

EXPLORING THE PERCEPTIONS OF LEARNERS FROM NON-CHRISTIAN BACKGROUNDS ON CHRISTIAN-BASED RELIGIOUS EDUCATION CURRICULUM IN ESWATINI SCHOOLS

SITHULISIWE BHEBHE*, NONHLANHLA NOTHANDO MOLETSANE & BANDILE SHABANGU

Faculty of Education, University of Eswatini
Kwaluseni, Eswatini

ABSTRACT

The government of the Kingdom of Eswatini has advocated for Christian-based education to be taught in all the schools of the Kingdom. The purpose of this study was to explore the perceptions of learners from non-Christian backgrounds who are expected to learning Christian-based Religious Education curriculum in Eswatini schools. This study was qualitative in nature, and it used a case study research design to get insight and in-depth information on how learners view Christian-based religious education learnt in Eswatini schools. A sample of six learners was purposively sampled. The six were interviewed in their schools. Data were analysed thematically. The study revealed that the Kingdom of Eswatini practices multi-religions, but schools are expected to teach the Christianity religion only. It was revealed from the study that non-Christian religious background learners wish they could learn about their own religions as well as Christianity. The study concluded that learners from the non-Christian background believe that the Christian based religious education is a subject inappropriate for them, while some view it as a form of punishment for having a different religion. The study recommends that the school curriculum be reviewed to suit the needs of every learner in the country. It was a recommendation that the Policymakers refer to the country's constitution before implementing any changes in the curriculum.

Keywords: Non-Christian, Christian-based Religious Education, Curriculum, Education

1.0 INTRODUCTION

Religious Education is one of the compulsory subjects in the Eswatini school curriculum. All learners are expected to learn Religious Education at the primary and high school level. In 2017 the government of Eswatini gave a directive that all schools in the country should teach Christian Religious Education only (Circular No.1 of 2017). This directive did not take into account the pluralism that exists in the society, much as it is known that Swazis mix their cultural practices with Christianity, making Christianity the dominant religion in the country had an implication to the society and as well as the schools including the learners. This study will focus on establishing the perceptions of learners from non-Christian backgrounds on the compulsory implementation of Christian Religious Education in Eswatini primary schools in the Manzini region.

Our principles and philosophies as Christians, Hindus, Buddhists and Jains vary as these beliefs emanate from different cultures (Gandhi, 2007). Religion is a set of symbolic forms and acts that relate to the ultimate condition of the existence of man (Dawson, 2014). Tylor gives us a more substantive definition of religion by defining it as the belief in supernatural beings (Dawson, 2014).

Passe and Willox (2009) states that in the United States of America, Christian-based Religious Education has, as one of its goals, engagement in social and cultural change, since culture is religion externalized, and that engagement is deeply dependent on the development of the intellect and the ability of Christian schools to nurture leadership in some, but not necessarily all students. Worth noting is that this is a curriculum only offered by faith-based schools called Christian schools. In addition, Christian schools have been founded from a desire to provide an opportunity for children to grow in the Christian faith. It is this desire that necessitates the integration of faith and learning and sets Christian schools apart from their public and non-religious school counterparts (Cardus Education Survey, 2011).

In New Zealand on the other hand, they do not really have Christian Religious Education (CRE) much as more than half of their population is Christian but it is worth mentioning to state that Christianity constitutes more than half of the New Zealand Religious Education curriculum. (Census, 2006). Their religious education curriculum is guided by the Education Act of 1964 which states that primary schools can provide religious instruction and religious observance, but only under certain conditions. Again, the New Zealand Bill of Rights Act of 1990 permits religious instruction and observance in schools as long as it is done in a way that does not discriminate against anyone who doesn't share that belief (Human Rights Commission, Religion in New Zealand Schools, 2009). This means that Christian based Religious Education can be offered so long as it does not discriminate against anyone who does not believe in Christianity. Section 13 of the New Zealand Bill of Rights provides for Religious Freedom while Section 19 calls for the respect of rights of minority groups. The New Zealand curriculum states that schools are therefore free to teach about religions, so long as they teach students about beliefs rather than instruct them on what to believe. It also states that education should be secular. Secular education should not favour any one particular religious belief. It should be possible to attend the school quite happily even if you do not hold those particular religious beliefs (The New Zealand Curriculum, 2007).

With reference to Wales, a country in Europe which is also part of the United Kingdom, the case is similar to that of New Zealand in that Religious Education in Wales is taught to enable pupils to develop a knowledge and understanding of religious beliefs and practices (Davies, 2004). Davies (2004) adds by mentioning that Christianity features prominently in the Religious Education of most schools because it has played such a significant role in the historical development of Wales and Great Britain as a whole. However, the law makes it clear that pupils should also be given opportunities to develop an understanding of the religious beliefs and practices of the other major religions represented in Great Britain as well. Much as the law states that all religions must be taught in primary schools of Great Britain, it does not suggest that these religions must be taught at the same time because it will be folly to do so (Davies, 2004). The religions taught include Judaism, Islam, Hinduism, Buddhism and Sikhism in addition to Christianity. Religious Education in Wales is taught to contribute to the spirituality of a child and also for character and moral development.

Religious Education in England today is multi-faith and non-confessional and Section 71 of the School Standards and Framework Act 1998, as amended, provides for the right of withdrawal from Religious Education or collective worship in local authority maintained schools (Copley, 2008). The Religious Education curriculum is multi-faith because learners in England were discovered to be having different attitudes towards learning Christianity and Religious Education in general. Gallagher (2007) states that children in the U.K have a general hostility about learning Christianity. Their attitude and hostility towards Christianity emanate from their lack of belief in the existence of Jesus Christ and the issue of miracles and their credibility. Copley (2008) state that the pupils' individual background counted on their attitude towards learning Christianity.

In Germany on the other hand, Religious Education is the only subject whose teaching is guarded and guaranteed by laws such as the Basic Law. Christian based Religious Education is offered under what they call denominational teaching, which is mostly conducted by the Catholic Church but generally, they prefer Confessional Cooperative Religious Education. This concept aims to bring together pupils and teachers of different denominations. It was meant to handle the increasing challenges of plurality and it is fuelled by comparative studies like the Programme for International Student Assessment (PISA) (Schweitzer, 2005). More than anything, it has to be mentioned that the Laws that were made in Germany called for the church and religion to be celebrated from public spaces like school (Basic Law, Article 140). Lastly, the European Convention for the Protection of Human Rights states that 'everyone has the right to freedom of thought, conscience and religion' (Article 9) and that 'No person shall be denied the right to education'. Article 32 (7) states that the State shall respect the right of parents to ensure such education and teaching is in conformity with their own religious and philosophical convictions. Article 7.3 of the Basic Law states that no teacher can be obliged to teach Religious Education against their own will. It means that the law also respects teachers' religious beliefs.

In Africa, it must be mentioned that Africans only practised their indigenous religions until missionaries came to evangelize the continent and introduced Christianity as well as formal education. For instance, Akabu (1992) as cited in Njoku & Njoku (2015), outlines that the Nigerian government introduced Christian Religious Education among other things to explore the intrinsic meanings and values of life, to transmit spiritual inheritance, culture and creed and lastly, to focus on God as the centre of man's activities. The National Policy of Education (2004) on the other hand, also specifies the objectives of Religious Education as To enable the youth to accept Christ as saviour and secondly to enable the youth to accept the guidance of the Holy Spirit in their daily activities. Religious Education started being taught in Nigeria after independence. That means before and during colonialism it was not taught.

In Sierra Leone, the approach to teaching Religious Education is similar to that of New Zealand, Wales and England in that Christianity makes more than half of the content taught in that subject (Barry and Freeman 2008). The type of Religious Education taught in this country is based on Christianity. The fundamental difference between Religious Education and other forms of education is that its aim is not simply an intellectual assent to religious truths, but also a total commitment of one's whole being to the Person of Christ. (CCE, 1977). Interestingly, their Christian Religious Education is threefold; they have one that is suitable

for children or primary school learners, the youth (12-18) and lastly one for women (de Souza 2012).

In East Africa such as in Kenya, Ochieng (1990) in Itolondo (2012) states that Christianity, which is the pre-dominant missionary religion in Kenya, first came to Kenya through Portuguese traders in the early sixteenth century. Christian Religious Education, according to the revised curriculum of 2002 (the Republic of Kenya, 2002), is an integrated subject with Geography, History and Government under Social studies at the primary level of education in Kenya though it is taught separately. Worth noting is that this subject is offered separately from Religious Education which teaches the other religions which are not taught in Christian Religious Education.

Coming to Southern Africa, in Zambia, Carmody (2004) argues that even if Zambia is officially a "Christian nation", it is by no means a homogeneous society but a heterogeneous one. Non-Christians and cultures are still constitutionally protected. Carmody (2004) continues to argue that Indigenous Zambians' beliefs and practices cannot be completely eroded by Christianity. Specifically, Religious Education in Zambia is taught using two syllabuses and they are the 2044 and 2046 (Kamanga, 2013). Syllabus 2044's basic approach is helping pupils to see society, tradition and church; judge according to the Bible; and act like a Christian whereas, Syllabus 2046 is based on a biblical model of Religious Education and uses the biblical theme approach in which knowledge of Christian beliefs and values is paramount. The migration of people from other parts of the world has caused the RE class population in many Zambian schools to become religiously mixed. As a result, teaching Christian Religious Education proved irrelevant. Lessons of CRE are commenced by prayer or reading from the Bible and followed by a sermon so as to convert non-Christian learners to Christianity and this is deemed as a violation of the non-Christian learners' constitutional right of religious freedom and conscience (Kamanga, 2013). Carmody (2004) adds that it is outside the role of the RE teacher as an educator to turn the multi-religious RE classroom into a Christian church, chapel, or cathedral, thereby alienating the non-Christian pupils. Instead, the aim of Religious Education should be to help pupils acquire knowledge, skills and understanding of religion in a plural sense, rather than lead them in the prayers and scriptures of one particular religion. This basically means Zambians work by all means possible to ensure that pupils receive non-discriminatory education and that they adhere to the standards set by the United Nations on Education For All (EFA).

In Uganda Christian, Religious Education is also offered but only in Secondary schools alongside Islamic Religious Education where learners are given the option to choose between the two. Generally, it means that Uganda only offers Confessional Religious Education. It is once again, one of those subjects specifically mentioned by the 1992 Government White Paper (Byaruhanga, 2018). The Government White Paper's mention of Religious Education may be an indication of a genuinely unique element in Christian religious education and also a misunderstanding of what it is all about. Christian Religious Education is still among the least favourite subject mainly because in pre-colonial Uganda people were forced to associate themselves with Christianity and also it is a religion that had a status of superiority informal education (Byaruhanga, 2018).

In South Africa, the National Policy of Education of 1996 states that every learner and educator shall have the right to freedom of conscience, religion, thought, belief, opinion, speech and expression and the education process shall promote a culture of tolerance (Department of Education: Policy Document 2008). Damon (2006) also concedes that Religious Education on its own creates tension between society, the Church and education. Christian Religious Education still remains a role of mission schools (Damon, 2006). In South Africa, Religious Education is taught in a compulsory subject called Life Orientation which also covers all the religions practised in South Africa in a way to abide by the republic's constitution (Hodgson, 2013).

In Eswatini, there were reports of societal discrimination based on religious affiliation, belief, or practice, including a general mistrust of non-Christian religious groups, especially in rural areas (International Freedom Report, 2012). Thus this study focused on establishing the perceptions of learners who are learning Christian religion at school, yet coming from different religious backgrounds.

2.0 THEORETICAL FRAMEWORK

The study is supported by James W. Fowler's (1981) theory of faith development. Professor James Fowler is a developmental psychologist at Candler School of Theology, in the book *Stages of Faith*. The theory also proposes a staged development of faith or spiritual development across the life span of a human being. His work is closely related to the work of Jean Piaget, Erik Erikson, and Lawrence Kohlberg regarding aspects of psychological development in children and adults. Specifically, this study is mainly supported by Stage two which is called the Mythic-literal Faith which mainly covers children within elementary school years (Fowler 1981). Learners at this stage are ones who not yet reached the adolescent stage. In stage two, Fowler states that children at this level have a strong belief in justice and in the reciprocity of the universe. A literal interpretation of religious stories happens here and to them, God is like a parent figure (Fowler 1981). Fowler (1995) argued that faith in the universal sense can be experienced by the underlying formation of beliefs, values and meanings.

The theory further states that an individual in stage two becomes aware of and begins to internalize the faith attitudes and views of persons, primarily adults other than family members. To my study, this theory will help me establish the learners' perceptions on this syllabus such as them viewing it as an anti-Muslim campaign. For instance, we are used to society associating Islam with terrorism. We are used to the notion that Muslims grow up to become terrorists. It again states that the individual has increasing awareness of faith attitudes in society and continues to hold attitudes of family and religious tradition. Children here are well aware that countries are guided by a constitution and therefore, their parents may have already told them of their freedom of religion, thought and conscience. Again, from the circular that permitted the teaching of Christianity only in schools, learners of Muslim background may already have the idea that probably the Eswatini government probably has an attitude towards Islam or any other religion of foreign origin other than Christianity. The Mythical-Literal Faith stage further states that the individual takes on stories, beliefs and observances that mean belonging to a community. It also states that the child has literal interpretations of beliefs. Lastly, it states that some adults remain in this stage through much

or most of their lives (Fowler 1981). Even though religious development occurs from infancy through adulthood, it implies an internal religious belief system or what some consider faith or spiritual development (Astin et al., 2011). Therefore, spirituality, or faith development, is belief, values, or an individual's sense of purpose or meaning in life (Astin et al., 2011; Craft & Rockenbach, 2011; Fowler & Dell, 2004; Parks, 2011). Furthermore, an individual's faith can and should be expressed outwardly, and often in a religious context.

According to Fowler (1991), during the elementary years, children develop mythic-literal faith, which coincides with the concrete-operational thinking stage. During this period of development individuals begin to identify differences between reality and make-believe or fantasy. This stage of development often begins in the middle childhood and can go beyond into adulthood (Fowler, 1991; Love, 2002; Parks, 1982). Fowler's theory of stages of faith development will also assist in finding out if indeed the curriculum taught in the country will among other things achieve fostering moral development to the learners. This is more so because it is assumed that with cognitive development there is also an impact on the development of morals. Cognitive development is mentioned here because Fowler's theory does borrow from Piaget's stages of cognitive development. Brown and Annis (1978) in Peterson (2017) found that attendance within a church or other religious setting does not equate to moral development in individuals. Their study found that frequency of attendance and prayer did not necessarily develop morals, but there was significant correlation between morals and scriptural belief (Brown & Annis, 1978)

3.0 STATEMENT OF THE PROBLEM

In the Kingdom of Eswatini, there was a Circular No.1 of 2017 communicated that it was only going to be Christian education taught in schools, shutting a door to other beliefs that exist in the country, and this affected learners and teachers who had other views other than Christianity. The constitution of the Kingdom of Eswatini succinctly states that there must be freedom of religion, thought and conscience. To be precise, Article 23 of the constitution states that individuals have a right to freedom of thought, conscience, or religion. The constitution also protects the right to religious practice by providing for the freedom to worship either alone or in community with others. In real practice in schools in the Kingdom of Eswatini, only one religion is taught. This practice is against the readings of the constitution of the country.

4.0 RESEARCH METHODOLOGY

Research methodology as viewed by Rajasekar, Philominathan and Chinnatambi (2013) is the study of methods by which knowledge is gained from a study. Its aim is to give the work plan of research. Kothari (2004) notes that research methodology has many dimensions and research methods to constitute a part of the research methodology, the difference lies in the fact that research methodology is wider in scope than research methods.

5.0 RESEARCH APPROACH

The Expert Independent Researchers (2016) state that there are three types of research approaches and they are: qualitative, quantitative and mixed method approaches. Creswell

(2012) asserted the importance of illustrating the research approach as an effective strategy to increase the validity of social research. Therefore, this study will employ a qualitative approach. The qualitative research approach was used in this study because it is a method that is appropriate for exploring people's attitudes, views, insights, beliefs and perceptions (Maxwell, 2013 & Creswell, 2012).

6.0 RESEARCH DESIGN

Research design is the overall plan for connecting the conceptual research problems to the pertinent and achievable empirical research (van Wyk, 2015). In other words, the research design articulates what data is required, what methods are going to be used to collect and analyse this data, and how all of this is going to answer your research question. Creswell (2007) states that a case study approach is a qualitative approach in which the investigator explores a case or cases over time, through detailed, in-depth data collection involving multiple sources of information, and thus reports a case study and case-based themes.

7.0 SAMPLES AS THE SAMPLING PROCEDURE

The target population for this study was all primary school learners from non-Christian backgrounds between grades six and seven, in the Manzini region of Eswatini. Maxwell (2013) on the other hand defines a sample as the selection of subjects or participants from a defined population. Nieuwhuis (2010) states that the selection of participants through sampling is simply to choose participants with intent and decisiveness because they hold the essential qualities and information needed by the study. Since not all learners from non-Christian backgrounds participated in the study, the sample comprised of two learners per school, which ended up making a total of six participants. The study used purposive sampling in collecting the data.

8.0 DATA COLLECTION INSTRUMENT

Open-ended questionnaires were used to collect data. Open-ended questionnaires allow the respondents to say what is in their mind without being limited. Open-ended questionnaires were designed to permit a free response from the respondent rather than one limited to certain stated alternatives (Kothari 2004).

9.0 DATA ANALYSIS

Qualitative data analysis is a process of transforming collected qualitative data, through using analytic procedures into a clear, understandable, insightful, trustworthy and even original analysis (Gibbs, 2007). Therefore, data that was collected in this study were analyzed using Thematic Content Analysis (TCA). Anderson (2007) defines Thematic Content Analysis (TCA) as a descriptive presentation of qualitative data. A satisfactory thematic content analysis portrays the thematic content of the data collection instrument and in this case its open-ended questionnaires

10.0 RESULTS OF THE STUDY

Non-Christian Learners' Perceptions On Christian Religious Education

Some learners saw Christian Religious Education as a form of punishment to them for being non-Christians in a country where majority of its population practices Christianity or blends Christianity with indigenous religions. They felt all the challenges they are going through are only caused by the fact that they have a different religious conviction. One of them went as far as stating that the main victims of this circular are Muslims because of their fast-growing religion all over the world. This is what learner Learner 3 had to say when asked to state their perceptions on this subject.

This subject should only be taught only to those who are willing to learn more about Christianity. For some of us, it is just a punishment for subscribing to minority religions. I personally think people should have a right to learn about other religions other than learning about Christianity alone.

Again, it was discovered that the Christian-based Religious Education curriculum makes the non-Christian learners feel unrecognized, mostly by the government. Regardless of the fact that any religious group that aligns itself with a certain religion in the country is allowed to freely practice their religion as per the provisions of Section 23 of the constitution, non-Christian learners in schools feel as though they are sidelined by the same government that has to honour and uphold the constitution. They may be made to feel this way because Christian Religious Education is taught as a compulsory subject in all schools across all grade levels in eSwatini. According to the Religious Freedom report released by the U.S. Embassy in 2016, Swaziland has a multi-religious society which is predominantly Christian, followed the Swazi Traditional Religion and Islam, therefore, this means that the teaching of Christianity only in Religious Education classes is unconstitutional. When asked about their perceptions on the subject, this is how Learner 8 responded to the question: *I feel like this subject was only meant for Christians. Muslims and the other religious groups are somehow now viewed as non-existent.*

On the other hand, some of the non-Christian learners appeared to be undecided on the subject. Some learners were not bothered by the content taught in Christian Religious Education classes. Most of them cited that they are from families that are strongly Islamic and the values instilled in them will never be replaced by any form of religion. To an extent, they did cite that it brings about confusion to their minds because at school they need you to know the Holy Bible as you know your name whereas at home you need to meditate on the Quran daily. Religious Education is unlike any other subject because its aim is to instil values and to raise citizens who have integrity and of good moral standing but when it starts confusing learners, one starts to wonder what kind of citizens are we grooming as a Swazi nation. Learner 8 had this to say when asked about their perceptions on the subject: I am indifferent about it anyway because it is not my religion. The response from Learner 8 proved to be similar to the one shared by Learner 10 and 11.

There was a question on the questionnaire that further probed respondents on their previous responses and this is how Learner 10 responded to it: **Do you think the government can succeed in using Christianity as a tool to unite the Swati nation?** No, because people in the country practice different religions, so there are bound to be clashes.

The participants also saw Christian Religious Education as a subject that offers them with shallow information as it is only about one religion as opposed to teaching them about other major world religions. Some learners saw it as a syllabus that is aimed at giving them shallow knowledge on the concept of religion because currently, only Christianity is being taught in Religious Education classes. Whereas, in yesteryears or not so long ago all the major religions of the world were taught. This is how Learner 1 when asked to responded on what their perceptions were on Christian Religious Education: I think it is good and educational but I also need to know about other world religions because now the content on religious knowledge we will grow up to have has been narrowed to one religion.

Some even stated that it would be better if Christian Religious Education was offered side by side with the previous curriculum which was very much inclusive in nature. This is what Learner 3 had to say: Christian Religious Education must be offered side by side with the inclusive kind of Religious Education so that those of us who are non-Christians can learn about the other religions where we will feel accommodated.

The previous curriculum maintained equality in as far as religions were concerned. Basically, it means our government is now producing citizens who know nothing about other religions except for Christianity, a religion that came with missionaries to the country.

The data collected from the participants made everything clear that learners fully understand what is going on in their environment and actually people's understanding about them as people who do not subscribe to Christianity. The researcher was exposed to the different views the learners have on the subject as most of them still believe the subject is too irrelevant to them, while some view it as a form of punishment for having a different religion. This is when I saw that the learners have different understandings of Christian Religious Education.

11.0 CONCLUSIONS OF THE STUDY

The study concludes that that learner is not at all blaming their teachers and other learners about the challenges they have but the blame is on the policymakers of the country that allowed a segregation policy to be implemented in schools. The non-Christian religious background learners' views reflect a full understanding of the environment they are in and they also have an understanding of how other people view their religion. They understand that schools cannot decide what has to be taught and cannot be taught in schools but they know, it is a decision that is made by policymakers and has to be enforced or implemented by teachers and school administrators.

12.0 RECOMMENDATIONS FROM THE STUDY

The study recommends that the government reviews the curriculum to suit the needs of every learner in the country. Policymakers will always consult the country's constitution or any other binding law within and outside the education fraternity before implementing any changes in the curriculum.

REFERENCES

- Anderson, R. (2007). Thematic Content Analysis: Descriptive Presentation of Qualitative Data. <http://rosemarieanderson.com/wpcontent/uploads/2014/08/ThematicContentAnalysis.pdf>
- Astin, A., Astin, H. & Lindholm, J. (2011). Assessing Students' Spirituality and Religious Qualities. *Journal of College Student Development*. Johns Hopkins University Press. Vol. 52.1.
- Byaruhanga C. (2018) Essential Approaches To Christian Religious Education: Learning And Teaching. A Paper Presented To The School Of Research And Postgraduate Studies. Uganda Christian University
- Cardus Education Survey (2011) Do the Motivations for Private Religious Catholic and Protestant Schooling in North America Align with Graduate Outcomes?
- Carmody, B. (2004b). Religious education and pluralism in Zambia. In B. Carmody (Ed.), *Religion and Education in Zambia* (pp. 76–87). Ndola, Zambia: Mission Press. Census. (2006). New Zealand.
- Coply, T. (2008). *Teaching Religion*. New updated edition-Sixty Years of Religious Education in England and Wales. Exeter: University of Exeter Press.
- Creswell J. (2012) *Research Design: Qualitative, Quantitative and Mixed Method Approaches*, SAGE Publishers
- Damons E. (2016) *Religious Education in South African Public Schools: Opportunities and Problems*
- Davies G. (2004). *Religious Education in the Primary School*. Bangor. School of Education University of Wales
- Dawson, L. & Thiessen, J. (2004). *The Sociology of Religion. A Canadian Perspective*. Ontario: Oxford University Press.
- Fowler, J. W. 1981. *Stages of faith: The psychology of human development and the quest for meaning*, New York: HarperCollins.
- Fowler, J. W. 1986a. "Faith and the structuring of meaning". In *Faith development and Fowler*, Edited by: Dykstra, Craig and Parks, Sharon. 15–42. Birmingham, Ala.: Religious Education.
- Gallagher, J. (2007). *Catholic Schools in England and Wales: New Challenges*. *International Handbook of Religion and Education*. Vol.2.

- Gandhi, M. (2007). Pathway to God. Ahmedabad. Navajivan Publishing House.
- Gibbs, G. (2007). Analyzing Qualitative Data. London: SAGE.
- Hodgson F. (2013). Religion and Culture in Public Education in South Africa: Basic Education Rights Handbook-Education Rights in South Africa. Chapter 10. P. 184-203
- Human Rights Commission (2009). Religion in New Zealand Schools: Questions and Concerns. Victoria University of Wellington, Auckland.
- Itolondo, W. (2017). The Role and Status of Christian Religious Education in the School Curriculum in Kenya. Journal of Emerging Trends in Educational Research and Policy Studies. Vol. 13. 5.
- Kamanga G. (2013) Religious Education In Zambia:Towards Religious Literacy, Religious Pluralism And Liberalism. The University of Zambia, Lusaka.
- Kothari C.R. (2004) Research Methodology, Methods and Techniques. 2nd Revised Edition. New Delhi. New Age International Pty. Ltd. Publishers.
- Maxwell J. (2013) Qualitative Research Design: An Interactive Approach, 3rd Edition, SAGE Publishers.
- Ministry of Education and Training (2011). The Swaziland Education Sector Policy.Mbabane.National Policy of Education. (2004). Ministry of Education. Nigeria.
- Niewhuis, J. (2010) Qualitative Research Designs and Data Gathering Techniques. In First Steps in Research 4th Edition, K. Maree, Pretoria, Van Schaik Publishers.
- Njoku N. & Njoku C. (2015) Challenges to Effective Implementation of Christian Religious Studies Curriculum: A Study of Secondary School Pupils in Ebonyi State of Nigeria. Journal of Education and Practice. Vol. 6 No. 18.
- Religious Education and Diversity (READY) (2017) Religious Education (RE) in Germany. Legal and Organizational Framework As Well As Current Discussions.
- Rajasekar, S., Philominathan, P., & Chinnathambi. (2013). Research methodology. Retrieved August 10, 2018, from <http://arxiv.org/abs/physics/0601009>.
- Schweitzer, F. (2005). Children's right to religion and spirituality: legal educational and practical perspectives. British Journal of Religious Education. Routledge: Taylor and Francis.
- UNESCO (2005) Guidelines for Inclusion: Ensuring Access to Education for All. UNESCO, Paris

United States Department of State: Bureau of Democracy, Human Rights and Labor (2012)
Swaziland International Religious Freedom Report

Van Wyk B. (2015) Data Analysis and Interpretation p.354-504, University of Pretoria,
Chp.6.