

Zimbabwe School Examinations Council  
Box CY 1464  
Causeway  
Harare

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Dear Sir/Madam

Re: Research on the relevance of the life experience approach and the multi-faith approach to Religious Education teaching in Zimbabwe secondary schools

With reference to the above subject, I am kindly requesting you to assist me in this study by completing the enclosed questionnaires and sending them back to me by the 1<sup>st</sup> of December 2002.

I shall be very grateful if you could manage to spare part of your valuable time to enable me to complete this study. The outcomes of the study will be made available to you upon request.

Yours sincerely

L. Ndlovu

## **APPENDIX A**

### **QUESTIONNAIRE ON RELIGIOUS EDUCATION CURRICULA DEVELOPMENTS SINCE INDEPENDENCE**

#### **1. AIM OF THE QUESTIONNAIRE**

This questionnaire is aimed at gathering information on the relevance of the life experience approach to Religious Education teaching in Zimbabwe secondary schools. It is also aimed at evaluating the impact of the post-independence changes on Religious Education teaching.

#### **2. CONFIDENTIAL NATURE OF THE QUESTIONNAIRE**

All information from this questionnaire will be regarded as confidential and will be used for research purposes only. You are, therefore, kindly requested:

- a) not to write your name;
- b) to respond to all questions; and
- c) to give honest responses.

#### **3. PROCEDURE**

You are requested to give your responses either by means of a tick or by means of short answers where necessary.

#### **4. ACKNOWLEDGEMENTS**

Thank you for participating in this research.

**To be completed by heads of Religious Education departments.**

**Tick where appropriate or comment where appropriate.**

**SECTION A**

**PERSONAL PARTICULARS**

1. What is your gender?    F                M       

2. What is the length of your service at your church organisation or school?  
-----years.

3. What is your specific role in the church organisation or school? Also indicate your area of specialisation.  
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4. What is your academic qualification(s)?  
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**SECTION B**

1. When was the institution established?    19-----

2. Do you feel that learners were alienated from their culture, and values and beliefs during the colonial period considering the nature and content of the subject during this period?  
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If yes, comment on the nature and content of the colonial Religious Education curriculum.

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3. How did Religious Education teaching alienate learners from their culture, and values and beliefs?

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4. What do you perceive to be the harmful effects of cultural alienation?

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5. Briefly indicate what the ZANU (PF) government should have done to reverse the harmful effects of cultural alienation?

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6. What strategies could be employed to change the view that the role of Religious Education as school subject is to establish and foster Christian values and beliefs only?

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7. What should be included in the Religious Education curriculum in order for the subject to be acceptable to all stakeholders?

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8. Which teaching approach does your church organisation or school use in Religious Education teaching?

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9. Do you think the role of Religious Education should still more than anything else be to promote and foster Christian values and beliefs only?

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10. In your opinion what constitutes an ideal Religious Education curriculum?

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11. What do you understand by the concept “life experience approach” to Religious Education teaching?

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12. What according to your opinion are the advantages and disadvantages of the life experience approach to Religious Education teaching?

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13. In your opinion, what motivated the government to introduce the life experience approach to Religious Education teaching after independence in 1980?

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14. Comment on the relevance of the life experience approach to Religious Education teaching for the personal development of the learners.

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15. Do you agree that the introduction of the life experience approach to Religious Education teaching in Zimbabwe soon after independence was an attempt to bridge the gap between Christians on the one hand, and members of other value and belief systems on the other?

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16. If affirmative, briefly indicate why most stakeholders (government, churches, teachers, etc.) preferred the life experience approach to Religious Education teaching?

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17. Do you still think the life experience approach to Religious Education teaching was ideal for the Zimbabwe situation?

Yes

No

If yes, why?



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If no, why not?

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18. What problems were caused by the introduction of the life experience approach to Religious Education teaching?

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19. How can the government adapt the life experience approach to Religious Education teaching so that it addresses Zimbabwe's multi-faith society's expectations?

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20. Give, if any, additional comments on the Religious Education curricula developments since independence.

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## **APPENDIX B**

### **QUESTIONNAIRE ON RELIGIOUS EDUCATION CURRICULA DEVELOPMENTS SINCE INDEPENDENCE**

#### **1. AIM OF THE QUESTIONNAIRE**

This questionnaire is aimed at gathering information on the relevance of the life experience approach to Religious Education teaching in Zimbabwe secondary schools. It is also aimed at evaluating the impact of the post-independence changes on Religious Education teaching.

#### **2. CONFIDENTIAL NATURE OF THE QUESTIONNAIRE**

All information from this questionnaire will be regarded as confidential and will be used for research purposes only. You are, therefore, kindly requested:

- a) not to write your name;
- b) to respond to all questions; and
- c) to give honest responses.

#### **3. PROCEDURE**

You are requested to give your responses either by means of a tick or by means of short answers where necessary.

#### **4. ACKNOWLEDGEMENTS**

Thank you for participating in this research.

**To be completed by Religious Education teachers.**

**Tick where appropriate or comment where appropriate.**

**SECTION A**

**PERSONAL PARTICULARS**

1. What is your gender?    F                        M           

2. What is the length of your service at your church organisation or school?  
----- years.

3. For which courses are you responsible?  
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4. What is your qualification(s)?  
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**SECTION B**

1. Do you feel that learners were alienated from their culture, and values and beliefs during the colonial period considering the nature and content of the subject during this period?  
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2. If yes, comment on the nature and content of the colonial Religious Education curriculum.

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3. How did Religious Education as school subject alienate learners from their culture, and values and beliefs?

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4. What do you perceive to be the harmful effects of cultural alienation?

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5. Briefly indicate what the ZANU (PF) government should have done to reverse the harmful effects of cultural alienation?

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6. What strategies could be employed to change the view that the role of Religious Education is to establish and foster Christian values and beliefs only?

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7. What should be included in the Religious Education curriculum in order for the subject to be acceptable to all stakeholders?

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8. Which teaching approach do you use in your classroom?

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9. Did your teaching approach to Religious Education change since independence?

Yes  No

If yes, what has changed?

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10. Do you think the role of Religious Education should still more than anything else be to promote and foster Christian values and beliefs only?

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11. In your opinion, what constitutes an ideal Religious Education curriculum?

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12. What does the life experience approach to Religious Education teaching introduced since independence in 1980 entail?

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13. What according to your opinion are the advantages of this approach as experienced in your teaching?

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14. What according to your opinion are the disadvantages of this approach as experienced in your teaching?

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15. Comment on the relevance of the life experience approach to Religious Education teaching for the personal development of your learners.

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16. Why did the government opt for the life experience approach instead of the multi-faith approach to Religious Education teaching soon after independence?

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17. Is the life experience approach to Religious Education appropriate in the Zimbabwean context?

Yes

No

If yes, why?

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If no, why?

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18. What problems were caused by the introduction of the life experience approach to Religious Education teaching?

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19. To what extent did the lack of instructional materials hinder the adoption of the life experience approach to Religious Education teaching in your classroom?

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20. In view of the lack of instructional materials, was the introduction of the life experience approach therefore effective and successful?

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21. To what extent did lack of knowledge and experience in teaching religions other than Christianity hinder the successful implementation of the life experience approach?

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22. How can the government change the life experience approach to Religious Education teaching so that it addresses Zimbabwe's multi-faith society's expectations?

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23. Give, if any, additional comments on the Religious Education curricula developments since independence.

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## **APPENDIX C**

### **QUESTIONNAIRE ON RELIGIOUS EDUCATION CURRICULA DEVELOPMENTS SINCE INDEPENDENCE**

#### **1. AIM OF THE QUESTIONNAIRE**

This questionnaire is aimed at gathering information on the relevance of the life experience approach to Religious Education teaching in Zimbabwe secondary schools. It is also aimed at evaluating the impact of the post-independence changes on Religious Education teaching.

#### **2. CONFIDENTIAL NATURE OF THE QUESTIONNAIRE**

All information from this questionnaire will be regarded as confidential and will be used for research purposes only. You are, therefore, kindly requested:

- a) not to write your name;
- b) to respond to all questions; and
- c) to give honest responses.

#### **3. PROCEDURE**

You are requested to give your responses either by means of a tick or by means of short answers where necessary.

#### **4. ACKNOWLEDGEMENTS**

Thank you for participating in this research.

**To be completed by Religious Education learners.**

**Tick where appropriate or comment where appropriate.**

**SECTION A**

**PERSONAL PARTICULARS**

1. What is your gender?                      F                                            M                     

2. What is your age?  
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3. In which grade are you?  
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**SECTION B**

1. Ask your parents, your grandparents or a friend or neighbour about the nature and content of Religious Education as school subject during the colonial period. Write down what you found out. Then answer the following questions?

1.1 Do you feel that your relatives were alienated from your culture, and values and beliefs during the colonial period considering the nature and content of Religious Education as a school subject during these years?  
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1.2 If yes, comment on the nature and content of colonial Religious Education teaching.  
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1.3 How did Religious Education as a school subject alienate you and your relatives from your culture, and values and beliefs?

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1.4 What do you and your relatives perceive to be the harmful effects of cultural alienation?

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2. What should be included in Religious Education as school subject in order for it to be acceptable to all Zimbabwe learners?

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3. Do you think the role of Religious Education should be to promote and foster Christian values and beliefs only?

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4. In your opinion what constitutes an ideal Religious Education syllabus content?  
Please note: A syllabus forms part of the overall curriculum and tends to be a list of content areas which will be studied and assessed.

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5. What according to your opinion are the positive aspects of the current approach to the teaching of Religious Education as subject?

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6. What according to your opinion are the negative aspects of the current approach to the teaching of Religious Education as a subject?

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7. Comment on the relevance of the current approach for your personal development.

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8. How can the current approach to Religious Education teaching be adapted so that it addresses Zimbabwe's multi-faith society's expectations?

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9. Give, if any, additional comments on the teaching and content of Religious Education as a school subject in Zimbabwe secondary schools, and your school in particular.

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## **APPENDIX D**

### **QUESTIONNAIRE ON RELIGIOUS EDUCATION CURRICULA DEVELOPMENTS SINCE INDEPENDENCE**

#### **1. AIM OF THE QUESTIONNAIRE**

This questionnaire is aimed at gathering information on the relevance of the life experience approach to Religious Education teaching in Zimbabwe secondary schools. It is also aimed at evaluating the impact of the post-independence changes on Religious Education teaching.

#### **2. CONFIDENTIAL NATURE OF THE QUESTIONNAIRE**

All information from this questionnaire will be regarded as confidential and will be used for research purposes only. You are, therefore, kindly requested:

- a) not to write your name;
- b) to respond to all questions; and
- c) to give honest responses.

#### **3. PROCEDURE**

You are requested to give your responses either by means of a tick or by means of short answers where necessary.

#### **4. ACKNOWLEDGEMENTS**

Thank you for participating in this research.

**To be completed by Religious Education university and college lecturers.**

**Tick where appropriate or comment where appropriate.**

**SECTION A**

**PERSONAL PARTICULARS**

1. What is your gender?    F                        M           

2. What is the length of your service at your university or college?  
----- years.

3. What is your academic qualification(s)?  
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4. What is your area of specialisation?  
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**SECTION B**

1. When was the university or college established? 19-----

2. Do you feel that students were alienated from their culture, and values and beliefs during the colonial period considering the nature and content as well as the subject didactics of the subject during this period?  
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3. If yes, comment on the nature, content and didactics of Religious Education as a subject during the colonial period.

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4. In your opinion, what is cultural alienation, and how did Religious Education alienate students from their culture, and values and beliefs?

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5. What do you perceive to be the harmful effects of cultural alienation?

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6. Briefly indicate what the government should have done to reverse the harmful effects of cultural alienation?

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7. What strategies could be employed to change the view that the role of Religious Education as discipline is to establish and foster Christian values and beliefs only?

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8. What should be included in Religious Education as a subject in order for it to be acceptable to all?

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9. In your opinion, what constitutes an ideal Religious Education curriculum?

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10. What do you understand by the concept “life experience approach” to Religious Education teaching?

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11. What type of teaching approach to Religious Education do you propagate and use?

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12. Did your teaching approach to Religious Education change since independence?

Yes  No

If yes, what has changed?

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13. Do you think the role of Religious Education should still be more than anything else to promote and foster Christian values and beliefs?

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14. In your opinion, what constitutes an ideal Religious Education approach for your institution?

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15. Comment on the appropriateness of the life experience approach to Religious Education teaching implemented soon after independence?

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16. Why did the government opt for the life experience approach instead of the multi-faith approach to Religious Education teaching?

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17. In your opinion, was enough research done on the advantages, disadvantages, relevance and viability of the life experience approach to Religious Education teaching before its implementation soon after independence?

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18. To what extent did the lack of instructional materials hinder the adoption of the life experience approach to Religious Education teaching in secondary schools?

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19. How can the government adapt the life experience approach to Religious Education teaching so that it addresses Zimbabwe's multi-faith society's expectations?

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20. Give, if any, additional comments on the Religious Education curricula developments since independence.

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## **APPENDIX E**

### **QUESTIONNAIRE ON RELIGIOUS EDUCATION CURRICULA DEVELOPMENTS SINCE INDEPENDENCE**

#### **1. AIM OF THE QUESTIONNAIRE**

This questionnaire is aimed at gathering information on the relevance of the life experience approach to Religious Education teaching in Zimbabwe secondary schools. It is also aimed at evaluating the impact of the post-independence changes on Religious Education teaching.

#### **2. CONFIDENTIAL NATURE OF THE QUESTIONNAIRE**

All information from this questionnaire will be regarded as confidential and will be used for research purposes only. You are, therefore, kindly requested:

- a) not to write your name;
- b) to respond to all questions; and
- c) to give honest responses.

#### **3. PROCEDURE**

You are requested to give your responses either by means of a tick or by means of short answers where necessary.

#### **4. ACKNOWLEDGEMENTS**

Thank you for participating in this research.

**To be completed by curriculum developers.**

**Tick where appropriate or comment where appropriate.**

**SECTION A**

**PERSONAL PARTICULARS**

1. What is your gender?    F                M       

2. What is the length of your service at the Curriculum Development Unit?  
----- years.

3. What is your position in the unit?  
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4. What is your academic qualification(s)?  
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**SECTION B**

1. When was the Curriculum Development Unit established?  
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2. Do you feel that learners were alienated from their culture, and values and beliefs during the colonial period considering the nature and content of the subject during this period?  
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3. If yes, comment on the nature of the colonial Religious Education curriculum.

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4. How did the colonial Religious Education curriculum alienate learners from their culture, and values and beliefs?

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5. What do you perceive to be the harmful effects of cultural alienation?

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6. Briefly indicate what the ZANU (PF) government should have done regarding curriculum development to reverse the harmful effects of cultural alienation.

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7. What strategies could be employed to change the view that the role of Religious Education as school subject is to establish and foster Christian beliefs and values only?

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8. What should be included in the Religious Education curriculum in order for the subject to be acceptable to all stakeholders?

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9. Do you think the role of Religious Education should still more than anything else be to promote and foster Christian values and beliefs?

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10. In your opinion, what constitutes an ideal Religious Education curriculum?

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11. What did your unit understand by the concept “life experience approach” to Religious Education teaching?

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12. What according to your unit are the advantages and disadvantages of the life experience approach to Religious Education teaching?

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13. In your opinion, what motivated the government to implement the life experience approach to Religious Education teaching after independence in 1980?

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14. Comment on the relevance of the life experience approach to Religious Education teaching for the personal development of the Zimbabwe secondary school learner?

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15. Do you agree that the introduction of the life experience approach to Religious Education teaching in Zimbabwe soon after independence was an attempt to bridge the gap between Christians on the one hand, and members of the other value and belief systems on the other?

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16. If affirmative, indicate briefly why you have recommended the life experience approach to Religious Education teaching soon after independence in 1980?

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17. Do you still think the life experience approach to Religious Education teaching was ideal for the Zimbabwe situation?

Yes

No

If yes, why?

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If no, why not?

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18. What problems were caused by the introduction of the life experience approach to Religious Education teaching?

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19. How can your unit adapt the life experience approach to Religious Education teaching so that it addresses Zimbabwe's multi-faith society's expectations?

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20. Give, if any, additional comments on the Religious Education curricula developments since independence.

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## **APPENDIX F**

### **QUESTIONNAIRE ON THE OPINIONS AND VIEWS OF STAKEHOLDERS ON THE INTRODUCTION OF THE MULTI-FAITH APPROACH TO RELIGIOUS EDUCATION TEACHING**

#### **1. AIM OF THE QUESTIONNAIRE**

This questionnaire is aimed at gathering information on the relevance of the multi-faith approach to Religious Education teaching in Zimbabwe. It is also aimed at determining the opinion of stakeholders on the impact of a change in teaching approach on Religious Education teaching in Zimbabwe secondary schools.

#### **2. CONFIDENTIAL NATURE OF THE QUESTIONNAIRE**

All information from this questionnaire will be regarded as confidential and will be used for research purposes only. You are, therefore, kindly requested:

- a) not to write your name;
- b) to respond to all questions; and
- c) to give honest responses.

#### **3. PROCEDURE**

You are requested to give your responses either by means of a tick or by means of short answers where necessary.

#### **4. ACKNOWLEDGEMENTS**

Thank you for participating in this research.

**To be completed by heads of Religious Education departments.**

**Tick where appropriate or comment where appropriate.**

**SECTION A**

**PERSONAL PARTICULARS**

1. What is your gender?                      F                                            M                     

2. What is the length of your service at your church organisation or school?  
----- years.

3. What is your specific role in the church organisation or school? Also indicate your area of specialisation.  
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4. What is your academic qualification(s)?  
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**SECTION B**

1. The multi-faith approach to Religious Education teaching is to be introduced in Zimbabwe secondary schools in the near future. Do you think this approach will be able to reverse all remaining effects of cultural alienation?  
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2. What do you understand by the multi-faith approach to Religious Education teaching?

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3. What according to your opinion are the advantages and disadvantages of the multi-faith approach to Religious Education teaching?

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4. Will the multi-faith approach to Religious Education teaching be acceptable to all stakeholders? Motivate and explain.

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5. Is a Christian convert likely to distort multi-faith Religious Education teaching?

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6. Do you think the multi-faith approach to Religious Education teaching can strengthen the position of all value and belief systems in Zimbabwe?

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7. Is commitment likely to be a problem in introducing multi-faith Religious Education teaching in Zimbabwe secondary schools?

Yes  No

If yes, what is the probable solution?

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8. Indicate how a multi-faith approach to Religious Education teaching can minimize the problem of commitment in the classroom.

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9. Do you think the multi-faith approach to Religious Education teaching can lead to a critical appreciation of other religions?

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10. How can curriculum developers address the complexity of including all value and belief systems in the secondary school Religious Education curriculum?

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11. In your opinion, which strategies could be adopted to develop relevant and appropriate instructional materials for multi-faith Religious Education teaching?

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12. What can be done to retrain and equip Religious Education teachers with the knowledge, skills, values and attitudes to teach all value and belief systems, apart from their own, objectively and successfully?

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13. Would the introduction of the multi-faith approach to Religious Education teaching address some of the weaknesses of the life experience approach?

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14. Will the multi-faith approach be acceptable to Christians in Zimbabwe?

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15. Will the multi-faith approach weaken or strengthen the Christian value and belief system in Zimbabwe?

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16. Which value and belief systems should be included or excluded from the multi-faith Religious Education syllabus?

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17. Give, if any, additional comments on the implementation of the multi-faith approach to Religious Education teaching in Zimbabwe secondary schools.

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## **APPENDIX G**

### **QUESTIONNAIRE ON THE OPINIONS AND VIEWS OF STAKEHOLDERS ON THE INTRODUCTION OF THE MULTI-FAITH APPROACH TO RELIGIOUS EDUCATION TEACHING**

#### **1. AIM OF THE QUESTIONNAIRE**

This questionnaire is aimed at gathering information on the relevance of the multi-faith approach to Religious Education teaching in Zimbabwe. It is also aimed at determining the opinion of stakeholders on the impact of a change in teaching approach on Religious Education teaching in Zimbabwe secondary schools.

#### **2. CONFIDENTIAL NATURE OF THE QUESTIONNAIRE**

All information from this questionnaire will be regarded as confidential and will be used for research purposes only. You are, therefore, kindly requested:

- a) not to write your name;
- b) to respond to all questions; and
- c) to give honest responses.

#### **3. PROCEDURE**

You are requested to give your responses either by means of a tick or by means of short answers where necessary.

#### **4. ACKNOWLEDGEMENTS**

Thank you for participating in this research.

**To be completed by Religious Education teachers.**

**Tick where appropriate or comment where appropriate.**

**SECTION A**

**PERSONAL PARTICULARS**

1. What is your gender?    F        M   

2. What is the length of your service at the church organisation or school?  
----- years.

3. For which courses are you responsible?  
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4. What is your academic qualification(s)?  
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**SECTION B**

1. The multi-faith approach to Religious Education teaching is to be introduced in Zimbabwe Secondary schools in the near future. Do you think this approach will be able to reverse all remaining effects of cultural alienation?  
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2. What do you understand by the multi-faith approach to Religious Education teaching?

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3. What, according to your opinion, are the advantages and disadvantages of the multi-faith approach to Religious Education teaching?

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4. Would the introduction of the multi-faith approach to Religious Education teaching address some of the weaknesses of the life experience approach as experienced in the Religious Education classroom?

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5. Will the multi-faith approach to Religious Education teaching be acceptable to all stakeholders? Motivate and explain.

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6. Is a teacher belonging to the Christian value and belief system likely to distort multi-faith Religious Education teaching? Substantiate.

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7. Do you think the multi-faith approach to Religious Education teaching can strengthen the position of all value and belief systems in Zimbabwe?

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8. Is commitment likely to be a problem in introducing multi-faith Religious Education teaching in Zimbabwe secondary schools?

Yes  No

If yes, what is the probable solution?

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9. Indicate how a multi-faith approach to Religious Education teaching can minimise the problem of commitment in the classroom.

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10. Do you think the multi-faith approach to Religious Education teaching can lead to a critical appreciation of other religions by the learners?

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11. How can you address the complexity of including all value and belief systems in your lesson plans?

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12. In your opinion, which strategies could be adopted to develop relevant and appropriate instructional materials for multi-faith Religious Education teaching?

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13. What can be done to retrain and equip all Religious Education teachers with the knowledge, skills, values and attitudes to teach all value and belief systems successfully in their classrooms?

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14. Will the multi-faith approach to Religious Education teaching be acceptable to your Christian colleagues?

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15. Will the multi-faith approach to Religious Education teaching weaken or strengthen the Christian value and belief system? Motivate your answer.

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16. Which value and belief systems should be included or excluded from the multi-faith Religious Education syllabus?

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17. Which topics should be included in the syllabus?

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18. Give, if any, additional comments on the implementation of the multi-faith approach to Religious Education teaching.

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## **APPENDIX H**

### **QUESTIONNAIRE ON THE OPINIONS AND VIEWS OF STAKEHOLDERS ON THE INTRODUCTION OF THE MULTI-FAITH APPROACH TO RELIGIOUS EDUCATION TEACHING**

#### **1. AIM OF THE QUESTIONNAIRE**

This questionnaire is aimed at gathering information on the relevance of the multi-faith approach to Religious Education teaching in Zimbabwe. It is also aimed at determining the opinion of stakeholders on the impact of a change in teaching approach on Religious Education teaching in Zimbabwe secondary schools.

#### **2. CONFIDENTIAL NATURE OF THE QUESTIONNAIRE**

All information from this questionnaire will be regarded as confidential and will be used for research purposes only. You are, therefore, kindly requested:

- a) not to write your name;
- b) to respond to all questions; and
- c) to give honest responses.

#### **3. PROCEDURE**

You are requested to give your responses either by means of a tick or by means of short answers where necessary.

#### **4. ACKNOWLEDGEMENTS**

Thank you for participating in this research.

**To be completed by Religious Education learners.**

**Tick where appropriate or comment where appropriate.**

**SECTION A**

**PERSONAL PARTICULARS**

1. What is your gender?                      F                           M    

2. What is your age?  
----- years.

3. In which form are you?  
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**SECTION B**

1. The multi-faith approach to Religious Education teaching is to be introduced in your school in the near future. What do you understand by multi-faith Religious Education?

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2. How do you think this approach will change the way Religious Education as school subject is taught currently?

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3. Indicate any positive changes.

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4. Indicate any negative changes.

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5. Will the multi-faith approach to Religious Education teaching be acceptable to all learners in your class?

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6. Do you think a teacher belonging to the Christian value and belief system will be able to teach multi-faith Religious Education objectively and successfully?

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7. Do you think the multi-faith approach to Religious Education teaching will strengthen the position of all value and belief systems in Zimbabwe?

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8. Do you think that a multi-faith approach to Religious Education teaching will enable you to have critical appreciation of other religions and contribute to your personal development?

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9. How do you envisage the presentation of future Religious Education lessons?

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10. Will your teachers be equipped to present multi-faith Religious Education lessons?

Yes

No

If not, what must be done to retrain and equip them?

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11. Will the multi-faith approach to Religious Education teaching weaken or strengthen the Christian value and belief system? Motivate your answer.

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12. Which value and belief systems do you think must be taught in Religious Education?

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13. Which value and belief does not belong to Religious Education as a school subject?

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14. Give, if any, additional comments on the implementation of the multi-faith approach to Religious Education as a school subject.

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## **APPENDIX I**

### **QUESTIONNAIRE ON THE OPINIONS AND VIEWS OF STAKEHOLDERS ON THE INTRODUCTION OF THE MULTI-FAITH APPROACH TO RELIGIOUS EDUCATION TEACHING**

#### **1. AIM OF THE QUESTIONNAIRE**

This questionnaire is aimed at gathering information on the relevance of the multi-faith approach to Religious Education teaching in Zimbabwe. It is also aimed at determining the opinion of stakeholders on the impact of a change in teaching approach on Religious Education teaching in Zimbabwe secondary schools.

#### **2. CONFIDENTIAL NATURE OF THE QUESTIONNAIRE**

All information from this questionnaire will be regarded as confidential and will be used for research purposes only. You are, therefore, kindly requested:

- a) not to write your name;
- b) to respond to all questions; and
- c) to give honest responses.

#### **3. PROCEDURE**

You are requested to give your responses either by means of a tick or by means of short answers where necessary.

#### **4. ACKNOWLEDGEMENTS**

Thank you for participating in this research.

**To be completed by Religious Education university and college lecturers.**

**Tick where appropriate or comment where appropriate.**



**SECTION A**

**PERSONAL PARTICULARS**

1. What is your gender?    F                        M                   

2. What is the length of your service at your university or college?  
----- years.

3. What is your academic qualification(s)?  
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4. What is your area of specialisation?  
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**SECTION B**

1. The multi-faith approach to Religious Education teaching is to be introduced in Zimbabwe secondary schools in the near future. Do you think this approach will be able to reverse all remaining effects of cultural alienation?

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2. What do you understand by the notion of multi-faith approach to Religious Education teaching?

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3. What are the advantages and disadvantages of the multi-faith approach to Religious Education teaching?

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4. Would the introduction of the multi-faith approach to Religious Education teaching address some of the weaknesses of the life experience approach?

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5. Will the multi-faith approach to Religious Education teaching be acceptable to all stakeholders? Motivate your answer.

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6. Will the multi-faith approach to Religious Education teaching strengthen the position of all value and belief systems in Zimbabwe?

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7. Is commitment likely to be a problem in introducing multi-faith Religious Education teaching in Zimbabwe?

Yes

No

If yes, what is the probable solution?

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8. Indicate how a multi-faith approach to Religious Education teaching can minimize the problem of commitment in the Religious Education classroom?

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9. Do you think the multi-faith approach to Religious Education teaching can lead to a critical appreciation of other religions?

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10. How can the complexity of including all value and belief systems in the Religious Education curriculum be addressed?

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11. In your opinion, which strategies could be adopted to develop relevant and appropriate instructional materials for multi-faith Religious Education?

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12. Indicate the role of your institution in the above.

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13. What can be done to retrain and equip Religious Education teachers with the knowledge, skills, values and attitudes to teach all value and belief systems objectively and successfully?

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14. Indicate the role of your institution in this regard.

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15. According to your opinion, which modules must be included in such a programme?

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16. Which value and belief systems must be included or excluded from the multi-faith Religious Education syllabus content?

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17. Give, if any, additional comments on the implementation of the multi-faith approach to Religious Education teaching.

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## **APPENDIX J**

### **QUESTIONNAIRE ON THE OPINIONS AND VIEWS OF STAKEHOLDERS ON THE INTRODUCTION OF THE MULTI-FAITH APPROACH TO RELIGIOUS EDUCATION TEACHING**

#### **1. AIM OF THE QUESTIONNAIRE**

This questionnaire is aimed at gathering information on the relevance of the multi-faith approach to Religious Education teaching in Zimbabwe. It is also aimed at determining the opinion of stakeholders on the impact of a change in teaching approach on Religious Education teaching in Zimbabwe secondary schools.

#### **2. CONFIDENTIAL NATURE OF THE QUESTIONNAIRE**

All information from this questionnaire will be regarded as confidential and will be used for research purposes only. You are, therefore, kindly requested:

- a) not to write your name;
- b) to respond to all questions; and
- c) to give honest responses.

#### **3. PROCEDURE**

You are requested to give your responses either by means of a tick or by means of short answers where necessary.

#### **4. ACKNOWLEDGEMENTS**

Thank you for participating in this research.

**To be completed by curriculum developers.**

**Tick where appropriate or comment where appropriate.**



**SECTION A**

**PERSONAL PARTICULARS**

1. What is your gender?                      F                                  M           

2. What is the length of your service at the Curriculum Development Unit?  
----- years.

3. What is your position in the unit?  
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4. What is your academic qualification(s)?  
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**SECTION B**

1. You are about to introduce the multi-faith approach to Religious Education teaching in Zimbabwe secondary schools. Do you envisage that this approach will be able to reverse all remaining effects of cultural alienation?  
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2. What does your Unit understand by the notion of a multi-faith approach to Religious Education teaching?

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3. What according to the curriculum developers of your Unit are the advantages as well as the disadvantages of the multi-faith approach to Religious Education teaching?

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4. Which weaknesses of the life experience approach will be addressed by the implementation of the multi-faith approach to Religious Education teaching?

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5. What are your opinions regarding the acceptability of the multi-faith approach to Religious Education to all stakeholders?

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6. Will the Religious Education teachers belonging to the Christian value and belief system distort multi-faith Religious Education teaching?

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7. Do you think the multi-faith approach to Religious Education teaching will strengthen the position of the other value and belief systems in Zimbabwe?

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8. Is commitment likely to be a problem in introducing multi-faith Religious Education teaching in Zimbabwe secondary schools?

Yes  No

If yes, what is the probable solution?

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9. Would a multi-faith approach to Religious Education teaching minimize the problem of commitment? Substantiate your answer.

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10. Does the developers of your Unit think that the multi-faith approach to Religious Education teaching will eventually lead to a critical appreciation of other religions?

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11. How are you going to address the complexity of including all value and belief systems in the Religious Education curriculum?

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12. Which strategies are you going to adopt to develop relevant and appropriate instruction materials?

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13. How are you going to retrain and equip the Religious Education teachers to be able to use this new approach objectively and successfully?

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14. Are you of the opinion that the multi-faith approach to Religious Education teaching will be acceptable to Christians in Zimbabwe?

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15. Will the implementation of the multi-faith approach to Religious Education teaching weaken or strengthen Christianity as a value and belief system?

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16. Which of the value and belief systems were included or excluded from the Religious Education syllabus? Substantiate.

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17. Give, if any, additional comments on the future implementation of the multi-faith approach to Religious Education teaching.

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