prinsloo, 2008) concluding that religion education is neither strong to support the continued existence of religion education as a compulsory subject. Another justification is based on a switch in the content of religion education. Life orientation occupies more space in the curriculum. Roux (2006) points that spirituality has been widely debated in South Africa especially in Life Orientation since the publication of the Policy of Religion Education (2003). Three out of the four participants indicated that they had no direction from the department officials to address the challenges on religion education as a subject.

5.3 Teachers' focus group interview

The teachers' focus group interview took place at their respective schools on different days. School A was conducted on 11 May 2018, School B on 21 May 2018, School C on 29 May 2018 and School D 4 June 2018. All the interviews at the respective schools started at 14h30. There were 35 teachers in the sample. One female teacher from school C was absent. There were 13 males and 22 female teachers.

5.3.1 Classroom pedagogy

How does classroom pedagogy accommodate learners' religious diversity?

School A indicated that teachers need to have knowledge of the learner's social, emotional, and personal knowledge so that teachers prepare different teaching strategies. The participants from School C mentioned pedagogical draws understanding of knowledge from learner's discernment. School B highlighted the process and encouraged teachers to move from simply engaging learners in the learning process to complex critical thinking skills. The participants from School A indicated that having content knowledge for effective learning the knowledge of learner's concepts and misunderstanding learners. The solution for solving the misconception was using resources. The results of the study reveal that the procedural knowledge and drill method work well, making the learning effective. Similarly sharing experiences and knowledge was accepted during classroom teaching and learning time. Majority of the teachers disclosed that justice was not done to religion education. Through the process of interaction learners feel important. Learners are valuable individuals and it is the foundation of religion education. The findings of procedural knowledge in religion learning partly support the results from literature. White (2004) advocates the pedagogical framework as a lens through which teachers utilize immense number of teaching approaches and methods. The procedural knowledge applied with Wright (2004) of the concept is a useful tool in religion education. The pedagogical framework of enrichment and participation are when attention is paid to learner's diverse learning. The findings raise the question to the quality of being relevant and needed in religion.

5.3.2 Views of teaching religion education

How do you as teachers view religion education as a subject?

The teachers focus group from School A enjoy teaching the subject but indicated that they are faced with challenges in teaching diverse learners. The participants foreground that there are no proper guidelines. There is limited space in religion education as a teaching subject. The participants from School B mentioned they have limited time and religion education is neglected. Time should be allocated and be incorporated in religion education periods. Majority of the participants disclosed they incidental touch on religion education topics. Proper planning in religion education makes the lessons interesting. This will help to minimize disruptive behaviour. In School C majority of the group agreed that moral values should be incorporated in religion education period. Literature confirms that moral values has a strong implicit notion that religion is a precondition for morality and is deeply ingrained (Gervais, (2011). Even Bloom (2012) notes, that ardent atheists seek out transcendent experiences on meditative practices. Moral values build the learners' character. Learners need to develop holistically. This caters for the gap in instilling moral values in religion education periods. **How are the learner's knowledge developed in religion education classes?**

The participants from School D argued their point and developed through an interpretation of what a teacher feels about knowledge of learners and their knowledge of religion education. This is viewed that some of the participants are not equipped to teach in terms of knowledge. The discussion continued and the participants spoke about understanding diversity in some way that encourages openness and learning in the classroom. School B reveal that life orientation teachers experience a lot of diversity and belief in their classroom. This brings new challenges for teachers as explained by the group as a teacher you need to develop certain sensitivity to learners on things you consider to be the truth. The participants further argue that in this current era, teachers cannot be to normative. The group agreed that teachers experienced lack of support from the school management and subject advisors. School C indicated the main objective in the South African schools should not be to summarise cultural

differences, instead to teach learners respect for each other's culture in the hope of creating tolerance and harmony. **Could South Africa look at multicultural education to instil these values in our learners?**

These views were supported by the responses from the four-focus group discussions. The participants were in agreement to the question. Besides perceived differences, there were similarities between principals focus discussion and teacher's discussion on views on values with religion education. All classroom activities such as classroom management and teaching instruction strategies, self-concepts operate on the assumptions that are embedded in cultural, social values, attitudes and beliefs. Majority of the participants indicated they are faced with social challenges of racism, religious intolerance and human rights and need further directions to handle these challenges.

The findings of the data results indicate that teachers are not equipped to teach religion education as a subject. Some of the teacher's knowledge is limited. The problem statement of teaching religion is neglected. The four groups agreed in instilling values in learners. The views are supported by Roux (2008). In South African schools some people disrespect the law and violence proliferate.

5.3.3 Teachers' challenges in religion education

What are your challenges in religion education?

The issues revealed by the participants from School A identified the need for effective teaching strategies that would enable teachers to teach values, belief and practices within the religion education program whilst taking into account of the different needs and cultural background of learners. Some of the significant causes that were revealed for effective teaching were identified as lack of prior knowledge by learners, competing expectations from the community, lack of

guideline in religion education. Participants perceived this relevance of religion education would increase learners' skills and strategies used in other curriculum areas. In School B, life orientation classes are to be more disciplined and expecting learners to accept religion education as a way of life involves generating interest in the learning and deeper learning. Learners need to enter into a learning process. The challenges identified in School C were teachers' vulnerability and fear. They expressed they are uncomfortable and not confident and lack knowledge of religion education curriculum. They felt they were compromised in teaching about faith. They have fear of teaching foreign learners and find it difficult to reach to them.

The participants criticized that they received little to no professional development through their school management, or, externally through the KZN DoE professional development opportunities. **So how do these teachers develop themselves professionally?**

The information received from School D was the need for teacher education in religion, belief and the necessary skills. In School C, the group discussed managing religion diversity is essential for them to be confident and competent that enables respectable interaction between various belief and cultures. In School B the participants argued that teachers must be prepared with the necessary skill, knowledge and enable them to effectively deal with the challenges even qualified teachers need to upskill and equip themselves with the skills and the disposition that is necessary to work in diverse classroom. Teachers need to ground knowledge as distinct information that connotes an interest in the active subject. According to Pagis (2010) embedded knowledge open up new ways of understanding religion identities and the relationship to culture. The participants from School A revealed they are assessed in IQMS an (appraisal system) and they deserve good scores. School C ascertained that teachers play a pivotal role in religion education and the quality of teaching and learning in an educational system cannot exceed the quality of its teachers.

Furthermore, the group mentioned religion is the key, the vital component, the education goals of achievement. This can be strengthened by subject advisors monitoring, learning from peers, and school managers' effectiveness in monitoring.

5.3.4 Findings on Professional development

The findings from this data indicate both the historically prevalent and newer (emerging) forms of teacher professional development are susceptible to an array of challenges or constraints. The greatest challenge to successful staff development programmes is the availability of time and finances to engage in profession work.

The development of Life Orientation teachers suggests that they are left to their own devices to assist them in the teaching of religion education. Their experience of between 6 to 10 years of teaching LO seems to suggest that their training is largely site-based and reflexive learning. Teachers need to develop reflexivity and should be constantly checking and adapting their own knowledge to ensure that it meets the needs of the learners. The teachers agreed that religion education teachers should, at least, have a deep understanding of their own religion, and use this as a platform to construct knowledge of other religions. The evidence reveals it would be fair to assume that these teachers of Life Orientation would have a deep knowledge of, at least, their own religion. Access to knowledge of other religions could then be obtained through several means, including that of learning from learners, self-studying other religious texts, collaborating with other teachers through peer learning and the use of text books provided for learners' learning.

In addition, Group A maintained that it is expected for principals to be visionary leaders in their role in the 21st century. What has emerged is that educators dealing with religion education issues, lack mentoring. From these discussions,

participants from School A made two assertions. The first is that the system of mentoring is not developed strongly within the school system and therefore teachers should not be expected to receive any mentoring in their teaching responsibilities. The second assertion made is the knowledge that there is no proper system of mentoring within school education. The question is - why are teachers waiting for external drivers to facilitate their professional development? If the teachers consider themselves as professionals, then the ethics of this profession should compel them to take responsibilities for their professional growth. The implications of lack of mentoring and the lack of personal drive by these teachers to develop themselves professionally provides an indication of their views and perceptions about themselves as teachers and about religion education as a subject within the school curriculum.

Noting the lack of adequate formal training and the uneven concerted effort of trying to establish learners' background to support the teaching of religion education mentoring of these teachers, would then be an appropriate mechanism to advance capability in teaching of religion education (Elmore, 2007). Mentoring of teachers are expensive on its value for induction and on-going teacher professional development should take place in the classroom context. The quality of teaching can be improved through collaboration, since there will be a relational trust that is built within a school. Some of the educators indicated that they were not being mentored in religion education. They suggested a need to attend workshops.

5.3.5 Teachers' perceptions of religion education

What are your perceptions of religion education?

Majority of the teachers from the four schools indicated that the policy of religion education is not according to the needs of the learners. Justice is not done to the contact time for teaching the subject. In School A the participants agreed

that they all taught under the old curriculum. Many teachers agreed that they are now reluctant to change their ways of teaching because they are confined in the way they used to teach. They do not know how to include the lived experience of the learners and how to address their demands. The challenge is a growing number of learners in multi-ethnic and multicultural school has an impact in the school environment. This reinforces values and attitudes to be politically neutral and become politically active by default. School B perceives that the learners need to learn the rule of behaviour from home. The values are cultivated traits of a character. The learner's values are observable in learner's behaviour. The common concern made by Group C was to displace other religions through subtle ways such as lack of qualified teachers and lack of professional training of teachers acts of exclusion for some other religions specifically the African traditional religion and Islam which has a shutdown policy in the constitution. From the discussion of this perception it concluded and disclosed that it was predominance of a Christian religion. This is confirmed with the Christian National Education principles.

With reference to the policy of religion education (2003), the study revealed the problem in the curriculum and supports the investigation of the problem statement of Life Orientation and teaching religion education with time frame. The challenge that emanated from the empirical evidence is the issue to closed doors for their religion to be fully part of the mainstream curriculum practice. This confirms literature reviewed (Chapter Two) where it was pointed out that religion is a challenge and this was further confirmed by Amoah (2008) where ATR was excluded. Another religion is also identified in the closed-door policy namely Islam and Bahai group. This is in contrasts to the Constitution 15(1). The closed-door policy on religion education policy is not in the curriculum, but also cascades down to society whereby some religions fail to embrace the diversity of believers of different faiths. The group from School C indicates the strategies under these circumstances to enhance religion is to champion social justice and inclusion of other religion. Group B clarified disputes to immigrants

that attribute to strong behavior to undesirable character traits such as moral depravity simply a matter of cultural difference. The group suggested that they need to denounce those actions of evil nature and overall, on moral depravity.

The data revealed values and learner's behaviour should be developed at home. According to Vygotsky (1997) the teaching of religion with moral values and accomplishing its object and acknowledging learner's perspective of the real world. The group suggest that in the classroom teachers can be contingency manager by giving or withholding reinforcement selectively guided by learner's behaviour. According to TRA it should be noted that behaviour is controlled by consequences and not the signal.

The participants brought up the issues on the impact of multicultural and multi-ethnicity on school environment. Life orientation teachers are facing formidable challenges in addressing the issues of politics, racism and intolerance. They have to identify and describe appropriate ways of working harmoniously to live normal lives with each other. Banks the proponent of multicultural (see Chapter Two) identifies the challenges of the ills of apartheid. Each of the learners bring with him/her a set of belief, values and experiences which influence attitudes, behavior and perception of the classroom as a whole. Values are distinct from culture to culture and are supported by Venter et al, (1997).

5.4 Learners' focus group interview

The learners' focus group interview took place at their respective school. The interviews were conducted on 6 August 2018 at different schools. Learners' interview took 1 hour 45 minutes per school. The learner's focus group had 19 males and 22 females - a total of 41 learners. All participants attended the interview. The learner focus group meeting took place twice. In the first meeting the learners were informed of the aim and objective of the study. The second meeting was for the focus group interview.

5.4.1 Benefits of religion education

What are the benefits of religion education?

The participants from School A explained that the advantage of religion education is to provide a strong sense of faith. The participants from School B implied the school is a stable environment to learn, grow and thrive of a positive inspiring experience. The participants from School C discussed that they feel secure in the school environment and sometimes get engaged in religious activities. School D advised that learners benefit from getting close to God, praying and building spirituality.

The data revealed the benefits to learners from their respective schools. The aim and goals of religion education together with its benefits revealed guidance and support from the teachers. The perception of the learners on their religious belief are considered to be central in their lives. Bellah (1970) argued that this feature of modern religion situation is that culture and personality has come to endless or revisable. Learners have a strong sense of faith (Maddox, 2014). In agreement to school D from a spiritual point of view Roux (2006) state that religion guides one to God. It sets out clearly what is right and what is wrong.

5.4.2 Learners' challenges of religion education

What are your challenges at your school?

Some of the participants from School C identified having negative perception of religion education in multicultural schools. Minority of the participants indicated they cannot see it a problem learning about other religions. The participants revealed that the curriculum did not address their challenges relating to their freedom to religion education.

The empirical data regarding curriculum exposes the lack of clear guidance on the protection of schools with religion education and dissemination of religious knowledge of the curriculum.

Related to the perception of resources, the lack of text books raised by the participant from School B is challenging and this is the reason for lack or limited knowledge. The curriculum was the contributing factor for the negative perceptions. The teachers of Life Orientation need to relate the content of the religion education lessons to life experience of the participants. The school management team and teachers need to develop a curricular and address the question what the learners bring to the classroom context. The participants stated that the revival of religion education in the curriculum can be assured if researchers take the responsibility to write text books.

The participants from School D also showed concern that the contents are not properly organized and are not intended for use with a given curriculum. Every curriculum is usually accompanied by curriculum materials, especially in the form of text books. Text books can also be a resource for most of the classroom institutional activities. Although a text book cannot adequately cover all aspects of a curriculum, it can provide sufficient guidance to a particular topic and area of study. The participants further informed that text books can simplify the subject matter to its simplest form, hence facilitating ease of understanding. Text books empower the teachers by enabling and enhancing their teaching, letting them to see what to teach and what matters most, helping them teach content in more depth, guiding their assessment of learning.

The empirical data reveals that some of the participants were negative about curriculum implementation. They perceive the lack of resources was a contributing factor to the lack of knowledge in religion education. Majority of the learners focus group exposed that the DoE need to support this essential and successful responsibility and resolve human conditions.

The data reveals that learners lack knowledge due to limited resource in schools. Dwyer (2000) points out that the text books come thriving with its full influence when it fights with social psychology and aesthetic surrounding the reader or the learners. The participants raised concern on good intentions that possible insights into current pedagogical approaches to religion education.

5.4.3 Learners' rights

Majority of the participants from the four schools were not in agreement of their learning rights being violated. Majority of the participants indicated that they are forced to go to the assembly to observe other religions and prayers. The general disagreement indicated with choices of observing religious worship and religious food in schools. The discussion continued regarding rituals and symbols in School B. Majority of the participants indicated the school denies them of religious rights and practices. Few of the Muslim learners revealed they are not given the opportunity to go to the mosque on Fridays. The Hindu participants agreed that they cannot wear a black dot to school. The African traditional learners indicated that teachers question them about the goat's band around their wrist. They felt that the curriculum denied them of learning about their culture. **Does your school have a code of conduct or dress policy?** Some of the participants agreed to the policy being implemented and the governing body together with the managers draw up the school policy whilst few participants indicated they do not have the school policy relating to dress code.

The responses opened up the perceptions that schools should take cognizance to the assembly talks, prayer and activities as it affects other religions. Majority of the participants from School A were in disagreement about schools observing religious prayers in their respective schools. In view of the activities of the assembly which is automatically turned into Christian religion observance poses serious challenges. The participants from School A declared that Schools should support the use of universal prayer for a multicultural school. Some of

the participants from School C were negative towards going to the assembly for religious observation and religious activities of other religion. Data has evidenced that the set of religious variables was significantly associated with moral values and attitude towards a set of behaviours.

5.4.4 Learners' challenges in multicultural school

What are your challenges in multicultural schools?

It was noted from the participants from School C that learners are facing with challenges such as bullying, gang fights and stealing. The responses revealed that some of the schools have a code of conduct and learners are given the code of conduct for parents to sign. However, some of the learners continued to disobey the rules prescribed by the school governing body.

School A participants indicated that some of the other learners mock them when they wear religious attire example the hijab and fezzes. School D and C participants exposed the conflicts they have in their school regarding learning other religion in Life Orientation period.

What appeared in the focus group discussions from the schools exposed the high proposition of conflicts as compared to semi-rural schools A, D, and C. Some of the schools are still holding CNE religion values (legacy of CNE) in their dress code. This indicates that there is prejudice to foreign customs. Secular policies which prohibit customs are offensive to Muslims. This makes them target anti-Muslim. Majority of the participants identified solution to conflicts and bullying which is the current norm in the schools. The participants indicated inviting influential people to address learners. Some of the participants belong to a peaceful club so the motto was love to live. Schools should have zero tolerance to violent behaviour and advocate zero tolerance for undesirable behaviour (Mestry, Moloi and Mohamed, 2007). Jackson's notion of learning about other religions is strongly argued. Jackson et al. (2007) points the

correlation but minimal levels of religion education and preparedness to use religion as a criterion of elimination and confrontation. An individual conflict currently occurring in school is a power vacuum remaining the same. This can be seen as the removal of hegemonic order of apartheid. School rules are contested. Rules need to be in line with South African Constitution. There is no humour or no trace of feeling. The study reveals how mixing cultures, when it is immense in dominant culture. The power struggle provides the interpretive framework with regards to observance and dress code and falls in the ambit of the school management team. Chidester (2006: 72) succinctly states that religious holidays and symbols are a representative component and indicates to it as societal state.

The data analysis reveals that text books are tools that assist rather than define the learning of religion education. It helps in religion thinking. Text book in religion education are cognitive and intellectual learning as well as has potential to be effective and transformative demands of the learners. The participants elaborated that South African texts book are not updated and there has been no attempt to provide data on religion material to assimilate current thinking. The data reveals teacher's ability to make such curriculum decisions can be comprised by his/her own in religion education. Participants concerns were raised on good quality that provide insight into current approaches in religion education. The findings reveal according to the phenomenon approach focus of knowledge was too narrow and learners need to learn from religion as well as about religion practicable of the approach means that teachers were disadvantaged by not having extensive resources available to allow learners to experience a wide range of traditions. The lack of knowledge about religion was perceived and overemphasized on Christian faiths.

The participants from School C shared about developing their faith, belief and spirituality. **How is spirituality linked to religion education?** Majority of the learners from two Schools A and B indicated that they go to places of worship

and feel the presence of God. The data reveal that the perception of the spirituality is strongly defined as personal spiritual awareness. These appeared to be a varying level of confusion that seemed to correlate with the level of spiritual awareness. Some of the participants identified themselves as not spiritual but exhibited with some level of spiritual awareness. The participants from school C perceive faith as comfort and commitment to god.

The data showed with the theoretical framework provided by Theory of Reasoned Action (Ajzen, Fishbein, 1980) in situations of faith and belief demonstrates a commitment to positive behaviour. In School D, a Pakistan learner indicated if the school will allow her to speak in mother-tongues and another participant who is also a foreigner were in agreement of speaking in mother-tongue. The findings reveal that although bilingual is good the school has to provide bilingual books for new comers. The participants opened up that mother-tongue will benefit them in achieving competence.

5.5 Parents' focus group interview

There were 40 parents that were interviewed. Majority of the participants were females which constituted 28 and 12 males. The interviews took place at their respective schools. The focus group took one hour and ten minutes.

Participants from School A responded to the question on perception in religion education by indicating that parents must inculcate good moral values to the children. Participants from School B mentioned they have the experiences and impart their knowledge so that their children will be an asset to society. Participants from School C and D mentioned they help their children with homework and some times with the basic projects in religion education activities. Majority of the participants were in agreement of instilling good values to their children.

In the context of parenting knowledge, attitude and practices, knowledge gained through experience and understanding and issue or phenomenon attitudes perspective of thinking and aspects of parenting are the parent's responsibilities. The data reveal that the parents are responsible in their involvement of their children.

5.5.1 Choice of school

Why did you choose this particular school?

Majority of the participants indicated the school provides academic knowledge. The participants from School B provided a back ground of the school, stating the school instil good values and spiritual development. The participants from School A and C identified that the school develops the learners spiritually and their personal well-being. Overall, majority of the participants stated that the school was close to their home.

The elicitation study and using the school's choice, academic environment, location of school, values, discipline of learners, demographical and geographical factors helped to identify reasons to elicit information from parents. The school choice of parents reflected the reasons of sending the children to a particular school and not another school, viewing other people's opinions and factors make a difference of their freedom to choose. Using the designed question captured the attitudes, subject norms and variables to measure the perceived behavior control variable.

5.5.2 Ease with other faith in same class

Would you be at ease if your child is taught in the same classroom with learners of other religion or faith? Why or why not?

Majority of the parents indicated that they are forced to allow their children to be in the same classroom with children from other religions. The responses revealed the parents have to abide by the school policy. Minority of the participants indicated that they believe in God and did not see it a problem. Majority of the parents perceive conflicts that propagate in the classroom because of different perception to other religions, culture and belief. Coyne (2015) advocates that the message of conflicts also generate with teachers and the school. Parents consider the differences between secular culture and religion. Parents propose using lens of cultural competence to bridge and create cultural effectiveness.

5.5.3 Parents' challenges of religion education

What are your challenges of religion education in the multicultural school?

Minority of the participants from School C indicated that the school promotes multi-religious knowledge whilst the other participants from school A, B, and D ascertain that the school should accommodate the needs of the learners. Majority of the participants from all four schools mentioned that the learners come to the assembly without being told of their rights.

The findings manifested in the life that the liberation principles of freedom of religious observances are not being applied evenly in some of the schools. It is reinforced by Mestry (2007). A general agreement from the four schools implied that all human beings should be granted the opportunity to communicate their thoughts and rights.

5.5.4 Perceptions of learners' background

What are your perceptions of learners from different backgrounds?

Some of the participants from School D were in agreement with learners from different multicultural backgrounds being in the same class. Participants from School B were not at ease when children are involved in fights, bullying and conflicts. The participants from school B suggested that the school should consider the rights of the child and adopt a policy on conflicts. Majority of the participants declared that learners with bad behaviour need counselling or pastoral care.

In general, the discussion from School D stated that the use of the curriculum to enhance religion education is not successfully utilised by some of the schools. The participants felt that teachers must be empowered and motivated to deal with the challenges.

Majority of the participants were in agreement of morals and values being embedded in the curriculum. South Africa does not have a standard aligned curriculum. School A disclosed a good system protects human rights and equitable access of everyday life. It facilitates the community to act and accept all spheres of life. Negative aspects of religion should be reformed by vigorously supporting the human rights of all religion. Some of the positive sentiments echoed by the participants showed that religion can be good in a sense to emancipate people for better living.

During the discussion the participants from School C felt this negative attitude by teachers did not give them an opportunity to communicate their, expectations, or even concerns for religion education. The findings disclosed by parent's negative influence by teachers showing disrespect to parents. This reflects impoliteness and disrespect towards teachers.

In general, participants mentioned that parents need to understand that the success of their children's academic education in schools depends on the cooperation, support and active involvement in school activities. Parents need

to assume roles as teachers, policy and decision makers, advisors, problem solvers and partners in education.

Minority of the participants are reluctant to support schools to promote learner's academic achievement in religion education activities. Majority of the participants indicated that some parents find it difficult to monitor their child's work. Participants further indicated that although parental involvement is crucial for learner's education, parents from poor socio-economic background lack interest and willingness to support the academic aspect of children's education. Therefore, it would seem that well-planned parental involvement would guarantee parents support for children's education that would culminate in effective learning in religion education.

Under general the participants from school D want their children to be closer to God and have a feeling of enjoyment when teachers teach them on faith and belief. Largely agreeing with the discussion, participants from School D accentuated the love towards their children. The school choice is also a desirable aspect in the parent's involvement to religion education. Some of the participants from schools C and B preferred they like sending their children to private Christian school or private Muslim schools. The Christian parents noticed that the curriculum is overtly Christian and incorporates Bible reading. However not every parent may have the ability to choose between schools. Majority of the parents were concerned of their learner's progress in the school regarding assessments and examination. Learners come home without progress reports on religion education. The assessment of learners is not measured in schools because of patterns that fail to provide educational needs of the learners. The data findings call for immediate intervention regarding the examination or assessment of learners in religion education. Teece (2010) discloses that assessment poses a problem in learner development.

5.6 School Governing Body focus group interview

The school governing body members represented the respective schools. They were identified by the school principals and were sent for the induction workshop. One female and three males attended the focus group interview. The meeting took about one hour. The meeting took place on 7 September 2018. The elicitation study helped me to elicit information from the members.

5.6.1 SGB draft policy on religion education

What values and diversity principles underpin in the policy on religion education drafted by the SGB?

The participants suggested that the school religion education policy is a guideline. The policy must cater for diversity because it is based on the supreme law of the country which is constitutional. The policy must be adopted by the community. The data reveal that the school governing body are assigned duty by the respective schools to draw policies and code of conduct.

5.6.2 Constitutional value

What hinders or contributes to the phenomenon of the Constitutional value in the school you are in as an SGB representative?

This highlights the point of SGB that learners should learn proper religious values from home, to allow schools to nurture those values. Representatives from School A alluded that learners must obey religious functions. The participants agreed that they are entrusted and have the power to adopt the religion education policy. These schools have some resonance with the National religion education policy. All the four participants echoed the sentiments of the (South Africa Schools Act of 1996) indicating it seeks the opportunity of each school to develop religion educational policy. The response

from School C members highlighted that the effectiveness of the policy is made possible by the community involvement. The participants further indicated that in a democratic society people should be able to express their feelings and openness about religion values enshrined in the constitution. School D member implied the school policy is directional in nature giving directions on curriculum engagements with cultural languages and dress code. The findings of the data disclose that the school governing body members together with the respective principals drew up the policy but did not inform the parents in the parents meeting of the content of the policy and its full appropriateness in the curriculum.

5.6.3 Challenges in school

What are the challenges of religion education at your school?

Majority of the participants identified that under qualified teachers have an impact on their status and it is important for the credibility of the subject. The failure to address this issue could have important consequences for future religion education as a subject. The response from School B members agreed that knowledge base was critical to quality teaching. This view was supported by the other three participants that an educator is more than a mere teacher of knowledge.

In examining the training of teachers in religion education, it is important to consider the context and perspective with which it is approached, while this in itself is highly contentious. The participant from School C made clear that learners have a right to freedom and should abide by the rights of the constitution, as representative correct decisions are to be made.

Most of the participants alluded to the problem of conducting meetings for parents and their representation concludes that the parent community is not interested in school governance. Participants from School D explained that

parents are afraid to come because of fear of gangsters in their community. This means the quorum is not met. The representor in this case is not free to fulfilling the role as representor because he might also become a victim of robbery. This shows that representation distracts the feature of freedom which is a weaker form of democracy. Waghid (2003b: 30) reports that a representor has a right to make decisions to show more interest in their children's academic work. The participant perceives that it poses a problem for individuals to serve on this school governing body.

5.7 Subject Advisor in-depth interview

The subject advisor met at the office. The interview was audio-taped. The interview was about one hour fifteen minutes. The spoken words are in italics.

5.7.1 Role of subject advisor

How you perceive your role in supporting religion education teachers?

Participant A alludes:

My role as a religious studies subject advisor is to support and strengthen instructional leadership and teachers to deliver the curriculum that challenges them to carry the vision of the Department of education. My role is to assist the principal and teachers to improve the quality of teaching and learning.

My role is to support the implementation of the policies, and the curriculum to provide teachers in school with the expertise that is needed for the successful of teaching and learning development. My role is to assist school managers to implement polices mandated by the province.

Participant A went further to elaborate that:

I have a monitoring tool that is two-fold. First, I monitor the progress in terms of work schedules. I identify the areas where there are shortfalls and then focus on how to assist the teachers in performing better on those aspects.

The above responses are in line with the Employment of Education Act of 1998, Section 4.6. It is apparent that the participant viewed support of teaching as something that can be achieved using a monitoring tool. This is in line with the job description of the subject advisor that is to giving pedagogical advice to teachers. The participant indicated that monitoring the progress of teachers and learners and using a reactive diagnosis as the participant points out the findings that are short fall. The participant further indicated one can see the amount of work is covered in terms of the work schedules.

The participant views the curriculum as department policy and needs proper implementation giving the school a direction through the vision and mission of the school. The study compliments the interpretive paradigm because the subject advisor construct how to deal different shared views on how to enhance teaching and learning.

5.7.2 Support service

Participant A indicated that: *I do go on site and support the schools. At cluster level I have meetings especially with some teachers who are not qualified or under qualified in teaching religious studies.* The participant utilizes supporting structures to deliver subject content and teaching strategies.

The participant indicated that:

I help the principals in strengthening teacher instruction teaching practices in school. I conduct workshops so that learners are exposed to different teaching methods. I also send circulars to communicate with the district office.

At text level it can be seen from this excerpt that the participant takes on the roles and responsibilities assigned. The participant noted that few educators have in-depth understanding of the content, but lack strategies and methods of transferring the content to benefit the learners. Gayle (1994) note that there are some factors that affect teaching strategies. This can be achieved through the power of knowledge. Teachers need to be motivated by the school management team. Teachers need to prepare their lessons so that the learners are not bored. The teaching strategies are verbal dynamic. Some strategies proposed by the advisor are displaying command and comprehension checks on the wall.

5.7.3 Challenge in CAPS

Participant A stated:

The introduction of CAPS has no direction in promoting religion education in the curriculum. It has its weakness and failed to deliver the curriculum according to the Constitution. Learners and parents are experiencing this challenge and no valid reasons are given to them. In the secondary school religious studies are taken as a subject of choice unlike in the primary schools. In the primary school religion education can be chosen as a third language depending on the number of learners choosing the language.

At text level the findings on CAPS indicate its disadvantages to religion education. It is not justifiable to parents and learners. This is an area of the problem statement as Waghid (2003b) identified it as a social problem.

Participant A asserted:

The professional teacher needs to change his/her unaccepted behavior and conduct this subject on professionally and if there are any misconduct, they are

liable to be charged or answerable to SACE. Unprofessional conduct needs to be discouraged as it perpetuates unprofessionalism.

The data revealed the consequences of negative attitude and misconduct. The findings indicate that subject advisor need to restructure the role for effectiveness in the learning area. The data reveal that the primary school does not have a religion education subject advisor instead the LO advisor guides the teachers.

5.8 In-depth interview with curriculum developer

The interview took place on 12 October 2018. It took about an hour.

The participant is from the curriculum department of the Department of Education who is a curriculum developer, mentioned the value of stakeholders in supporting curriculum development.

5.8.1 Changes to curriculum

What are the changes to curriculum development?

Transformative curriculum development, as a means of reducing the discrepancy between curriculum and the changing needs stakeholders seemed to be one way of dealing with transformation in teacher education. The voices of stakeholders, as well as the redefinition of curriculum content, contact sessions and support structures can influence the process of transformative curriculum development.

The finding indicates there is discrepancy in the curriculum. According to Jarvis (2008) transformation in the content change can be guided successfully if managed holistically. The holistic approach requires the inclusion of stakeholders' voices (voices of teachers) involved in the curriculum development.

5.8.2 Potential of the curriculum

What potential the curriculum has to promote teaching and learning?

We support teachers. We document the curriculum which create powerful learning. The documents are always malleable, the reflection, and the changes happen naturally. The opportunities build learning and develop value levels.

The responses reveal that documenting the curriculum, particularly with digital tools, offers multiple of opportunities for increasing transparency collaborating communicating about shared curriculum. Curriculum documents also provide opportunities to construct growth and reflective component about what really happens in the classroom.

5.8.3 Challenges in curriculum development

What are some of the challenges in curriculum development?

We often struggle to reduce knowledge down to the need to know new information. This also applies to the advanced learners.

The findings reveal how the curriculum designs are identified and determined what is critically important to those learning new skills and introduced to context that build on their existing knowledge in schools. **How can the curriculum fail?** It was indicated that a curriculum can fail because *one of more of its components do not work well together. The curriculum designs a neither wholly satisfied nor object failures.* Indeed, it was revealed that a key element in the curriculum design is providing for continuous correction and improvement design process. **Does the curriculum have a purpose?** In describing a curriculum, the first requirement is what support is achieved. The curriculum is the schools district main instruction for promoting the learning of specified knowledge and skills.

5.8.4 Perceptions of religion education

What are your perceptions of religion education in multicultural schools?

Participant responded:

In multicultural schools the curriculum development and support should also be of multi-faith. Some of the ideas came from learning about what was happening in other neighbouring countries which has multi-faith syllabi.

It is distinct that providing evidence from the participants show how the curriculum and support from school managers and subject advisors either supports this claim or militates against this attitude and behavioural change. Education may affect learners positively, leading them to change their perceptions and behaviour. That is largely the justification of multi-faith religion education as a form of liberal education. In a liberal context, schools in their role of education can emphasize values such as respect for others, co-operation and learning to live in a diverse society.

The participant continued:

It is in the principle of unity that the value of tolerance is deeply rooted where the diversity of different groups of people is celebrated because unity occupies a central position in human affairs. Despite the existing differences people need to celebrate together the fact that they are different. It is for this reason that tolerance is viewed to be an important component of the religion education curriculum.

The importance of respect and tolerance and acceptance of others creating a more disciplined and respectful society is reflected in the participant's comment. It is argued that the school environment has a significant importance on the manner in which learning and interaction takes place. It should enhance

tolerance and promote the development of the individual learner. According to the participant learners, educators and parents all have a role to play in ensuring enhanced learner achievement in schools.

Another challenge was identified:

As a curriculum developer I work with the policy statements, curriculum documents or the system directness. The design process involves making decisions and support materials. I work at different levels where policy dictates protocols and decision. I am like a filter for input from many sources and have the deeper understanding of curriculum resilience.

The empirical data at text level points within the line of curriculum at macro level are different phases of developing (Jacobs, 2011). The participant has a broad understanding of viewpoints and has the capacity to face, confront and change viewpoints.

5.9 In-depth interview-religious leaders

This section of the data presented and analysed the perceptions of religious leaders within the school and the school community. The data for this section had been produced through interview with religious leaders from different religious groups within the community. The interview took about one hour.

5.9.1 Religious leaders' challenges

What are the challenges and perceptions of religion education in multicultural schools?

Priest indicated that:

It is good to see community involvement of religion education continuing during the weekends. I am respected in the community and hope to show pastoral

care for the learners in need. I help parents to bring up their children in the ways of the lord.

The participant is positive of religion education being taught during weekends. The priest can be entrusted showing pastoral care.

Imam indicated:

I am so happy that religion education plays a powerful role in shaping and empowering the behaviour of the multicultural learners. My role is to inspire faith action and to provide support for the learners and the community. I help learners to develop their spiritual walk with God.

The participant draws attention on identities in religious and spiritual life that become more multi-faith orientated even in combining efforts with multi-cultural officers. The Imam indicated that faith is something that is not captured in a box or easily defined by one point of view. The multiplicity of the world and the global stage has changed for the better. You have probably heard the bumper sticker slogan 'As long as there are exams, there will be prayer in school'. The data indicates that young people are finding and embracing new ways of being faithful. The participant is in favour of multi-faith education.

Imam highlights:

Religion is a way of life. We have to understand religion and traditions. There are so many problems in society that is challenging. Broken marriage, unemployment, drugs and high level of alcohol consumption for under age learners are at its peak.

The Imam maintained that religion constitutes an extricable part of South African society. In opening up the challenges of crime, poverty and alcohol, religion education constitutes an enormous terrain that overlaps the societal

problems. **How do you overcome the challenges?** The participant unveils that the place of worship has a positive influence in providing solutions to existential public. Religion is a way of life and is grounded in God which foregrounds to the vision articulated in belief. The roots are found in faith. The social support is often provided in association with religious activities. From the outset of the interview the participant contributed to changes that takes place in worship. The victims are counselled and guided to the right direction. At the heart of the interview both the religious leaders are in agreement to provide support and guidance.

Priest contributed:

The place of guidance does not take place in a vacuum but in the context of perceived confidence. Attitudes have roots of human nature but human nature is patterned in response to disconnect of good and evil forces of the world.

More precisely the question focuses on the challenges. **What is the negative impact of religion?**

There are major life events of man-made disasters and death. This brings disruption and anger to God.

This accentuates a unique feeling of negative emotions. It can conclude and bring out that religion struggle and poor outcomes suggest that the nature of religion itself is the cause of poor psychological and coping function.

Under general the Imam illustrated ways of conceiving Islam from other religions. *It is important to understand being holy in a sense with veiling shows how religion is practiced. It is the women's life style that enables her to be identified from non-Muslim in society.* This draws the articulation of religion as a practice. The priest conceived *truth as a tradition. It cannot be externalized.*

This point accentuates that only through the practice of tradition can truth be conveyed.

5.10 Data analysis

The theoretical framework of Theory of Reasoned action supports the data. The phenomena of the study are in multicultural schools. The phenomenon approach guides the study. Aligned with the data analysis critical theory guided the data analysis. New theories were identified and juxtaposes for similarities and differences.

5.11 Analysis of principals focus interview

5.11.1 Perceived role of managers

The data reveals leaders were clear about the relevance of personal values. The development of positive attitude regarding the qualities and role of competence exhibited by the new breed of public-sector managers support achievements despite the constraints of weak governance.

The managers competence was expressed in their reference to having a sense of vision, strategic thinking and ability to follow through on a course of action, even no clear direction was articulated by the government sector. Using the theory of reasoned action (Ajzen, Fishbein, 1980) is helpful in understanding trust descended as intention, belief, and commitment to action and behaviour. This supports literature on trust as belief (Caldwell, 2016).

5.11.2 Purpose of religion education

Majority of the participants agreed to develop values and spirituality. Participant from School D responded on teaching and learning and content driven. The findings of data reveal that both the purpose of values and learning religion are important for religion education. The positive response was to deepen religion education knowledge.

5.11.3 Strengths and weakness in religion education

The data has strength and weakness. The study revealed that the promotion and place for religion and preservation is embedded in the curriculum. Majority of the participants mentioned the place of religion of religion is in schools. This principle comes as a backdrop and is a treasured phenomenon by people.

Two participants indicated that religion education in schools has been replaced by topic in philosophy such as metaphysics that argues for and against the existence of God. The above point highlights the challenges in religion education. This study of religion education philosophy has merely enabled learners not to feel side lined, ashamed, not to be mocked and laughed at by their friends. They perceived that the religion education curriculum is part of people's culture and is socially constructed. The participants are challenged by teaching multicultural learners. The findings reveal that learners learn better if the use their mother-tongue to understand concepts and participate actively during lessons. Mother-tongue policy is a planning decision. Two of the participants expressed their unhappiness and negative of the CAPS curriculum. They indicated the curriculum has limited space for teaching and learning. They perceived the curriculum as unprecise. Both the participants disputed that the policy of religion does not provide them with guidelines although they try to implement it. It is ambiguous in relation to religious observance and human rights. Mestry (2007) describes the curriculum as indistinct and not in line with the Constitution. The findings reveal that the social norm had a stronger influence on conflicts and negative behaviour. The social norms are influences

by the individual's perception about the referent of what others may think about the negative behaviour. This ends up in a dispute.

5.11.4 Solutions to challenges in CAPS curriculum?

The results of the study reveal that management is experiencing difficulty to implement the new curriculum. The general notion of the top down approach is perceived has control of power. The data analysis indicates that the participants try to adapt to the changes. The participants' negative behaviour reveals that they are focusing on how to deal with the curriculum. There is evident of power struggles. The participants requested support from subject advisors to give them direction on the implementation of CAPS.

5.11.5 Challenges and perceptions of religion education

The data analysis reveals that principals do not get proper direction from the department officials. Majority of the participants indicated that they prefer the multi-faith approach to religion education. Majority of the participants mentioned multicultural challenges like racism and prejudice. The misunderstanding from distinctness, affects human contacts negatively. It is a sense to appreciate them and examine negative behaviour towards them. The participants discussed key ways of solving problems in schools by making decisions quickly without spending due diligence on the ins and out with decisions. This is seen as the epitome of strong building and managing power.

5.12 Analysis of teachers' focus group interview

5.12.1 Classroom pedagogy accommodate diversity

It is evident that classroom pedagogy accommodates learners' classroom diversity. Teacher's knowledge and experiences enhance teaching and learning.

5.12.2 Challenges in religion education

The findings implied that some of the teachers are vulnerable in teaching religion with lack of knowledge. They have low morale and have fear because they are not confident. They need training so that they will be confident and develop teaching and learning with interaction between various beliefs in the class and this is supported by (Jackson, 2014).

Majority of the participants mentioned that the multi-faith approach is suitable in their schools. It is evident that multi-faith in terms of the phenomenon approach seeks to present all belief, is represented in social contexts and in schools. School C explicate possible solving of cultural differences by understanding learners and how they perceive assertiveness and communicate appropriately to learners about other cultures. School D clarified the key solutions on moral values - to be tolerant to individuals on conflicts and denounce the personalities of intelligent and social manners when they disagree. They suggest to ignore their own vices and foibles. They learn about various beliefs but faith is the responsibility of the home and the place of worship. Multi-faith in other countries like Britain (Chapter Two) and proponents like Grimmit and Jackson understand multi-faith religion curriculum is embedded and focuses on tolerance in diverse contexts. It helps to build citizenship among young people in terms of recognizing the multiplicity of their identity.

5.12.2.1 Analysis on values

The empirical data explicated the effect of social and personal lives on teachers and the learners. Teachers expressed their feelings as participants encouraged learners fully in shaping the society with a framework of community accepted

value and practice. The participants explained multicultural is in place to unite the different cultures existing in South Africa. Learners need to establish good human relations and to develop respect for one another. The groups implied that educators and parents should move away from prejudice when looking at common value in school. The points made by the participants in alignment and acknowledge of other cultures (Cassara, 1990) and promote cultural tolerance and reduce prejudice. This is in line with Buttin's (2005) theory of critical motivations that recognise and respects diverse groups and acknowledge values through cultural differences. The essence of this theory is that the concept as motivation set in Chapter One is the ability to interact with others from different cultural background in ways that transcend all barriers and stereotypes.

5.12. 2.2 Analysis of multicultural impact

The empirical data exposed the different experiences in schools. The classroom is a complex micro-culture consisting of unique individuals and a variety of cultures. Bridging cultural gaps is still a major problem in respect of the community style with the influence of politics. This has an effect on teaching in the classroom. Teachers have the potential to bridge the possible gap that may exist in the classroom. Teachers have the potential to resolve conflict in an amicable manner. The participants suggest that different methods and resources for obtaining knowledge for example by inviting parents on cultural day at the school or by collecting information on specific cultures will encourage improvement of the understanding of diverse cultures. Without the knowledge of the consequence of cultural transformations interaction, the learner's communication will be little (Venter et al, 1997).

5.12.3 Benefits of religion education?

The empirical data of learners' focus group highlighted the positive implication of the benefits of religion education in schools despite the rapid societal changes and public debates. Religion education empowers our faith and develop us spiritually. Spirituality is an innate to humanity. It is one important component of holistic development. It provides the community with the structure of belief, ritual and moral code. Roux (2006) asserts that learners need to engage in dialogue on issues where they should understand their personal life. Van Zyl (2014) affirms that spirituality should begin in grade R.

5.12.4 Challenges in religion education?

The empirical data exposed that schools had limited resources to teach religion education. The findings reveal that resources are cognitive and intellectual learning as well as have potential to be effective and transformation demands of the learners. Textbooks are tools that assist rather than define teaching and learning religion education. Majority of the participants indicated that South African text books are not up to date and no attempt was made to provide dated religion education material to assimilate current thinking. The findings show that teacher's ability to make such curriculum decisions can be comprised by his/her own background.

5.12.4.1 Findings on attitudes

The data analysis showed the controversy that arose in wearing the fezzes and hijab in schools. This ignited a debate regarding the wearing of religious symbols. The participants agreed that it was for respect of their religion. The banning of religious symbols resulted in tensions that was not prevalent before and advocated reasonable accommodation on the issues. The identity encompasses those factors that are central distinctive and enduring to the participants lives. It is a standard product of the Muslim of the core belief and values used to assess over behaviour and actions. The participants suggested

a school uniform policy. The challenge evidenced in the data regarding Muslim males going to mosque for a prayer on Fridays were strongly argued by Muslim learners and supported by the other learners from different religious faith. Minority of the participants from non-Muslim faith were unsure and not confident. The Muslim males agreed that going to the mosque was important to them. The high agreement of the Muslims going to mosque was strongly indicated to their belief and guided the Muslim boys for prayer.

Attitudes can coincide with social norms and subject norms that have direct or indirect influence on learner's social norm influence on people's action. Ajzen and Fisbein (TRA) describes attitude as internally motivated judgement that people make about something such as I do not like going to the assembly for religious observance. There is belief about what other people do and approve for example some learners go to the assembly and learners around them expect them to go to the assembly. This difference is, one may go the assembly it is not that he/she really wants to go (attitude) but to meet this expectation of others. The misalignment between attitude and social norm can influence the outcome of multiple group of learners.

5.1 2.4.2 Findings on conflicts

The empirical data exposes the attitudes that are favourable or unfavourable and emotional experiences that learners hold for certain situations of conflict in schools. Using the TRA constructs the findings reveal that the social norm had a stronger influence on conflicts and negative behaviour attitudes on the actual behavioural intentions. The pro-conflict behaviour might have only occurred because of the pressure to conform to this specific behaviour displayed by other learners around them in schools. It is suggested and confirmed by Rimmel (2015) that efforts towards teachers in order to equip relevant knowledge with the learners could improve the awareness and a convinced attitude. The school has a critical role to play in achieving positive behaviour. The study implications

further suggested by Rimal for religious leaders and social workers to have awareness programs and talks to equip people with knowledge. This is also evidenced in learners' suggestions. This is aligned with Mouton, (2013) stating cognizance must be taken for severe forms of disobedient learners.

5.12. Faith perceptions of religion education

The data shows the participants eagerness to develop spiritually and seek comfort in faith. Based upon the perceptions of faith or trust implies a shared relationship, or faith that is a loving God knows what each one's version of the self. With the theoretical framework provided by TRA, it identified structures with committed action. Faith integrates one of the elements of TRA. This incorporates one's cognitive belief and duties over all values. Commitment follows belief. Commitment reflects this degree to which TRA is particular and fully demonstrated by behaviour. Commitment involves more than conscious decision to act on one's trust or faith but indicates the individual's intention to carry out one's behaviour (Caldwell, 2016).

The findings of the learner focus group reveal that mother-tongues or the home language is required to achieve fluency, proficiency in speech and written expression, listening and reading with discerning comprehension. The findings indicated that learners learn better if they use their mother-tongues to understand concepts and participate actively during lessons. Mother tongues is a planning decision and the participants suggest to have a policy as an enabling framework for promoting South Africa's linguistic diversity.

5.13 Parents' focus group analysis

5.13.1 Parental role

The empirical data shows that the parenting role is related to cultural beliefs found in experience. The practice of parenting behaviour, knowledge, relies on cognitive attitude and engaged behaviour. These processes are intertwined theoretically and empirically. According to Ajzen and Fishbein, (1980), Fishbien et al. (2001), an individual frequently determines whether he/she will use knowledge and changes into practice. If an individual does not believe in or value knowledge, he/she is likely to act upon it. This can also shape parents' attitude. This is the level of parent's self-belief about success in parental roles (Jones, 2005). According to Smith et al, (2011) the parents' choice of school would be adequate to guarantee achievement of their children. This contributes to the school choice on established behaviour framework on behaviour of TRA and further developed and proposed by Ajzen and Fishbein (1980) of extended TPB, postulates on social behaviour. Using the construct of attitude (reflects individuals' evaluation texts of performing a particular behaviour), subject norms (which reflects an individual's perception as how others are important to then there should or should not perform a behaviour), and perceived behaviour controls and predicts human behaviour of different nature.

Another interesting finding is the identification of place of work in the community suggesting that normative influence can have a major impact on school choice of decisions. Travelling cost (distance to school) was seen as the most frequent and difficult factor that reduces parents' intention of choosing a school. This is in line with (Kleitz et al, 2000).

5.13.2 Policy guidelines to parents

The school Acts clearly distinguishes between private and public-school funding Section 49 of the Amended National Norm that grants state subsidies to registered private schools. School choice of parents who wish for learners with confession religion knowledge will have to pay high fees. According to Berner, (2005: 119) countries such as Belgium and Netherlands place the duty of the

state to provide for free education for all. In South Africa, the policy is unclear and poses conflicts in the constitution. Participants from School D suggest that the school should have guidelines and policies for parents to generate effective involvement strategies. Having guidelines is an academic approach and not a devotional approach. Guidelines promote about religion but does not denigrate religion. The absence of policy resulted in conflicts and misunderstanding. On this issue, Hack (2004 a) declares the parent were more likely to become involved in schools.

Another challenge appeared in the empirical data regarding learner's examination in the primary school. Learners are denied writing examination or assessment in religion education as compared to other learning areas in the curriculum. This poses a major challenge in measuring learners' achievement (Teece, 2010). The participants suggest that learners should be assessed in projects and at the same time their research, and computer skills will be developed. Furthermore, teachers must attend workshops and collaborate with the subject advisors.

5.14 School governing body focus group interview

5.4.1 SGB challenges in school

The school governing body members are actively involved in educational matters of the school. The evidence is that they are part of policy designing. They are tasked to be accounting officers and have to be accountable and transparent of the school finances. The study acknowledges the importance of TRA and critical theory as applied in the study through the principals of critical pedagogy emphasis freedom with the society. Critical theory seeks to interrogate the outcomes of illegitimate dominating factors when a group's power and freedom is brought at the policies of another's freedom and power.

Through consensus SGB will interact with each other about the right and obligation, and through deliberation and reasoning to underpin values on religion education policy with action. Serfontein (2010) concurs with Visser, (2003) and Van Wyk (2004) that governance implies guidelines that are employed with the dissemination of power.

The data interpreting of the evidence in relationship to governance practice in such condition leads to an absence of person's or misinterpretation confirms that democracy has not only the potential but also the tendency to restrict or even exclude what can be referred as the marginal voices. The many voices is not related to disagreement, this is curtailing the chances of the marginalized to participate in a dialogue in order to influence decisions. This evidence is confirmed by Waghid (2003b).

The SGB are in charge with the school funds and the representative signs the cheques. Serfontein (2010) alludes that the government and the governors (SGB) are at logger heads with mismanagement of the school funds. According to Section 49(1) of the Finance Management, the SGB are accounting authority. The Act stipulates SGB are to manage assets. The decision making and finance management differs from school to school (Heystek, 2003).

5.16 Subject advisor interview

Monitoring curriculum development and implementation is the responsibility of the subject advisor. Thorough trained and experienced subject advisor should visit schools on a regular basis to monitor the curriculum. The quality of teaching and learning are critical issues for success. The data reveal that the subject advisor visits the high school and not the primary school.

Indeed, one of the aims of their job description states that an advisor should endeavour to set improved standards for the effectiveness of teaching and

learning in schools. This contributes to the development and implementation of effective curriculum and policies. However, subject advisors see themselves as curriculum implementers.

Based on the findings, the data analysis conclusion reveals that the subject advisor is influential and play a prominent role in assisting teachers. Jones (2010) affirms that there is an option to continue capacitating teachers to meet with the curriculum changes.

5.16.1 Challenges in CAPS

With regards to CAPS as a challenge the data analysis indicated that CAPS has failed because it was implemented prematurely, educators were not equipped with relevant knowledge and there were no in-depth workshops conducted. This confirms Du Plessis's (2013) statement that the teachers did not receive proper training in the changing curriculum.

The data on negative behaviour clearly shows that some teachers lack the passion to teach and have low self-esteem that hinders the school to progress. Teachers need to be empowered to work together towards positive work ethics. The subject advisor provided advice on positive behaviour and implication of declining these consequences of low morale suggest teachers understand the process of implementation on the curriculum positively. The normative belief is to support teachers by conducting workshops, sending circulars, and school visits. The negative behaviour is seen as biased cognition and rumination that shows to decrease with mindfulness problems. This corresponds with Bellinger's (2015) view that undesirable behaviour of the self-critic drops academic performance.

5.17 Interview with Curriculum developer

The data analysis supports the influence of role players in service delivery of the curriculum. The curriculum undergoes reviews and constant change. In addition, the curriculum is monitored to identify challenges.

5.17.1 Challenges in curriculum planning

The data analysis identifies the participant's construct of existing material (best practice) selects some and discard others, then evaluates what is good in curriculum planning. The curriculum developer has qualities such as being passionate about the viewpoints, and bears disagreements in situations to develop qualities of resilience. The participant is positive in taking viewpoints of others and this aligns with Ornstein's (2003) view of taking suitable viewpoints of others.

5.18 Interview with religious leaders

5.18.1 Mediating roles in the community

The analysis at text level shows the religious leaders are not only playing mediating roles in the community but also in schools. Both the leaders have moral authorities and therefore take up pastoral roles. As evidenced in the data about the social ill and in particularly to HIV/AIDS epidemic and generally the deplorable socio-economic condition of people including religious groups. This relates to the co-operation in tackling some of the forces which impact negatively in the lives of the community.

5.18.2 Perceive inter-religious dialogues

The analysis reveals that there should be inter-religious dialogues in schools. The participant perceives that ATR and practices together with other religions

are marginalized and there is no co-operation. Chenteh (2005) confirms evidence that ATR worships their ancestors on account of interceding role. The findings reveal that ATR shares common values with Islam and Christianity. The place of ATR in the judicial system is not well received because of the interference from politicians and the government.

The empirical data reveals that tolerance is aligned with virtue such as respect, courtesy and humility. Tolerance on a behaviour suggests a response of concrete actions in which openness and respect is demonstrated. One can distinguish between negative and behaviour tolerance. Tolerance aligns with Lusenga (2010) stating that what a person tolerated depend on the rigidity of that norm and these norms or values are the principles of a person's life and guides that person to make choices and decisions.

5.19 Conclusion

The study has identified the objectives outlined in Chapter One. In doing so, the study revealed insights on religion education teachers as unique and phenomenal but also as a springboard through which they expressed their individual and collective perceptions based on their personal and professional experiences. The insights suggest some teachers are under qualified and their perceptions were complex and contrasting. They were based on curriculum reforms and needed training. Similarly, the teachers belong to a teaching profession suggest their insights provide new knowledge that aligns and supports the research literature relating to religion education as a subject.

What is considered to be the most appropriate method for this research were both the interviews that were recorded and transcribed, with follow up interviews, ongoing facilitation, engagement and reflection with texts and the participants. Both the interviews were the main strength that provided qualitative, reliability and validity. The in-depth interview supports the principle

of the phenomenon approach. The objective was to encourage the participants to feel comfortable and take their time in extrapolating their lived world experiences. The experiences of the participants created and set the facilitation of the data collection. The elicited interviewing covered the truths and produced a more complex picture of the phenomenon. The benefits of access to the participants' experiences are undeniable. This information cannot be viewed as simply collecting information but require careful validating.

The process that influenced these experiences of data was all undertaken by myself. I was able to get a thick quality data. Using Creswell's spiral diagram for data analysis method was more time consuming. This is due to loads of information obtained. Most of the information was useful in spite of time constraints. I was able to overcome an error when the participant produced wrong information due to her being unwell. She was unable to hear the question. However, I had to rephrase the question and she was able to understand the question. The measurement of error is beyond control and circumstances. It can be source of own error and is associated with data collection. The use of TRA and incidental theories guided the analysis. I propose thinking theory. The participants had to think in a logical way to respond to the questions.

Whilst the data from the 2011 census demonstrated the rise in population it viewed a range of social issues are becoming increasingly influenced by a more secular world. The social issues are being openly discussed in schools (gay marriage, abortion and embryonic stems cells for fertility). The study contributes new knowledge as there are limited studies that focus on religion context. The contribution of the present research is to operationalise religion education differently from the past research. In the next chapter, the synthesis and recommendations are presented.

CHAPTER SIX: KEY FINDINGS, CONCLUSION RECOMMENDATIONS

6.1 Introduction

Having presented the data and an analysis thereof in the previous chapter, this chapter concludes the thesis by presenting the discussion of the key findings emerging from the data analysis. The discussion of the findings infuses aspects of the research questions.

6.2 Discussion of the key findings of this research

6.2.1 Implementing challenges in Life Orientation

The literature indicated from the academic nature of religion education; religion education has been a contested issue for a number of years. In the empirical findings majority of the teachers viewed religion education has an academic subject a small percent of the teachers disagreed with some of the aspects the study highlighted and revealed. The findings indicate that religion education is anchored in Life orientation *but the appropriate time allocation is insufficient*. It was apparent in the curriculum of teaching and learning that the time allocation for religion education is two hours per week. This may send signal to learners and parents that the school did not place importance of religion education as a subject. Some of the teachers commented on the lack of knowledge as a hindrance in implementing the subject. The non-implementation of religion education as a learning area was neglected. According to Du Plesis (2013) the curriculum was unsuccessful. The non-importance of Life orientation and religion education with Life orientation learning area was compromised. The learning outcome of Life Orientation are seen to equip learners to live productive and meaningful lives, transforming society. The provision of the learner's

educational development which CAPS defined Life orientation was a base for religion education. It may indicate that in the classroom, religion education was not offered the same status as other subjects. This issue showed tension on religion education as a serious academic subject and the number of teaching time unrequited in the subject. This adds to the perception that indicates religion education was not a working component of the school curriculum. Some of the participants indicated *that the lack of teaching would make it difficult to cover religion education*. Teachers may feel under pressure to meet the expectation in delivering the mandated curriculum. This was identified as an issue by parents *whether the school would allow the teacher who lacked subject-specific qualification to teach* another subject. It is important in a school to achieve religion purpose. Learners are unable to engage with the content because of lack of support by teachers. Grimmit (2000) suggests that it is necessary for teachers to develop reflexivity. They should be constantly checking and adapting their own knowledge to ensure that it meets the need of the learners. Poor policy implementation may arise from various angles. Insufficient funds to support policy implementation may terminate a policy's purpose. In addition, negative attitudes such as conflicts between admin and managers can contribute to delay policy implementation. Brynard (2005) terms commitment towards implementation, is mandatory to accomplish policy process. Policy analysis is credible by encompassing transparency, accountability and public action through various techniques.

6.2.2 Identifying the purpose of religion education

In regards to the purpose of religion education fifty percent of the teachers found it difficult to identify the purpose of religion education. From the range of responses, the dominant purpose of religion education was *imparting religious knowledge to the learners*. It can be viewed that teachers experienced difficulty in stating the precise purpose of religion education because of its multifaceted nature. In relation to the purpose of religion education the four principals

articulated positive responses: *the broad purpose of religion education is educational. It is to deepen the knowledge of the faith and belief of learners.* Religion education was not applauded as a subject approach in the primary school but was slotted in the Life orientation period unlike the secondary school that has religious study. The learners perceive the nature of religion *is meeting with new people if we go out and into the world. We will be exposed to different cultures and religions.* The learner's perception is to fulfil interreligious objectives. Learners connect religion to social cohesion. This echoes the findings of REDCo project where the aim was a positive contributing factor of learning about religion in a school (Jackson, 1997).

6.2.3 Challenges in curriculum

This is set against the results, growing vigour of debates about religion and belief across a range of public setting and sectors, largely driven by new laws against discrimination on the grounds of religion or belief. The question of how to generate religion literacy in general collides with the issue of how best is religion and belief in schools? Is the South African landscape up to the challenge? In relation to religion belief some of the learners indicated *we don't know what is the difference in religion education?. One third of the parent sample indicated we are unaware of religion curriculum.* Overall, the majority of parents indicated they made note of *no assessments done in religion education.* In response to assessment it is one of the most important aspects of learning.

The ambiguity of religion as an academic focus is primarily concerned with faith knowledge and understanding of multidimensional classroom education. The dimensions are faith, personal identity, morality and cognitive. With faith formation it implies bringing about the actual action in the learner's faith. Given the denial and limitation of examination or assessment is a major problem. Teece, (2010) argues that assessment requires appropriate guidelines which is lacking in the curriculum. Learning from religion is problematic. He further

argues that assessment reflects in what is taught. This is seen as a conflict with the overall goal of education to measure and assess learners is the first priority of academic achievement. It is the most influential factor to the teacher orientation in implementation of assessment. This area of the subject is lacking. Parents were discouraged that other learning areas had assessment but not religion education. The importance of assessment will determine the success of teaching and learning process. The system of assessment and examination in other learning areas was designed through key role players in the forming of a public education system. Religion education in the primary school is not considered as an examination subject unlike in the secondary schools. Researchers find it shoe-horned in the educational system (Guy, 1952, Rudge 1991). Both researchers take the point further by questioning whether religion education could be given the status comparable to other learning areas. More recently Teece, (2010) challenged the aim of religion education itself against the aim of religion education assessment. Given the historical, political changes in the government integration, it still imposed on the way in which religion education is not assured and even in government terms it places religion in an unstable situation. The findings of the study reports there is no research done on examination in the intermediate phase in the primary schools. This leaves teachers in a state where they are unclear as best to assess the learners.

Measuring the achievement over time enables the teacher to monitor the improvement of the learners and to provide intervention strategies and this keeps learners on target. The tracking of learner's progress is not an easy task for teachers. Another obstacle to successful assessment is teachers fail to draw the distinction between assessment for learning and assessment of learning. This is one of the contributing factors of teacher's negative perception. Given the contested aim of religion education, the case could be made that teachers should find what works well in the classroom context.

Teachers will be able to modify the weakness in religion learning and teaching strategies. The diversity of teachers understanding of assessment in religion education curriculum affects the teachers' perception of practice. Furthermore, it was indicated by some of the parents that it is important to provide for the differentiated *learning opportunities for learners*. There was high agreement among the participants need to cater for gifted learners. The teachers need to adopt lessons and have appropriate pedagogical knowledge subject-matter and resources to meet learner's needs.

There was a broad agreement that religion education should be taught by subject specialists. Parents indicated that there was a lack of confidence among non-specialists. Parents in their group suggested that the delineation of religion and belief into an academic strand is an *instrumental element and is compulsory* for everybody. Education stands out distinctively in the area in which the influence of religion education has changed its form. Education in the classroom has been secularized from some of the constitutional time and it is continuing to do so. This is in contrast to changes in the school curriculum and governance structure. The findings and the vocabulary of the interviewed participants seemed to reflect this sense of religion observances and events as and exploration too. Learners were compelled to participate in prayers, singing and hymns in all the sample schools. Some of the participant's common word was space. They want religion education to create safe space in developing skills and knowledge. Furthermore, parents' success depends on the parental involvement (Smith, 2011) and their role is to understand children's difficulties at school. In addition, parents are also able to build a positive and emotional connection with their children.

6.2.4 Positive and negative perceptions in religion education

The findings of the principal's role as managers or instructional leaders rely on the leadership skill to clarify the vision and mission of the school. The

participants were established in education. They brought to their roles a fully developed skill and experiences from their respective schools. The participants' competence was expressed in their reference of having a sense of vision, strategic thinking and an ability to follow through on a course of action, even when no clear direction was articulated by the government sector. This ability to conceptualize solution pathways required a combination of a decent education and a good quality experience. This view was evident to good training and experience as important elements of effective leadership in this context (Bush, 2011). Commitment transcends awareness and is acknowledged as a fundamental belief in someone making a personal investment of dedication, acceptance and endorsement because of trust. The preparation for changes in the curriculum was a power struggle. A school's ability to adapt a top-down curriculum change will be compromised in situations where the government authority directs the change (Morris, 1995). The top-down approach to curriculum change refers to advances that were changed by an expert group or centralized body outside the school with this expectation that the schools will manage with changes (Morris, 1995). This approach provided a tight package of directly linked objectives, content and awareness instruments that was incorporated into the curriculum. The goal of this approach was to achieve high levels of congruence in the planning and implementation of the curriculum. This approach was of control and power struggles. The failure to deal with managers is a concern and the subsequent marginalization of management with change process contributed towards the failure of the curriculum. There is a need for policymakers to look into how it had influenced teaching practices.

The discussion by the principals indicated that religion education has its strengths and weakness. The strength it brings is moral changes to the learner's behaviour and their spiritual growth in schools. The principals indicated they try to overcome some of the socio-economic challenges in the multicultural school with diverse learners. The principals of the four schools indicated that they are trying to implement the policy of religion education and need support from the

department. Minority of the four principals indicated having a *pluralist curriculum rather than the secular curriculum*. Two principals further indicated *the policy is neutral*. Forty percent of the teachers voiced positive views on religion education and the under qualified teachers expressed they needed professional growth. They were positive of teaching religion education but lacked teaching skills and support from the SMT and department officials. Learners perceived a balance of positive and negative attitudes towards religion education. Some of the learners indicated that religion education *will develop them to the outside world*. The negative perception was identified has a challenge. This was an apparent need to explain the aims and purpose of religion education. It was the role of the SMT to articulate a vision that place religion education at the heart and centre the school. The lack of support from the parents was a particular concern for learners' attitude towards religious belief and practice. Not all the parents lacked support towards their children's belief. Some of the learners attended places of worship for example, the church, temple and mosque. One learner indicated *Christian values come first*. Perceptions of the school constituted another determinant of parents' involvement. The extent of the parental involvement is likely to be affected by the school itself. If teachers are perceived as caring about the welfare of the children and communication, parents become more inclined to be involved in the learners' schooling. In the reverse case, parents would tend to have a disinclination for parental involvement. The religious leaders were positive of the ongoing religion education classes held on Sundays at the schools. All the four sampled schools in general, their attitudes toward religion education vary and show positivity to extreme negativity.

6.2.5 Leadership implication of change

A transformation leadership changes the basic values, belief and attitudes of education. They have the ability to build commitment to an organization's mission, goals and strengths. Guided with such a mission educational

profession can use this springboard for development and strive for the school's vision. According to Fullan (1991) it is to inspire the curriculum framework. Changes that are made in the development of the curriculum is to add value. Serviogavanni notes that the vision is strong and functioning and is aligned to the vision of quality. The findings correspond with both authors as mentioned above. The data analysis showed the participants understanding of religion education curriculum and vision of quality in religion education and how it influences their positive attitude towards this vision. The opinions of referents of others and motivation to comply with the opinions determined the subject norms. The results are confirmed in TRA to some extent and gained due recognition. Leadership behaviour encouraged teachers' feelings of emotional attachment to change. Leadership focus on education investment and the basic action on the moral duty.

Evidence of curriculum change indicates that the school is responding to the curriculum changes although unclear of changes. The freezing and unfreezing changes are identified and can be equated to the process the school is under freezing to manage changes. The unfreezing stage comprises of acceptance that the status quo should change and prepare human and material resources to adapt to the change. Proposing to implementing the curriculum change can be made by expertise's of religion decisions. The school management team are effective in management role and interpret as contriving coloration and admin mechanism. According to Baker, (1992) attitude towards the policy may be either positive or negative and they have taken as important factor of success or failure in implementation. According to Mestry, Moloi and Mohomet, (2007) the policy is a plan of action. This must be communicated with the SGB and parents. This point to leadership had a positive influence to implement the behaviour of teachers. Some of the teachers' focus group responses were *lack of support from managers and subject advisors in monitoring and motivation*. Principals are tasked with a multitude of responsibilities on day-to-day basis. With a myriad of responsibilities, it becomes challenging for the principals. In

contrast to the Theory of Reasoned Action the construct of affective commitment and normative comment are distinguishable, it is possible that a feeling of obligation and support change that exists even in the absence of a desire to do so. Another normative behaviour to change that has an effect to implementation on the curriculum is change behaviour. It might be of potential consequences of failure of implementation. Feelings and obligation to change implementation effectiveness can be salient to the teachers and if it is successful it has direct implication of the wellbeing of others. The implications contribute to commitment by the leadership.

Majority of the teachers understand the subject advisor's role is to help and enhance teacher productivity. The findings reveal that the teachers did not have much input in the improvement of their content and pedagogical knowledge which they say is a *top-down approach* (Morris, 2005). The above response show that the DoE needs to prioritize the work of subject advisors *because* they serve as an important link between the school and the district office.

Magesa (2010) states that fostering pro-religion behaviour does not necessarily lead to decisions towards such a behaviour pattern change. Instead having relevant knowledge and information about educational issues can have an effect on decision making between the understanding of subjective belief and attitudes that individual's hold towards the issues. This can reveal greater insights on how these beliefs and attitudes affect intention and pro-education behaviour. Ajzen and Fishbein together with the extended TPB by Ajzen to support behaviour therefore both the theorists posit that engagement in pro education behaviour is mainly influenced by positive attitude towards such behaviour.

6.2.6 Challenges in religion education policy

South African School Act (84 of 1996 b), and the South African Constitution Act of (108 1996a) have adopted the National Policy of Religion and Education.

Principal, teachers and learners are still facing challenges with regards to the policy of religion education. The findings indicate by all the principals that *the school still practice the universal prayer daily*. Teachers perceive that the social change are currently taking place in a pluralistic society and in schools. Sixty percent of the teachers voiced their discontent regarding the changes in religion education policy. In the sampled schools, all the learners go to the assembly where hymns, prayers and scriptures are read but it seems that Christian practice is still continuing. Learners do not have a choice but go to the assembly. Learners perceive that their rights are violated. Indications from the data presented in the study are that perception towards religion could not change. Christianity is still the dominant in most of South African schools. With regards to learners' rights being violated, Section 25(1) of the Constitution advocates religion freedom. It is explicit that the school context and the challenges has an effect on the policy implementation. It is distinct that the curriculum is not in place in some of the multicultural schools.

Majority of the participants pointed that the curriculum is unclear and ambiguous. The analysis of religion education policy is distinctly critical against the backdrop of my exploration on the place of religion education. Critical theory analysis falls under religion education context and is supported by Habermas, and Taylor (2006, 1977). Critical theory as a philosophy proves some critical points towards the National's policy of religion. The link between critical theory and the study of religion is significant (Beckford, Mendieta, 2000, 2005). According to Prinsloo (2008) the policy is the product of the layered struggles. The policy caters for different aspects of religious instruction and observances but the requirements are not in the policy of religion education. The policy of religion is suppressed. The potential of controlling and managing religion education policy could argue that the role of management is to enhance and promote the implementing of religion policy positively. The contribution and influence of the dominant role in schools will achieve positive outcomes. However, the dispute of religion education curriculum being unclear might be

severe that a public debate would not bring about accepted solutions, but rather, might excite negative feeling, opinions and deepen social division. As Stephen Holmes (1993) explained, we can try our tongue about a dispute we can form co-operation, otherwise silencing play a positive role. This can be disagreed, as silencing tactics can intensify the tension.

The Constitution building can play a vital role to post-conflicts in societies. This can be attempted by ensuring of agreement on peace. A complex controversial conflict instrument is applied with care, and reserved for the basic principles of democratic order. Indeed, alongside the legal issue rests the policy of religion of whether adopting unamendable provision as a constitution strategy. This question remains unclear. The Constitution of 1996 elevated religion to the Bill of Rights. Section 15(1) provides 'everyone has the right to freedom of consciousness, religion, thought, belief and opinions.' Although the content of the rights is protected in this section, Section 31 embraces the community's freedom to practice a religion of choice (Van Wyk, 2004). The courts have elaborated on the freedom, rights and belief. Religion freedom is also suppressed. The government refuses any form of religious ideology which it imposes to the citizen. Religion and freedom to practice is one's belief and personal subjective belief. The state has a basic duty of neutrality between different religions and belief. The states protection is only on belief without protecting the manifestation of religion belief.

The question is: Is the place of religion observance in the policy unprecise? Section 15(2) of the Constitution made specific provision for religion observance to be conducted by the state. The Constitution does not specify the requirement for religious observances. The policy does not in fact allow a particular religion to be favoured in the practice of religion observances. It would appear that education is fundamentally conservative and slow to change in practice out of custom or for continuity sake. It is impossible that the SGB may in fact not be able to shape the path of religion reform in practice as stated in the policy. It is

incongruous that a multicultural and multidenominational school population should still be using religious observances from a colonial past. Some of the learners might feel that the right to freedom of religious choice is still violated by the religious observances of the school assembly. The issue of religious observances in schools is highly complex and potentially controversial issue, but in which merits the study in view of the fact that the stakeholder's right to freedom of religious observances may be violated on a daily basis.

According to Scmidit (2006) on the states character it cannot be set aside by the Constitutional power. I return to critical theory in Chapter Three. This theory emerged in controlling the relationship to principles and constitution change with time. It can occur outside the constitutional law, in social spheres by gradually shifting the rank and importance of Constitutional factors.

Mestry (2007) point that human rights are protected. The right to freedom of belief and religious (or non) observances stipulated in the Constitution required a new policy laying out both the definition and the application of the rights in education in terms of religion as a subject. However, the policy of religion explains that public schools have a responsibility to contribute not so much to religion education per se (which is the role of the home and the community) but learning about religions. South African public schools have to provide education on religion at schools, but not to inculcate, persuade, or coerce learners into adopting or practice on any religious belief (Chidester, 2006). The policy stated the school assembly should not provide the opportunity for religious expressions. In response to public indignation that ignited, Kumar (2006) indicated that religion would not be banned, as had been claimed in some schools, but if these did take place, there had to be equitable, fair and on a voluntary basis. It was understood that, whatever (optional) observances did take place at school these would suit the characteristic and ethos of the school population. Christians make up the majority of the population, one can see

where the misunderstanding and misinterpreting creeps in. Citing this case is an example of the ambiguity that the participants declared.

Another ambiguity participant declared on religious belief, which survives as relic of an essentially pre-modern form of conscious with the advent of modernity. Its valuable core moral has been purged of its metaphysical trappings. Religion should be embraced and not grudgingly accepted. According to Habermas (2006) religion is indispensable and irreplaceable as long as it helps people to cope with the crisis of life. The participants declared the big role in shaping of knowledge canon strategies for religion symbols, observances and religious belief although it is disputed religion is protectable as a form of thinking (Mendieta, 2005). The Constitution ought to be flexible to allow future generations to respond to various political, economic, society and other changes as well as change in the society system of values. The amendment in the Constitution process enables the correction of flaws of shortcomings that are revealed by time, practice and experience this reflects the fallible of human nature.

6.2.7 Unfair discrimination

Perhaps surprisingly the great expression of anger came from a female Muslim participant from one of the sample schools. The participant explained the wearing of the hijab is to integrate to her Muslim identity. She indicated *I feel the hijab is a symbol obligation to the Muslims*. Another male Muslim expressed the denial of going to pray at the mosque on a Friday. The correlation made by the prohibition of the hijab and the identity as a Muslim learner within the school community is significant and it is perceived to the values instilled in the community. The stance prohibiting Muslim male learner going to the mosque was never alluded to by any of the teachers but the school management team. This rule depends on the school to change which may benefit the learners. This has to be decided by the school governing body members. The learner's

attitude present other personality traits that cannot be observed because they are not part of the person's physical characteristic. These views are reiterated and further promoted by Eagly and Chaicken, (2007: 584) who states that attitude is inside a person and is manifested by covert and overt responses or actions. The data expressed attitudes of conflict that relate to perceived consequence of religion education issues relating to identity, fights and bullying have negative impact in the schools and the society. Cunningham (1998) asserts emotions such as feeling relatively weak and analysis are inevitable. Such feelings are likely to take conflicts to a level of self-absorption. Each disputant become more focus on the self only. Conflict propels self-absorption. TRA and extended TPB has been suggested as a solution and the potential problem could be to protect and explain behaviours that is in volatile control.

6.2.8 Human rights

From the findings majority of the participants have a sense of their culture, value human rights and its contribution in helping to protect everyone in society. There were several responses mentioned. All the participants mentioned the key response *the right to education and most important is religion education*. Some of the learners mentioned *the right to choose religion education*. Majority of the learners indicated that human right gives them the right to protect violence in any form. Some of the participants stated that human rights have demised in social moral values. In assessing the social value, it indicated from the responses of the social ills of rape, violence and crime the right to freedom of belief and the human rights also are protected but are challenged in the post apartheid. Therefore, the stipulations in the Constitution of the Republic of South Africa entailed a new policy building the foundations both the rights and applications in religion education. In this new democracy schools and institutions of learning have a special role to play in religion education. Therefore, the National Policy of Religion Education (2003) explains that

schools have the responsibility to contribute to religion education. South African schools have the responsibility to provide religion but not to inculcate bullying, coerce learners into adopting or practicing any one religious belief. South African's past is marred by radical exclusion and discrimination. The state may not unfairly discriminate directly or indirectly against anyone on one or more grounds, including race, gender, sex, sexual orientation, age, pregnancy ethic or social origin disability, religion, conscience, belief, culture, language, birth, marital status and pregnancy. The findings reveal that it is a fractured history that left many marginalized. Sutton (1998) illustrates the conceptual distinction and relationship between prediction and explanations, considering the role of behavioural intentions. It merely expresses the likelihood that one individual will perform an action but does not suggest the reason for that performance. TRA assumed individuals rational decision-making process. Peoples' consciousness through the reasons for their action, taking into account the possible implications or consequences of such action according to such reasoning. This assumption places a strong emphasis on humans.

6.2.9 Moral perennial development

The findings on moral development by parents indicates that mounting discipline problems culminating in violent outbreak and bullying in multicultural schools. South African population is rapidly increasing with diverse learners. Schools are experiencing these challenges. Therefore, the aim is moral perennial in multicultural schools. The return of moral education to the limelight is attributed to modern societies and currently dealing with disturbing trends at schools and wider society. Parents tend to blame the school for *lack of moral values*. The dysfunction of the school is one contributing factors to degeneration of social mores. The prime factor among these dysfunctions is that the schools are not adequately providing the importance aspect of moral development. Teachers indicated that the *implicit of polices is the assumption of stakeholders with the school are willing to assume their roles*. Despite the general agreement

the teachers agreed to implement activities in Life orientation contact time. The policy decision must provide groundwork for the needs and expectations of different stakeholders in relation to moral development.

6.2.10 Spiritual and faith development

In aligning to the question on perception of religion the learners' focus group responded that *spiritual development is vital in religion education. It builds one's faith. It is a central human nature.* Spiritual dimension allows people to reflect on spiritual cultural and moral issues. The importance of social, cultural and moral development is seen as the responsibility of the schools to develop and assimilate through the ethos of the school. It creates an atmosphere offering spiritual expression. The findings on the relational nature of spirituality results were indicated from majority of the learners that *participated in hymns, songs and prayers.* The educators found the facilitation of learners' sense of belongings through explicit teaching of friendship and through employing hymns and songs to encourage positive interaction. The relational aspect of spirituality in practice neglects the relationship of educator's own articulation in a way to promote learners' spirituality. The advantage of promoting music and hymns was evident in learners going to the assembly for religious activities, although some of the learners were not happy. This yielded insight into educators' practice, both as incidental. It was not planned rather an opportunity for learner's spiritual development. In doing so, this research guided the interview and was explicitly addressed and this contributes and guides the theory of reasoned action with incidental intention.

As each of us seek for clarity alignment in order to live lives of faith and belief as it can be powerful sources of comfort and assurances. According to Watson, (2013) the focus of religion is also on constant improvement of learning and overcoming obstacles that requires both faith and repentance. On the other hand, Jones (2017) seek faith through God. Faith and trust are described as

similar constructs, although trust is secular and faith is religious in its basic nature. Faith is in trust and religious faith with cognitive belief, affect feeling and active behaviours that is consistent with TRA. Both faith and trust depend upon the willingness to not only comply with established standards but to embrace and be dedicated to the desired outcomes. At this heart of faith is the foundation of moral and ethical expedition about duties and responsibilities and one's personal allium (Sutton, 1998). The importance of both attributes to identify an understanding of the two attributes to facilitate both in compensating effectiveness in one's relationship to God.

According to Smith et al, (2011) the choice of school yielded information from the parents and this contributed to the success of learner's background. The role of parents partners in education of their children and the fundamental importance of the parent-child relationship. The literature confirms the presence of parents in the social relationship of the school (Fullan, 2005, Epstein, 2009). The parents' role is to understand the difficulties of their children at school and assist them with their homework. In addition, parents are also able to build a positive and emotional connection when they have good communication with their children. Parents' involvement at the school includes their willingness to attend school events, initiatives to communicate with teachers, and make contributions in providing suggestions to support the school policy. The main finding of parent involvement is that it is limited.

6.2.11 Multi-faith approach

The findings on multicultural approaches in schools indicate the desire for more diversity in religion education. It is evident from the data that majority of the participants interviewed mentioned a multi-faith religious approach to religion education. The parents and school governing body members indicated that the *multi-religious approach is most suitable for South African society*. It accommodates all religions and religious people are given the opportunity to

learn about their own religions. It carries the entire multicultural dimension of the school curriculum.

The study found that the all stakeholders' perceptions of religion in multicultural schools are positive in that they regard this school subject as an important subject to promote the essential values as enshrined within our constitution. While stakeholders hold a positive perception of religion education in the school curriculum, the actions and experiences of the various stakeholders suggests that religion education within the school curriculum receives the lowest attention, interest and support.

While stakeholders have a positive perception about religion education within the school curriculum, these perceptions do not translate into any viable, quality, sustained effect on the teaching of religion education in schools. Under qualified teachers are appointed, professional training is not available for teachers to teach effectively, the interest of teachers impacts negatively on the teaching of religion education, the lack of support from school management and at the District level all contribute to the poor quality of religion education offerings at school level. The body of knowledge and training is essential to a profession to specialize knowledge that is applicable to academic preparation knowledge. This should be sophisticated knowledge rather than general knowledge. All professionals have control over the type of knowledge that is considered distinct to them, which allows its members to gain monopoly over the profession as it separates them from the general public. However, teachers have never had agreed upon and defined specialized body of knowledge as a result, the public and policymakers have been to school, to interfere and discuss issues relating to education with confidence as if they view education specialists negatively which leaves room for conflict.

6.3 The aims and objectives of the study

The aims and objectives in Chapter One provided the empirical research evidence of factors that influence the perceptions and challenges in placing religion in the schools and the curriculum. I set out the aim to bring greater precision on the place of religion education.

6.4 Research literature and empirical conclusion

Chapter One

Religion education has thus far has not been articulated and explored. I make some of the further options visible and show the current research thinking in the field of religion have not exhausted all possible ways of placing religion education in schools and the curriculum.

Chapter 2

What is the place of religion education in multicultural schools?

In answering the key research question, I have set out exploration of religion education in the classroom, curriculum and the school context. In Chapter Two I reviewed literature, ascertained new insights gained into the school curriculum and policy as a result of this exploration. The research objective sought to investigate the perceptions and challenges of the learners and authorities and understanding of religion education. I have taken the perceptions further in the literature that has advocated the need to inquire about teacher's interpretation of religion and understanding their practice to promote religion in the classroom. With literature also espousing that educators are often not familiar with the implementation of religion education policy with the notion of how to teach the learners. It also provided the insights into the personal experiences and understanding of educators that influenced their practice with learners.

In research objective **to expose the nature of religion and multicultural education** I explored Jackson's interpretive approach. I followed the lines of

inquiry of Jackson. The REDCo aims on how the young children perceive and deal with religion diversity Chapter Two sub- section 2.2

Attempting to define religion as a concept alludes definition given to religion as a more expansive and generous interpretation is also consistent in the interpretive approach found in Chapter One sub-section 1. 8 and Chapter Four sub-section 4.2. Some people define religion as faith, belief, values and others as spiritual. In sub-section 2.2 the authors define religion as: a unifying factor Teece (2010), Barnes views religion as escalating intolerance and discriminating, Bertam Troost (2005) view mediating structure for transformative structure.

Investigating the challenges in religion education bring South Africa to the forefront of a secular country. The description of South Africa as a rainbow nation contributes to the make-up of its diversified population Chapter One. The background sub-section 1.2. South Africa has a rich make up of diversity of cultural, racial, ethnicity of population. South Africans must be seen in that there are no official or formal policy for the citizen of the country. The religious rights and freedom or other fundamental rights are subject to general limit other rights in the Bill of Rights sub paragraph 2.4.2 and 2.4.4. The National policy of religion (2003) poses challenges in the school curriculum. Learners' rights are violated in respect of religious freedom and expression.

Chapter 3

Ajzen and Fishbein (1980) recommends that key beliefs (i.e., normative and control beliefs) must be elicited from the participants themselves or from the sample of the participants that is represented of the research population sub-section 6.2.5. The element of the theory was highlighted in the participants' account of belief. Taking the theory further, I develop cultural belief as collective intellectual and social practice giving life a purpose. The participants' personal belief was built around practices and values. The life experiences also impacted the trajectory of their personal belief. The personal belief integrated through

understanding their identity in participants wearing the hijab sub-section 6.2.7. The study using the theory of reasoned action was attained by Ajzen and Fishbein's (1980) recommendation. The constructed base on the planned behaviour has been applied in the research. Behavioural intention was proposed to have influenced by the major subject norms. Subject norms were measured by the opinions and managing time strategies and changing interpersonal relations. The TRA and TPB understands human actions to the validity of the opinions of the model. It tests the attitude to behaviour and willingness. It was found that the TRA and TPB both allude to the same conclusion that attitude is the main predictor of behaviour. I pointed out how using TRA and TPB allows for identification of future behaviour that is associated with the participants sub sections 6.2.4, 6.2.6 and 6.2.8. The phenomenology approach (section 3.8) teaching and learning religion is suggested by Smart (1968) has been established that the teachers of religion education should present to the learners the ways in which religion education being taught has influenced the society. In respect to the benefits of the teacher of religion is to derive the pedagogy. The position of the religion teacher is not to exalt or condemn against any other religion.

Chapter 4

The great contribution of quality research specific and contextually produces rich data. The objective seeks answers in obtaining culturally (sub-group) specific information about values, behaviour and opinions of a context of a particular population. Success measured in this basis has a bearing, in terms of the cost effectiveness (sub-section 4.8.1), efficient and efficacy of intensified intervention not insignificant in the eyes of funding from project managers.

Qualitative research contributed to the expansion of the method (section 4.9). Qualitative was used to explore and to discover issues about the problem. This helped me to understand the social and cultural context in which participants live. I was considered the primary instrument of data collection. I was able to

collect rich data in a non-interfering manner; this attempt to study real-world situation as this unfolds naturally. The purpose of the study was to explore the perception and challenges so that religion education can take its rightful position in the curriculum. I found it ethical to provide a reasonable level of protection while there are essentially downsides to anonymity (pseudonyms) (sub-section 4.13.3). This option was necessary for the safety of the participants. This encouraged them to be more open and willing to share their experiences. The ethical consideration of originality was developed by the Turn-it-in programme. Trustworthiness was achieved by providing the list of interviewees to the university.

Chapter 5

What are the challenges in religion education?

There was evidence that pointed to numerous activities taking place at the schools. The hymns and songs were of Christian character. The conclusion draws in this particular instance is not in line with the prescript of the Constitution and the National Policy of Religion which states that all religions be allowed equal rights (Section 5.2.3). The use of the assembly for religious observances has become a regular occurrence in some of the school sub-section 6.2.7.

The findings with regards to unfair discrimination sections 5.4, 6.2.7 constitutes to the teacher teaching another learner differently, it violates the victim's rights to equality and human dignity. In giving to the nature of equality the purposive sampling accords for the constitution interpretations to considering fairness in Chapter Four.

Religion education in the foundation phase is composed of four focus areas and in the senior phase religion education is part of Life orientation. These learning areas draws on a number of disciplines making religion education dense and presenting a challenge for teachers of religion education in the CAPS curriculum section 5.2.5. The right to religion teaching time needs to be clarified. It hopes

the nature of discrimination with respect to religious freedom put forward programmes of actions sub section 5.4.2.

Religion education contributes to the development of learner literacy across a wide range of resources and is challenged in section 5.3.1 to human psyche sub section 6.2.7. This has an impact on the development of knowledge, skill and understanding of religion education.

What are the perceptions in religion education in multicultural schools?

Pertaining to the National Policy of religion (2003) majority of the teachers view the subject as of interest section 5.2.1. Some of the teachers voiced their discontent with religion education policy. Some of the teachers commented on their lack of knowledge as a hindrance to implementing the subject correctly. The key research question **what is the place of religion education?** yielded insight into the school curriculum and the place of religion education. It is distinct that the curriculum is not in place in some of the multicultural schools.

Against the backdrop of the religion education policy changes, principals found it difficult to implement the policy sub-section 5.2.3. Principals perceived that a major challenge in the policy changes is the availability of resource materials and text books. This is a prevailing and common feature to develop our country. The problems that unveiled are lack of distinct policy direction and follow up by authorities. The absence of strictly monitoring of the implementation of the religion education policy poses a major challenge sub section 6.2.5.

What is the nature of religion education?

The findings yielded insights into changes in identity, spiritual and human rights development were opportunities were incidental in Chapter Six.

What is the nature of multicultural in schools?

The problems of diversity have to be confronted section 5.3. The voices that it brings together speak directly to our democracy and quality of our future Chapter Two. Breakdown in intercultural communication can further exuberate some of the problems of racial conflicts and stereotypes.

Identifying the benefits of religion education

According to Smart (1968) the exponent of the phenomenology approach elaborates the benefits of the phenomenology approach in teachers understanding the pedagogy of religion Chapter Three. In this approach, the teacher of religion does not aim of converting the learners to a particular faith but to promote all religions to the original doctrines of belief and faith Chapter Three. For the curriculum to be developmentally appropriate Vygotsky's theory can be beneficial in helping teachers to plan out their instructions Chapter Two, section 5.2. It helps learners to think through the knowledge and skills 5.4.1, 5.4.5 and 5.4.2.3. It is expected for the learners to master the skills and knowledge. This helps the teacher to deal with any personal discouragement that they may feel when learners do not understand the concepts.

The greatest strength has been for the DoE to conduct workshop for the teacher's sub-section 6.2.5. Ranging from willing to work with partners in education prioritizing proper development of the teacher and making it mandatory for the school management team to support the teacher. One of the greatest opportunities is the collaboration of DoE. Mentoring programmes will benefit the novice teachers and guide them with new responsibilities sub-section 6.2.5. The principals will benefit strategic plans in the training of principals in implementing the policy of religion correctly.

The importance of teachers acquiring additional knowledge and skills training was resoundingly voiced which incorporates human right education in the curriculum section 5.3. 4. The level confirms that teachers welcome the opportunity to further benefit the challenge. Teachers address many important

social injustices including racism and religious intolerance that provide intangible benefits to the learners. The benefits of such can be necessary by a test.

Social support is often provided in association with religious leaders. Religious activities provide emotional support, encourage healthy lifestyles and powerful way of coping with negative situations. Physical and psychological problems can benefit from victims participating in religious activities section 5.9.

Risk factors are characteristics that are associated with poor development outcomes specifically to individuals' emotional use and intervention of drugs and alcohol section 5.9. The development of intervention from religion aims to change the individuals' behaviour of social activities. In applying the theory of reasoned action and the theory of planned behaviour requires action, target, content and time. Changes in one of the element redefine the behaviour of intent. The elements have differentiation intervention strategy.

Parents desire their children to live by faith that includes obedience to God and form a proper attitude. The feelings parents experienced in enjoyment include love and faith sub-section 5.5. Some of the positive feelings were expressed. The feelings describe the phenom logical description in Chapter Three. The feelings are of enjoyment and involvement of emotions flowing through each part of the phenomenon. Parents value God and experience positive emotions of love and success. Learners and parents develop spiritually in their faith and religious worship places like the church, temple and mosque are grounds of developing spiritually Chapter Six sub section. 6.10.

The changes in some school's population have a strong impact on the use of mother-tongue language section 5.4.5. is a crucial point that confronts the viewpoints of the participants. This is viewed in fewer of bilingual education prevail. The socio-economic benefit cultural awareness and identity as well as

local interests. Religion education creates a safe space to test one's own identity and identifies identity in a familiar situation and settings sub-section 6.2.7. It reflects with others respectfully in human psyche. The ability to express the question of ritual, and prayers impact on developing knowledge, skills and attitudes.

The dimension of multiculturalism focus on ethnicity, racism and identity sub-section 6.2.7 and 6.2.8. The benefit of multiculturalism to religion education includes appreciation for cultural diversity. This enables preparing learners for multicultural realities. Multiculturalism provide for the changes of society, embracing and accepting the changes through multicultural education. In recognizing different cultures or being open to other cultures will also contribute to the prevention of conflict for example stopping marginalization and unbiased society. Respecting the differences can be achieved by multicultural education. Multicultural education increases academic achievements and the changes of experiences in mother tongue will improve academic results section 5.4.5.

Schools are the place to offer the platform for the open exchange of ideas and reap the biggest benefits of diversity. The benefits of diversity are the brain power of the participants in the focus group interview that created an open and empowered contributions to the findings Chapter Five. Religion therefore, has a place in the educational scene on education grounds. I have managed to chronicle some of the benefits and hope it takes a course of action.

Chapter 6 Conclusion of the empirical research

The final chapter provided a summary of the findings against the objectives set out in Chapter One. I found that the objective of the study was successfully achieved and therefore, the research questions formulated were answered well. The key research question is clear from the literature review, the focus group and the interviews, the challenges and perceptions regarding the place of

religion. Both literature and interviews demonstrated support for the place of religion in multicultural schools and acknowledged the need to recognize values, faiths, beliefs and tolerance in school curriculum. The insights revealed suggest that religion education was not considered as a irreplaceable development but rather a foundation through which the participants expressed their individual and shared perceptions based on their personal experiences. The insights from religion education educators cast a ray of vagueness, complexity and contrast. Life orientation educators that were involved with religion education curriculum share familiar elements with other learning areas and perceived religion education should provide new knowledge on assessments. In agreement with (Ipgrave, 2003 and Teece, 2010) learner's progress need to be evaluated but not the belief to be assessed. The aim is to place religion education and not the disparities on the learners. The aim of religion education measurement attempts to improve success in assessment. In attaining the place of religion education I concur with (Mestry, 2007) on observances as unlawful and propose the universal prayer in recognizing multifaith learners. In line with (Ryan, 2013) religion education curriculum influence quality and the place of religion need adequately proper training for delivery. The greater flexibility of the curriculum with more apparatus for cross-cultural should not be exploited but should respond to the interest of the social deprived community. This chapter made an effort to draw conclusion from each of the previous chapters to make recommendations and contributions to the study. Some recommendations are made on the basis of the findings arrived at during the investigation concerning the teaching of religion in multi-cultural schools. However, it is necessary to state that the overall implication of the study is that the nature and structure of religion as a school subject indicates that religion cannot afford to be excluded from the education curricula. Schools are experiencing challenging problems and recommendations are to follow. The study recommends that in a given school environment where learners from different religions have to meet, teaching methods should be improved and

resources made available. In the next paragraph I discuss my proposal, followed by proposed recommendations with concluding remarks.

Discussion on the contribution

The decline in traditional religion is not offset by increasing vitality elsewhere. The truth is spiritual but not religious phenomenon have really expended in recent years. Spirituality may provide entrepreneurs to market certain kinds of religious products, example religious books. Multicultural schools need to provide this offset of religion decline, re-energizing existence in schools. Schools must provide the new forms of religion actions. This will lead to each other, successive generation slightly better than before. The younger generation need to be open-minded of beliefs and human rights. These perspectives may challenge existing adults, parents, care givers and guardians' assumptions concerning learners and their world. I hope this research will make progress to relative policy changes in religion education.

Religion education stands in direct contrast to religion instructions and religion education which includes in a particular faith or inculcate adherence to a particular faith. Religion education as a focus area should be adapted to multi religion education (MRE). I regard these references to religions namely Judaism, Islam, Hinduism, Buddhism, Bhai Faith and African Traditional. The contribution argues that the public, institutions and some schools represent the different religions. Since religion education is located in a new multicultural context in South Africa the subject should represent a multi religion education. Thus, the stance of multi religion education brings people from ethnicity language, religion, race and class.

6.5 Recommendations

6.5.1 Leadership decision making strategies

It is evident from the discussion that the current literature and management system have a role to play but failed to reveal the complex barriers, interest, developments and uncertainties in the decision-process of the policy implementation. The goal is to help formulate priority area in the curriculum that will act a solution for future planning. The proposed decision-making is in stages and it identifies leadership approaches. Drawing from other contributions this empirical exploration contributes a stronger decision-making strategy for future.

6.5.2 Proposing re-training

The recommendation is to address the training and ongoing profession development and the apparent lack of substantial content knowledge in religion education. The recommendations aim to improve religion education awareness, implementation, and application of content knowledge. This will enable the teacher to develop the capacity in re-literacy. At present, it is in literature on the purpose and role of religion education Chapter Two, Chapter Five, sub-section 5.5.2 and section 5.3 and 5.6.

6.5.3 Subject advisor monitoring and evaluation

It is important for the Department of Education to have measures in place to monitor and evaluate the progress of the schools in terms of the implementation of the religion education policy. It is impossible to judge the progress of learners and teacher or whether they are in complying with the policy or not just in terms of paper work, but actual work in action Chapter Five, section 5.7. I recommend CAPS to fulfil the responsibility to provided learners knowledge and develop and act on the present negligence of religion education in schools.

6.5.4 Human rights

The recommendation is that schools work to bridge the gap between local communities in order to help to address the very real challenge of the community cohesion. Human rights in school's religion curriculum is seen an important tool in ensuring that young people understand their rights and the rights of others in Chapter Two and sections 5.3 and 5.5.

6.5.5 Recommendations for future research

Every book is a work in progress even when it is completed and bound between covers. The purpose of this penultimate section is to suggest some future directions for this progress. Even the most lucid authors probably have a sense that they have expressed thoughts through a glass darkly and do not claim to be the most lucid work. I, Sungeetha Govender would like to see my pixilated intuition and blurry visions clearly expressed by scholars more artistic. In the study the main attention was focused on the place of religion in multi-cultural schools. It is vital to suggest that further research be conducted on the influence of teaching and learning in elementary, secondary as well as tertiary institutions to find whether learners at different levels of education are influenced differently in terms of teaching and effective learning by means of the multi-tradition approach. Attempts should be made to establish whether both educators of religion and learners would be at ease to teach or be taught with learners of different religious traditions in the same classroom. This should allow both of them to test whether their interaction in this manner would help them to develop different types of life skills.

Since the study was conducted only in the ILembe District, KwaZulu-Natal region, it would be interesting to find out what the perceptions are on the teaching of religion in multi-cultural schools in the remaining eight provinces of South Africa.

Besides the dilemma facing educators of religion due to perceptions and attitudes brought about by the birth of the new South Africa, as to whether religion should continue or discontinue to be taught in schools, there has not been much reported research in the teaching of other subjects which face more or less of the same problem.

6.6 Concluding remarks

The thesis has argued that defining change in some schools over the last decade has been the diversification of South Africa's religious diversity. The place of religion education is marked by a range of historic patterns and alongside changing patterns. The most substantive increase in enrolments in the education sector have been accounted to the influx of multicultural learners (Banks and Lynch, 1986: 2001). This point out the challenges for multicultural schools in terms of catering for the needs of learners, teachers and parents. Thus, the study set out to explore how the South African public may be invited to perceive these schools, based on the representations from the sampled schools. Several insights were gained from the exploration of the perceptions and challenges of stakeholders (participants from the sample). This yielded insights on the school curriculum and the policy of religion education. Hence, the aim and objectives were successfully accomplished. This identified the place of religion education within the school context. It was found that the understanding of human rights, belief and practices were almost solely from the participants own life experiences.

The study was able to highlight the challenges and there are existing gaps between the implementation of the policy of religion education and religious activities at the school. It was identified that the SGB, parents and school management team were not engaged in decisions regarding the policy of religion education. It was pointed out that for religion education school

observance were not in line with the prescripts of the Constitution and was still of Colonialism and Christian character. The constitutions right to religious observance is unclear and is limited in the school context. The Constitution stipulates in Section 31(1) B the parents religious freedom rights. The rights are formulated negatively and simply state that these are the rights. It indicates that Section 31 is uncertain. Religious communities can practice their own rights according to their own convictions. The research problem was identified on limited instructional time for religion education. The learning area Life Orientation in South African schools has been controversial since 1997. It is too dense and is a challenge to educators to accommodate religion in the limited time (Beni, Stears, James, 2017). Many parents and educators have a negative perception about the multi-religion educational programme. This brings about confusion to the learners in the different subjects.

Furthermore, the study points out the ambiguous Constitution, and the legal base of separation of religion and the state has provoked controversy of neutrality and secularization. The place of freedom is threatened at school on religious neutrality 6.2.8. Religion will remain a sensitive issue in the future political trajectory of the South African continent. This will prolong the challenges associated with religion and the state in secular schools found in African countries. With the evidence in the Constitution, I expand the notion of secular with the National Policy of Religion Education. The “Constitution Section 15” indicates we are free to believe in these important tenets of our chosen faith. In “Section 16” give us the right to practice and expression (Van Schoff). This does not advocate hatred or violence. Apart from the Constitution imperatives do not incite violence or advocate hatred but freedom of expression should allow a person to confidently express their belief in the public sphere or schools. The National Policy of Religion education promote religion and also embraces teaching and learning in a secular world view. According to Prinsloo (2008) different groups have contested and interrogated the location of the policy with

secular South African state. It is viewed that the policy of religion is biased. The neglect of religion is to neglect the future.

Religion education has a greater place in the school curriculum with the components of the curriculum. It is to recognize a secular society whereby the curriculum deals with existential questions about the nature and purpose of a self-centred society. The religious belief and ethical dimensions address much transcended elements to the learners.

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APPENDIX A: Permission to conduct interviews

P.O. Box 806
Stanger
4450

Fax: 032-559 9042

18 February 2017

Executive Director
EtheKwini Regional Office
Dept. of Education
Private Bag x 54323
Durban
4000

Sir/Madam

Permission to conduct interviews

I am a Ph.D. student at the University of Kwa Zulu Natal. I am conducting research based on the place of religion education in multicultural schools. The field of my study is perceptions and challenges of Religion education in multicultural schools in the ILembe District. I hereby request permission to conduct my research at the four selected schools in ILembe District.

As part of my research, I am trying to develop a model that will suit the teacher of Religion education. It is hoped that such a model will help parents, educators, learners and government officials to re-conceptualize the teaching of Religion education and, therefore, influence religion education curriculum and curricula designs in a democratic society.

I have pleasure in assuring you that all the participants will not be disturbed in their normal school activities. I will ensure that observation and interviews does not disturb the school programmes. All information obtained will be strictly confidential and will be utilized for research purposes only with no identification of individuals. Lastly, the findings will be available to the department should it wish to be informed of the research.

Your co-operation will be greatly appreciated.

Yours in education

..  ..

S. Govender (Mrs.)

APPENDIX B: Manager's Focus group interviews

1. What is your role as a manager?
2. What is the purpose of religion education?
3. How do you perceive religion education?
4. What are the challenges in multicultural school?
5. Do you have additional comments?

APPENDIX C: Teacher's Focus group interview

1. How does classroom pedagogy accommodate learners in religion education?
2. How do you perceive religion education?
3. How do you develop learner' knowledge in religion education?
4. What are the challenges in religion education?
5. Do you have additional comments?

APPENDIX D: Religious Leader Interview

1. How do you perceive religion education in school?
2. How do you support the school?
3. What are some of the challenges you are experiencing in the community?
4. What is your role in the community?
5. Do you have additional comment?

APPENDIX E: Subject advisor interview

1. What is your role as subject advisor?
2. How do you support and strengthen teachers in religion education?
3. How do you implement the curriculum of religion education?
4. What are the challenges in religion education?
5. Do you have additional comments?

Interview: Curriculum Developer

1. What are some of the changes to religion education?
2. What potential the curriculum has to provide teaching and learning?
3. How do you perceive religion education?
4. What are the challenges in religion education?
5. Do you have additional comments?

APPENDIX F: Parents focus group

1. What is your role as a parent with regards to religion education at schools?
2. How does religion have an effect on learner's at school?
3. Would you like to be involved in religious activities in schools?
4. What are your perceptions of religion education?
5. What are the challenges of religion education?

APPENDIX G: Learners focus group interview

1. How do you perceive religion education?
2. What are the challenges of religion education?
3. How you at ease been in the same class with multicultural learners?
4. Do you have additional comments?

APPENDIX H

STANGER MANOR PRIMARY SCHOOL

**P.O. Box 638
Stanger
4450
27 Marigold Street
Stanger Manor**



**TEL: 032 551 4622
FAX: 032 551 4622
E-Mail: smps@telkomsa.net**

26 March 2018

Mrs S. Govender
P.O Box 806
Stanger
4450

Dear Mrs S. Govender


Re: PERMISSION GRANTED

**PERMISSION TO CONDUCT RESEARCH AT STANGER MANOR
PRIMARY SCHOOL**

Your application to conduct research entitled "A Place of Religion Education" in Multicultural schools in Ilembe District" at the above mentioned school has been approved.

We wish you all the best.

Thank you


**Mrs S. Anamalay
Rajarithnam
Acting Principal
(SGB)**

**Mr C.E
Chairperson**

PROVINCE OF KWA-ZULU NATAL DEPT. OF EDUCATION & CULTURE
STANGER MANOR PRIMARY SCHOOL P.O. BOX 638, STANGER 4450 PHONE/FAX: 032-5514622
UMNYANGO WEMFUNDO NAMASIKO DEPT. VAN ONDERWYS & KULTUUR

APPENDIX I

STANGER HEIGHTS PRIMARY



SCHOOL



ADDRESS:	6 THUCKER ROAD STANGER HEIGHTS	POSTAL ADDRESS:	P.O. Box 1888
IKHELI:	STANGER, 4449	ISIKHWAMA SEPOSI	KWADUKUZA
ADRES:	STANGER, 4449	POSBUS :	4450
TELEPHONE:	032 551 4305	FAX :	032 551 4305
UCINGO	060 507 2964	EMAIL:	stangerheightsprimary@gmail.com
TELEFOON :			
ENQUIRIES:	G. PERUMAL	REFERENCE:	
IMBUZO:	Principal	INKOMBA:	
NAVRAE :		VERWYSING :	

“Championing Quality Education – Creating and Securing a Brighter Future”

Mrs. S. S. Govender
P.O. Box 806
Stanger
4450

Dear Mrs. Govender

PERMISSION TO CONDUCT RESEARCH AT STANGER HEIGHTS PRIMARY SCHOOL

Your application to conduct research entitled “A Place of Religion Education in Multicultural schools in Ilembe District” at the above mentioned school has been approved.

We wish you everything of the best in you research.

Thank you

Yours in Education



G. PERUMAL
Principal



M.L. NDLOVU
SGB Chairperson

21/03/2018





APPENDIX J

DAWNVIEW PRIMARY SCHOOL

P.O. BOX 792
STANGER
4450



 : 032-5512433
 : 0864598766
 : dawnviewprimary@gmail.com

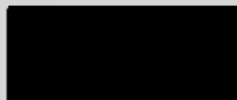
23 March 2018

Dear Mrs. S. Govender

RE : GRANTING OF PERMISSION TO CONDUCT RESEARCH AT SCHOOL

I hereby have pleasure in informing you that you have been granted permission to conduct your research with my staff members.

Thank You



R. DAODARY
ACT. PRINCIPAL

PROVINCE OF KWAZULU NATAL
DEPT. OF EDUCATION

DAWNVIEW PRIMARY SCHOOL

P.O. BOX 792, STANGER, 4450
TEL./FAX : 032 - 551 2433
UMNAYANGO WEMFUNDONAMASIKO

E.R. MTHEMBU
SGB CHAIRPERSON

RISE AND SHINE

APPENDIX K



**RADHA ROOPSINGH
PRIMARY SCHOOL**

P.O. Box 3046, Stanger 4450
Tel/Fax: (032) 559 9042
email: radharoopsinghprimary@gmail.com

16 March 2018

Dear Mrs S. Govender

RE: PERMISSION IS GRANTED

PERMISSION IS HEREWITH GRANTED TO CONDUCT RESEARCH AT RADHA ROOPSINGH
PRIMARY SCHOOL.

THE MEMBERS OF THE SGB, EDUCATORS, PARENTS AND LEARNERS WISH YOU WELL IN
YOUR STUDIES.

THANK YOU

MR I.M ZUMA

PRINCIPAL

RADHA ROOPSINGH PRIMARY SCHOOL
KZN DEPARTMENT OF EDUCATION
P.O. BOX 3046
STANGER
4450
TELEFAX: 032 559 9042
radharoopsinghprimary@gmail.com

APPENDIX L

Freedom of religion, belief and opinion

15. (1) Everyone has the right to freedom of conscience, religion, thought, belief and opinion.
- (2) Religious observances may be conducted at state or state-aided institutions, provided that—
 - (a) those observances follow rules made by the appropriate public authorities;
 - (b) they are conducted on an equitable basis; and
 - (c) attendance at them is free and voluntary.
- (3) (a) This section does not prevent legislation recognising—
 - (i) marriages concluded under any tradition, or a system of religious, personal or family law; or
 - (ii) systems of personal and family law under any tradition, or adhered to by persons professing a particular religion.
- (b) Recognition in terms of paragraph (a) must be consistent with this section and the other provisions of the Constitution.

Freedom of expression

16. (1) Everyone has the right to freedom of expression, which includes—
 - (a) freedom of the press and other media;
 - (b) freedom to receive or impart information or ideas;
 - (c) freedom of artistic creativity; and
 - (d) academic freedom and freedom of scientific research.
- (2) The right in subsection (1) does not extend to—

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Chapter 2: Bill of Rights

- (a) propaganda for war;
- (b) incitement of imminent violence; or
- (c) advocacy of hatred that is based on race, ethnicity, gender or religion, and that constitutes incitement to cause harm.