

**THE PERCEIVED IMPACT OF PENTECOSTALISM ON ACADEMIC
ATTAINMENT AMONG SECONDARY SCHOOL STUDENTS IN MALAWI**

M.Ed. (SOCIOLOGY) THESIS

CHIKUMBUTSO MSENDEMA

UNIVERSITY OF MALAWI

JUNE, 2022



**THE PERCEIVED IMPACT OF PENTECOSTALISM ON ACADEMIC
ATTAINMENT AMONG SECONDARY SCHOOL STUDENTS IN MALAWI**

M.Ed. (SOCIOLOGY OF EDUCATION) THESIS

By

CHIKUMBUTSO MSENDEMA

BA (Religious Education) – Global University

Submitted to the Department of Education Foundations, Faculty of Education, in
partial fulfilment of the requirements for the degree of Master of Education

(Sociology)

University of Malawi

JUNE, 2022

DECLARATION

I, the undersigned, hereby declare that this thesis is my own original work which has not been submitted to any other institution for similar purposes. Where other people's work has been used acknowledgements have been made.

Full legal Name

Signature

Date

CERTIFICATE OF APPROVAL

The undersigned certify that this thesis represents the student's own work and effort and has been submitted with our approval.

Signature: _____ Date: _____

Dr. Symon Chiziwa (PhD) – Senior Lecturer

Main Supervisor

Signature: _____ Date: _____

Dr. Elizabeth Kamchedzera (PhD) – Senior Lecturer

Co- Supervisor

DEDICATION

I dedicate this work to my wife Rita, my sons Favour and Israel. They have been a great source of courage and inspiration to me during my study period.

ACKNOWLEDGEMENT

I would like to express my heartfelt gratitude to God Almighty for His unending love expressed in diverse ways; my sincere appreciation to my supervisors Dr S. Chiziwa (main supervisor) and Dr E. Kamchedzera (co - supervisor) for your tireless support in sharpening this work for public use. Finally, I would like to thank my family: Rita, favour, Saviour and Israel for their support and understanding throughout the research and writing of this work; my churches (Nkhotakota and Kasungu) Faith Temple are note-worthy for spiritual moral, financial and material support.

May I also thank all the teachers and head teachers in schools that were involved in this study; your support during data generation is highly cherished. I would not be in a position to produce this work if you did not provide me with necessary data. I do not take this for granted; accept my gratitude and I pray that God should bless you abundantly.

ABSTRACT

Various studies have documented positive impacts of religion on education. Little attention has been given to understanding negative impacts. This study investigated the negative impact of Pentecostalism on education attainment in Malawi. Data was collected using a questionnaire and interviews with teachers, and students from twelve secondary schools in Ntchisi and Kasungu districts. Data was also collected from religious leaders from the catchment areas of the selected schools. The collected data through thematic analysis.

The study answered research questions on whether Pentecostalism influence the poor grades attainment in secondary schools; perceived connection between Pentecostal beliefs and poor education performance in secondary schools and finally power relationship between Pentecostal leaders, teachers and students in secondary schools?

It was found out that people believe in Pentecostalism and that they have seen and heard people testifying positive outcomes after believing in them. Secondly, Pentecostal religious leaders do not think that belief in Pentecostalism leads to the poor grades attainment. Furthermore, there is no connection between poor outcome from education and Pentecostal beliefs. Finally, the study found out that there is strong relationship between Pentecostal religious leaders, teachers and students in education attainment. Leaders believe in the need for spiritual power to influence positive education outcome.

TABLE OF CONTENTS

ABSTRACT.....	vii
LIST OF TABLES	xi
LIST OF ABBREVIATIONS AND ACRONYMS	xii
CHAPTER ONE	1
INTRODUCTION	1
1.1 Chapter overview	1
1.2 Background to the study	1
1.3 Statement of the Problem.....	7
1.4 Purpose of the Study	9
1.5 Research Questions.....	9
1.6 Significance of the Study	9
1.7 Operational terms.....	10
1.8 Organisation of the thesis.....	11
1.9 Chapter Summary	11
CHAPTER TWO	12
LITERATURE REVIEW	12
2.1 Chapter Overview	12
2.2 Pentecostalism and Education.....	12
2.3 Influence of Pentecostal religious beliefs towards education attainment	17
2.4 Religious beliefs and academic achievements	21
2.5 Power relationship between religious leaders and education attainment.....	27
2.6 Religion and Education in Sub-Saharan Africa	35

2.7 Religion and Education attainment in Malawi.....	39
2.8 Theoretical Framework.....	42
2.9 Chapter summary	43
CHAPTER THREE	44
RESEARCH METHODOLOGY.....	44
3.1 Chapter overview	44
3.3 Research Design.....	45
3.4 Qualitative component of the study	45
3.5 Study population	46
3.6 Data analysis	50
3.7 Piloting of instruments.....	52
3.8 Ethical Consideration.....	52
3.9 Access negotiations.....	54
3.10 Characteristics of Participants.....	55
3.11 Limitations of the Study.....	55
3.12 Chapter summary	56
CHAPTER FOUR.....	57
DISCUSSION OF FINDINGS	57
4.1 Chapter overview	57
4.3 Chapter Summary	68
CHAPTER FIVE	69
CONCLUSIONAND RECOMMENDATION.....	69
5.1 Conclusion	69
5.2 Recommendation	69
REFERENCES	70

APPENDICES	72
------------------	----

LIST OF TABLES

Table 1: Summary of demographic characteristics of participants.....	55
--	----

LIST OF ABBREVIATIONS AND ACRONYMS

CCAPSO	Church of Central African Presbyterian Students' Organization
CDSS	Community Day Secondary School
CEED	Central East Education Division
GPA	A Grade Point Average
IDA	International Development Association
MOEST	Ministry of Education, Science and Technology
SCOM	Student Christian Organization of Malawi
UNESCO	United Nations Educational, Scientific and Cultural Organization

CHAPTER ONE

INTRODUCTION

1.1 Chapter overview

The chapter provides introduction by highlighting how educational attainment has been negatively affected by some of Pentecostal religious beliefs in Malawi over the recent years. This is followed up by the background of study, descriptive statement of the problem, purpose, main research questions, sub research questions and significance of the study, operational terms and the chapter summary.

1.2 Background to the study

Education is a process of inviting truth and possibility, of encouraging and giving time to discovery, a process of living and not a preparation for future living. In this view educator's look to act with people rather on them, their task is to induce to bring out or develop potential. Such education is, grounded in a desire that at all may flourish and share in life. It is a cooperative and inclusive activity that looks to help people to live their lives as well as they can (John Dewey, 1916).

Education is widely recognized as the way to maintain the wellbeing of those born into the middle class. It is also a powerful tool to raise individuals out of poverty. As a result, nations have developed long-term educational strategies as an integral part of their economic development. If religious practice were to have a significantly positive role in education, then the practice of religion would have profound implications for world economies and societies.

Because education is important for all citizens and the government invests heavily in public schooling, any factor that promotes academic achievement is important to the common good. Academic expectations, level of education attained, school attendance, and academic performance are all positively affected by religious practices (Émile Durkeim, 1912).

Religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden beliefs and practices which unite into one single moral community called a Church, all those who adhere to them (Émile Durkheim, 1912).

Pentecostalism is considered to have strong value over education among Pentecostal students because frequent religious attendance correlates with greater school attachment. According to Loury (2004), over the last decade, research on the effects of religious practice has expanded. It now encompasses such areas as health, overcoming addictions, reducing crime, and reforming criminals. For public policy, one of the most important potential effects of religious practice is educational attainment.

Several studies have shown that religiously involved students spend more time on their homework, work harder in school, and achieve more as a result. Religious attendance, a key indicator of the role of religion in a person's life, is strongly associated with academic performance. Analysis of the National Longitudinal Study of Adolescent Health found that increased religious attendance correlates with higher grades. In one study, students who attended religious activities weekly or more frequently were found to have a GPA 14.4 percent higher than students who never attended.

Parents' religious attendance is also a significant. One study found that Dutch students who held a strong "Christian worldview" and whose families attended religious services scored higher academically than those who did not report religious involvement. Social life that includes or is built around church functions (religious socialization) and children's involvement in church activities are strong predictors of academic achievement as well. Children in Pentecostal families who have greater religious socialization also have increased levels of educational attainment, despite being at a lower socioeconomic level than peers in other denominations and having a generally lower educational attainment compared to the rest of the population.

Christian Smith, director of the National Study of Youth and Religion and Professor of Sociology at Notre Dame, drawing work done by Muller and Ellison, and Regnerus, notes that the influence of church attendance and favorable perceptions of religion on "positive school attitudes" is evident from childhood, through late adolescence, and into college (Iannaccone, 1998).

Religion plays a very important role in the lives of all people. Over two-thirds of Africans belong to a church or other religious organization, and this trend has risen substantially over time. Two-fifths of Africans attend church in a typical week, and 95% profess belief in "the existence of God or a universal spirit (Iannaccone, 1998).

Sociologists and psychologists' research shows that religious participation has a profound impact on children's moral behaviors. American parents believe it's important that their children receive more and ethical guidelines from their church. This is why church attendance is highest among parents with young children; children

are much more responsive to the behavioural models than to instruction. They are much more likely to imitate what they see parents and others do than what they hear parents and others say. Nock (1992, p. 333)

Few economists have studied the relationship between religious participation and education attainment. This is certainly not the case in other disciplines. Hundreds of articles in sociology, psychology, and medicine overwhelmingly document the positive impacts of religiosity on a wide variety of educational outcomes. Those few studies by economists have also found that religiosity, and in particular religious participation, is strongly associated with positive educational outcomes (Iannaccone, 1998).

Parents' religious practice also counts. The greater the parents' religious involvement, the more likely they will have higher educational expectations of their children and will communicate with their children regarding schooling. Their children will be more likely to pursue advanced courses, spend more time on homework, establish friendships with academically oriented peers, avoid cutting classes, and successfully complete their degrees.

Students in religiously affiliated schools tend to exhibit a higher level of academic achievement than their peers in secular schools, particularly in low-income urban neighbourhoods. For example, studies continue to find that inner-city students in public schools lag behind in educational achievement, compared with students in Catholic schools.

The cultural values of a religious community are also a significant pathway to academic success for adolescents. For example, to earn a high school diploma or take advanced math courses, children must plan for the future and structure their activities accordingly. Religious communities typically invest in forming an ethic of such discipline and persistence. A recent study confirms both this indirect contribution of religious community values and the direct influence of the students' own religious activities in promoting academic achievement (Nock, 1992, p. 334).

Earlier studies found this same relationship between religious practice and academic discipline. For example, in 1985, the ground-breaking work of Richard Freeman of Harvard University revealed that attendance at religious services and activities positively affected inner-city youth school attendance, work activity, and allocation of time—all of which were further linked to a decreased likelihood of engaging in deviant activities. For instance, youth who frequently attended religious services were five times less likely to skip school, compared with peers who seldom or never attended.

Religion has united and helped people to deal with their problems, offered counselling for those who are seeking answers to the most important question in life (why we are here, what is good or bad). Consider that the teachings of most religions are adapted to the mind set and possibilities of the different civilizations in time (mass literacy and education is only a recent achievement in humanity's history). Many interpret religion as "dumped down" stories for the masses, but forget that the religious teachings have helped countless people reach enlightenment or some sort of inner peace. These have helped in educational attainment in different countries.

Religion has also played a tremendous role in introducing education in Africa especially in Malawi. Malawian education system in general dates back to the missionary times whose aim was to teach people how to read the bible and write. With passage of time missionaries noted that knowing the bible and writing was not enough to uplift people's well-being. This resulted in expanding their goals of assisting the citizenry. And so workshops were added to the already established schools for the purposes of providing the necessary practical skills for survival (Msukuma, 2012).

For example, Free Church of Scotland Livingstonia mission, which apart from offering 3 Rs, it established a technical wing which trained apprentices in agriculture, science, carpentry and printing. Like Livingstonia mission, Blantyre mission also provided wide range of vocational training courses among them sanitary and medical services courses. Furthermore, it established a commerce department where business methods, typewriting and bookkeeping were taught.

The Anglican church of England set up schools on the eastern shore of Lake Malawi (then known as Lake Nyasa) in 1880. Many primary schools were established, along with training institutes for nurses, hospital attendants, and midwives. Roman Catholics created missions from 1889 on, when the White Fathers first established missions. The Catholic Church discovered that schools attracted many new converts. Thus, Catholics built many schools in Malawi and won many converts in turn. By 1970, Catholics ran more than 1,000 schools, 6 teacher training colleges, several hospitals, and 2 leprosy clinics (Msukuma, 2012).

This trend continued for many years up until Malawi attained independence. Soon after independence, Malawi Government recognized the impeccable importance of skills development to its citizenry. As such it emulated the missionary venture at more formal level. With the help and funding from the World Bank and IDA Malawi established: Technical Colleges, and some Selected Secondary schools had Technical wing for technical subjects same applied to Selected Primary schools which had technical subjects. These were referred to as Model Primary Schools (Msukuma, 2012).

1.3 Statement of the Problem

Pentecostal religious students are exposed to Pentecostal beliefs and when they go to school they fail to maximize their potential to attain academic achievement. Regnerus (2008) posits that religious involvement enhances an individual's social capital in the form of family and peer networks, which promote educational success. Fan (2008) hypothesizes that higher levels of religious observance and engagement produce greater educational attainment, but despite numerous positive impact of religion on education attainment not much has been written on the perceived impact of Pentecostal beliefs on academic attainment.

Some scholars hypothesize that higher levels of religious observance and engagement produce greater educational attainment. They posit that religious involvement enhances an individual's social capital in the form of family and peer networks, which promote educational success. University of Texas sociologists Chandra Muller and Christopher G. Ellison, in a study of U.S. teenagers, find that there is "a positive influence of religious involvement on several key academic outcomes," such as obtaining a high

school diploma. Similarly, in her study of women raised as conservative Protestants, University of Illinois economics professor Evelyn L. Lehrer observes that those who frequently attended religious services during adolescence completed one more year of schooling than their less observant peers (Darnell, Alfred and Darren E. Sherkat, 1997).

Religion as an institution is concerned with moral life of people and has made a significant contribution in the genesis and continued development of formal western education in sub-Saharan Africa. It is shown that religious factors count as much as (and sometimes more than) economic factors, first in the quantitative expansion of education (Daun 2000, p. 37). In order for Christianity to make significant progress in its evangelization activities, African people's literacy and numeracy had to improve drastically (Daun, 2000). A University of Texas sociologist Chandra Muller and psychologist Christopher G. Ellison research shows that religious participation has a profound impact on their children's moral behaviors. American parents believe it important that their children receive more and ethical guidelines from their church this is why church attendance is highest among parents with young children; children are much more responsive to the behavioral models than to instruction. They are much more likely to imitate what they see parents and others do than what they hear parents and others say (Nock, 1992).

Nock, Corten and Dronkers have documented much of the positive impact of religion in education which has done a very profound work. However, they have not written much on the negative impacts of the religion of Christianity especially Pentecostalism in education, this research, therefore, seeks to further investigate the negative impacts

of Pentecostalism in education in Malawi, the case of learned of God in Malawi, Enlighten Church Gathering and Living Waters Church International.

1.4 Purpose of the Study

The study sought to investigate the perceived impact of Pentecostalism on academic attainment among secondary school.

1.5 Research Questions

The following research questions guided the study:

1.5.1 Main Research question

What is perceived impact of Pentecostal religious beliefs on academic attainment among secondary school students?

1.5.2 Subsidiary Research Questions

- 1 What beliefs of Pentecostalism influence the poor grades attainment in secondary schools?
- 2 What is the perceived connection between Pentecostal beliefs and poor education performance in secondary schools?
- 3 What is the power relationship between Pentecostal leaders, teachers and students in secondary schools?

1.6 Significance of the Study

The following are the significance of this study:

1. The outcome of this study will educate the general public on the influence of Pentecostal beliefs on education attainment in Malawi (Taylor, 1997).

2. It will be a useful guide to the policy makers, different stakeholders and Pentecostal churches on how to improve their services in a bid to contribute to educational development in Malawi Loury (2004).
3. This research will also serve as a resource base to other scholars and researchers interested in carrying out further research in this field subsequently, if applied will go to an extent to provide new explanation to the topic.

1.7 Operational terms

Belief: is the state of mind in which a person thinks something to be the case, with or without there being empirical evidence to prove that something is the case with factual certainty (Abhishek Kaushal, 2015).

Education attainment outcomes: There are different dimensions of educational outcomes such as completion, enrolment rates as well as academic achievement (Taylor, 1997).

Faith: is confidence or trust in a particular system of religious belief, in which faith may equate to confidence based on some perceived degree of warrant (Smith, 2007)

Pentecostalism: is a renewal movement within Protestant Christianity that places special emphasis on a direct personal experience of God through the baptism with the Holy Spirit (Bishop Donal McKeown, 2010)

Religion: a set of beliefs concerning the cause, nature, and purpose of the universe, especially when considered as the creation of a superhuman agency or agencies, usually involving devotional and ritual observances, and often containing a moral code governing the conduct of human affairs (Lipford Tollison, 2003)

1.8 Organisation of the thesis

This thesis begins with an introduction to the study in chapter 1. Chapter 2 focuses on related literature review and theoretical framework that guided the study. This is followed by chapter 3, which discusses the research design and methodology. The presentation and discussion of research findings are in chapter 4 and then finally, conclusion and recommendations are presented in chapter 5.

1.9 Chapter Summary

The chapter has explained the study's background, statement of the problem, purpose of the study, research questions, and significance of the study as well as definition of operational terms.

CHAPTER TWO

LITERATURE REVIEW

2.1 Chapter Overview

This chapter reviews some literature on effects of Pentecostalism on education attainment and has theoretical framework.

2.2 Pentecostalism and Education

Pentecostalism is a renewal movement within Protestant Christianity that places special emphasis on a direct personal experience of God through the baptism with the Holy Spirit (Bishop Donal McKeown, 2010).

Over the past decade, considerable research has emerged that demonstrates the benefits of religious practice within society. Religious practice promotes the well-being of individuals, families, and the community (Patrick Fagan (2001).

Of particular note are the studies that indicate the benefits of Religion to the poor. Regular attendance at religious services is linked to healthy, stable family life, strong marriages, and well-behaved children. The practice of Religion also leads to a reduction in the incidence of domestic abuse, crime, substance abuse, and addiction. In addition, religious practice leads to an increase in physical and mental health, longevity, and education attainment. Moreover, these effects are intergenerational, as grandparents and parents pass on the benefits to the next generations.

America's Founding Fathers understood the vital role that Religion plays in a free society. Far from shielding the American people from religious influence, the Founders promoted the freedom of religion and praised the benefits that it brings to society. George Washington articulated this in his farewell address to the nation:

Of all the dispositions and habits which lead to political prosperity, Religion and Morality are indispensable supports. In vain would that man claim the tribute of Patriotism who should labor to subvert these great Pillars of human happiness-these firmest props of the duties of Men and citizens, the mere Politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in Courts of Justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that National morality can prevail in exclusion of religious principle.

Since the beginning of mankind, every civilization shows evidence of some sort of the religion and education institutions. These institutions are essential to organized human society.

Religions are communities of people who share practices and beliefs, who gather together in special buildings to worship, and who have a special way of living. More than three-quarters of the world's population consider themselves members of

sometime of religion. Religion deals with almost all aspects of human life. It may have influence in marriage, work, education and even food. Religion has been around for thousands of years and it will continue for many more.

There are thousands of religions and thousand more subdivisions of those. Religions are divided mainly into ancient and modern religions. Not to say that the modern religions just originated in the past couple years, just they are still practiced in present times. Some of the ancient religions include Egyptian, Zoroastrianism, Greek, Roman, Norse, and Celtic. The beliefs of these religions vary greatly. Among the main modern religions, Christianity and Islam are the most popular throughout the world. Hinduism, Buddhism, Sikhism, Judaism, and many others are still practiced throughout the world. Hinduism and Buddhism are mainly practiced in the Far East. Christianity is most common among English speaking countries. Islam is the primary religion in the African continent.

Religion and power have been closely related in the past millennium. Powerful leaders have taken advantage of people's religion. Religion has to do with one's mind and if a leader controls religion, he controls the mind of his followers. In the past, priests and church leaders played important roles in the government. These roles gave them power and influence over the following people. The caste system in India places priests and other people with religious prowess on the top rung of society. In the Vatican City, the pope runs the whole country. He is also the leader of the Catholic Church. This shows the relationship between power and the church.

In the view of some scholars, the 16th-century Protestant Reformation was a driving force for public education in Europe. Protestant reformers promoted literacy because of their contention that everyone needed to read the Bible, which they viewed as the essential authority on doctrinal matters. Driven by this theological conviction, religious leaders urged the building of schools and the translation of the Bible into local languages – and Reformation leader Martin Luther set the example by translating the Bible into German. Muller Chandra and Christopher G (Ellison, 2001).

Some scholars, however, argue that the “Second Reformation” of the German Pietism movement in the 17th and 18th centuries were even more influential in promoting literacy. Historians Richard L. Gawthrop of Franklin College and the late Gerald Strauss of Indiana University note that in addition to stressing the need for personal Bible reading, the Pietists persuaded German authorities to mandate Bible reading as “the chief instrument of religious instruction in primary schools, which was a powerful impetus to the spread of mass literacy (Woodberry, 2012)

In more recent times, religion was a prime motivator in establishing U.S. schools run by faith groups – including Quakers, Protestants and Catholics – that educated generations of immigrant families. Historically, however, Christianity and science often have come into conflict with each other, as illustrated by the 17th century clash between astronomer Galileo Galilei and the Roman Catholic Church, as well as the condemnation by prominent religious leaders of Charles Darwin’s 1859 theory of human evolution. The Scopes Monkey trial in 1925 further highlighted the rift between science and some branches of Christianity over the theory of evolution, an insightful relationship that endures even today (Woodberry, 2012)

In sub-Saharan Africa, meanwhile, scholars describe how religious missionaries during colonial times were the prime movers in constructing educational facilities and influencing local attitudes toward education. These missionary activities, the scholars conclude, have had a long-lasting positive impact on access to schooling and educational attainment levels in the region.

Research by Baylor University sociologist Robert D. Woodberry, for instance, suggests that Protestant missionaries in Africa “had a unique role in spreading mass education” because of the importance they placed on ordinary people’s ability to read scripture. As a result, they established schools to promote literacy wherever they went and translated the Bible into indigenous languages (Lehrer, 2004)

Harvard University economics professor Nathan Nunn, who contends that education was “the main reward used by missionaries to lure Africans into the Christian sphere,” says that in addition to establishing schools, “missionaries may have altered people’s views about the importance of education.

Woodberry and Nunn conclude, however, that Protestant and Catholic missionaries had differing results. Except where they were in direct competition with Protestant missionaries, Catholic missionaries concentrated on educating African elites rather than the masses, Woodberry observes. And Nunn notes that Protestant missionaries placed greater stress than Catholics on educating women. As a result, Protestants had more long-term impact on the education of sub-Saharan African women (Burstein, 2007)

2.3 Influence of Pentecostal religious beliefs towards education attainment

Education is important for all citizens and the government invests heavily in public schooling, any factor that promotes academic achievement is important to the common good. Academic expectations, level of education attained, school attendance, and academic performance are all positively affected by religious practice. In two literature reviews conducted by Mark Regnerus of the University of Texas at Austin, educational attainment aspirations and math and reading scores correlated positively with more frequent religious practice (Woodberry, 2012)

Parents' religious practice also counts. The greater the parents' religious involvement, the more likely they will have higher educational expectations of their children and will communicate with their children regarding schooling. Their children will be more likely to pursue advanced courses, spend more time on homework, establish friendships with academically oriented peers, avoid cutting classes, and successfully complete their degrees.

Students in religiously affiliated schools tend to exhibit a higher level of academic achievement than their peers in secular schools, particularly in low-income urban neighbourhoods. For example, studies continue to find that inner-city students in public schools lag behind in educational achievement, compared with students in Catholic schools.

The cultural values of a religious community are also a significant pathway to academic success for adolescents. For example, to earn a high school diploma or take advanced math courses, children must plan for the future and structure their activities accordingly.

Religious communities typically invest in forming an ethic of such discipline and persistence. A recent study confirms both this indirect contribution of religious community values and the direct influence of the students' own religious activities in promoting academic achievement.

Earlier studies found this same relationship between religious practice and academic discipline. For example, in 1985, the ground-breaking work of Richard Freeman of Harvard University revealed that attendance at religious services and activities positively affected inner-city youth school attendance, work activity, and allocation of time—all of which were further linked to a decreased likelihood of engaging in deviant activities. For instance, youth who frequently attended religious services were five times less likely to skip school, compared with peers who seldom or never attended (Veroff et al., 1962).

Religion is directly or indirectly related to academic success or failure. A look at the religious history of Catholics and Protestants in the American society shows that the religious background of those two groups is actually influenced by their religious and social upbringing (Veroff, Feld, & Gurin, 1962; Guiso, Sapienza, & Zingales, 2003). This stems from the parents' demands placed on children from an early age onwards to achieve academically and reach upward social mobility. For example, Protestants perform better academically than the Catholics (Veroff et al., 1962; Hanushek, 1996).

This is mainly attributed to the way mothers deal with their children's academic performance. In Protestant homes, mothers are inclined to use symbolic punishment as disciplinary action such as restricting privileges or reprimanding; whereas in Catholic

home, the mothers use physical punishment such as spanking and reward also materialistically reward for good academic standing. This kind of physical reward and punishment is not conducive to academic motivation and strive in the long run, but is only a quick fix. However, it also should be noted that academic performance varies in meaning from one religious group to another (Veroff et al., 1962).

Considerable research proves that the requirement that parents have of their children, the values that the parents stress, and the attitude that the parents want to apply all could enhance and improve the children's motivations. In addition, it is shown that the religious background that families have could inhabit a strong achievement motivation for the individual members, the religious practices are not only the main generator for individual achievement motivations but also for the generator for group motivations as well (Corten & Dronkers, 2006). For example the comparative high achievements of the Jews in most countries and the comparative low achievements of the Catholic is the best example to show that different values of religion could create a difference in motivation. Some theorist such as Weber conducted a comprehensive study about how the behaviours of Protestantism keep up with the behaviours required for a competitive society and how the behaviour of Catholic falls behind. At the beginning of the study he compared the education requirements for Catholic and the education requirements for the Protestant, and he found that the requirements were basically the same for both groups. Weber moved on to compare the religious values to see whether the different attitudes towards religion affect life styles. Weber found that the different religious values could have a great impact on the life styles of people and on their academic achievements (Fernandez, 2007).

Many other researches show that religion has a great impact on academic achievement by comparing and explaining the achievement differences of various religious groups. They found similar results: Protestant college graduates are more likely to go to a science field than Catholic college graduates. Taking into consideration that the science study requires more work and more motivations, Protestant college graduates entered more competitive job fields. On the other hand, a huge number of Catholic graduates have been found in less competitive jobs, there are more Jews in the professional and managerial occupation than Italians. This difference is attributed to the religious backgrounds that differentiate one group from another (Smith, 2007).

Similarly, a national survey was taken to measure the achievement motivations of people coming from different religious denominations the three main religious groups in the survey were: Catholic, Protestant, and Jewish. The survey shows that the overall achievement of the Jewish is higher among all the religious groups. The Catholic and the Protestant achievements are almost equal but earlier independence was found in the Protestant children. The results of the survey show that different religious values explain the difference in motivation (Godfrey and Morris, 2008).

Theorists have find a positive combination exist between family size and motivation for achievement. The larger the family size, the more motivated the individual is, probably due to financial pressure. Also, the Catholic tends to emphasize more on material rewards than the Protestant. Hypothesis that other non-educational achievement motivation is related to religion have been also been emphasized with some researchers. For the Catholic men, the lower the income, the more motivated him or she is. The opposite is true for the Protestant: the higher the income lever, the more

motivated he or she would be. The different relation of income and motivation exist because the Catholic and Protestant children are raised in different way. The research found that Protestants have more generalized abstract strivings than the Catholic through examining theoretically and empirically different kinds of child-rearing attitudes of Protestant and Catholic home. Protestant mother are more likely to select an alternative way to encourage the children to strive for abstract goals instead of material goals. Protestant children are more responsible, and more able to deal with obstacles in their lives. They concluded that the way the children are treated or raised has a great impact on achievements. More importantly, the researches reach the conclusion that the incentive and vehicles for achievement taught to young children have important bearing not only on achievement motivation among different religions but also on the quality of individual motivations within one religion group (Jackson and Crockett, 1970).

2.4 Religious beliefs and academic achievements

One of the goals of schools with a religious and spiritual curriculum is to provide quality education that enable students to reach their maximum potential in spiritual maturity, academic excellence, social interaction, physical development, and emotional well-being. Gordon (1998, p. 18) defines education as a “tapestry of intricate colours formed by thousands of conversations in and out of the classroom—conversations sewn into lives of students and faculty as they share the journey of life. He believes that faith conversations should be welcomed, encouraged and intertwined with conversations of academic quality inside the classroom. (Williams et al., 2002).

It is now a well-known fact that faith in God and spirituality contribute to well-being and health of human beings. Even in modern societies in the West, where secularism has been in vogue for a long time, many scholars today advocate spirituality and religiosity among students. For instance, Smith (1994, p.5) states that: ‘To know God is the greatest need of every child. Schools with religious curriculum have been established with the goal of providing an atmosphere conducive to better knowledge of God’. Ellen White suggests that “our ideas of education take too narrow and too low a range” (1952, p. 13) when we focus on academia alone. True education is learning from the “Infinite One in whom are hid all treasures of wisdom” (Col 2:3).

The purpose of a healthy education system is to help students develop a Godlike character. Islam has a rich literature on education, but the heart of the message is basically the same: the focus is on the importance of involving God in the process of education. There are many studies both in Iran and in other countries indicating that spirituality has a positive impact upon students’ academic performance amongst other things. Students who take the time to commit to spiritual activities enhance their ability to excel academically (Seyyedeh, (2015).

Alireza (2011, p. 79) studied the relationship between trust in God and academic achievement of girl middle school of Yazd City, Iran. His study found that there is a significant positive relationship between trust in God and academic achievements. Also his study found that there is a significant positive relationship between self-esteem and academic success.

In his study of release time in public schools—time where students are allowed to be absent from classes to attend spiritual instruction off campus. Hodge (2007) discovered that students participating in these activities do not gain lower academic scores for missing their classes. Instead, it seems that participating in this program enhances their academic achievements (Seyyedeh, 2015).

One study on factors that affect academic performance for African-American youths found that church attendance was significant in predicting positive academic outcomes for African-American youths attending church have higher academic outcomes compared to their peers (Williams et al., 2002).

Another study (Walker & Dixon, 2002) found that spiritual beliefs and religious participation were positively related to academic performance. Students who participated in religious activities and/or had spiritual beliefs had better academic performance. The study raised the important question of how to incorporate spirituality into academic programming. Jaynes (2002) also found that religious schooling and religious commitment both had a positive impact on the academic performance of students and also on their school-related behavior. Students who were committed to their religion were well-behaved in school and had better academic performance.

Line (2005) found a strong relationship between academic performance and personal religiosity, especially in the area of personal scripture study, living up to church standards, and personal prayer life. When students enrich themselves from scripture, abiding by their church standards (regardless of faith) and have a consistent prayer life, their academic performance responds positively. Similarly, in their sample of rural Iowa

families, Elder and Conger (2000) found that religiously involved youths tended to excel in school: as their religiosity increased, so did their academic achievement (Seyyedeh, 2015).

One study of Puerto Rican students reported that “all [participants in the study] credited their religiosity as having a positive impact on their high academic achievement” (Antrop-Gonzales, Vellez & Garret, 2007, p. 248). The Puerto Rican students believed that their religiosity played an important role in boosting them from mediocre performance to academic excellence.

In a study of the influence of religion upon the academic performance of youths in disadvantaged communities. According to Regnerus (2006), church attendance reinforces values conducive to educational achievements such as self-confidence, academic competence, emotional health, self-control, and decision making are caught through various interactions within the church institutions—family, youth group etc. These interactions positively reinforce upon students the importance of education and encourage them to higher academic achievement (Regnerus, 2006).

On the basis of the above findings parents are encouraged to improve spirituality among their kids for a healthier life, better academic achievement and wellbeing (Seyyedeh, 2015).

In addition to achievement motivation, religion also has direct bearing on other educational results. Several studies have shown that the religious students are braver and perform better academically (Mooney 2010; Jeynes, 2005; Jeynes, 2007).

The studies generally find a positive impact of the religion on student success. The religious participation and personal religiosity help to lower the rates of substance abuse, limit activities that adversely influence college careers. Students who participate in religious activities have made the choice to cut other types of social ties. For example, a student who is going to mosque every Friday or who is going to the church every Sunday is less likely to be found in a bar. Also, this kind of students is more likely to complete his duties on time. Researches show that being a part of a religious group promotes conformity such as going to classes or completing assignments (Mayer& Sharp, 1962).

Alcohol and substance abuse are one of the most important factors in destroying a person's education or career. As we know some religions prohibit alcohol consumption such as Islam and other religions such as Christianity insist that only a little bit of alcohol would be enough. The common thing about both of the religions is that they agree alcohol has a bad effect on students and students who chose to join religious groups are less likely to be addicted to alcohol and drugs. Besides substance abuse, depression, loneliness and anxiety are more often observed for people who are away from religion and from God. People who are depressed often prefer to skip classes, to return home and start to use alcohol. Religious groups or religious activities provide a social support outside the family to combat loneliness. Students feel more comfortable because they have access to the needed support (Rakitic, 2003).

Research done recently shows that the individual religiosity increases educational attainment. Veroff in his research explains that this positive relation between religion and academic attainment is because religion helps create a disciplined life and generates

ethics. For people with a disadvantaged background, religious groups teach these people to be more disciplined, have more positive attitudes, and encourage better behaviors. Because of religious beliefs and practices, believers become abler to deal with troubles and stressful situations that might negatively affect their academic or career achievements than non-believers who may feel stressful and totally lost (Veroff, 1962).

Another way through which religion influences education is by creating a family like atmosphere for those who have single parents. For example, some theorist found that religion has a great influence on the educational achievement of the poor. People in urban areas are more religious because the churches play the role like parents by providing youth with authority figures, disciplines and the ways they should act. The church's role is to help people to be more active in the society and keep them on the right way. Family life is proved to be very important for education achievements and religion is one of the factors that have a positive impact on family life. Religious families are more capable to establish healthy family relationships and have more social control (Galor and Zeira, 1993; Galor and Tsiddon, 1996).

Religious students study more, go to party less often and dedicate more spare time for religious activities. Also, people who party more are less focused during their study, in contrast, religious students not only are able to spend more time on study, but the quality of the time spent is better: they are more concentrated, have a higher self-esteem, and have a better sense of purpose. Sometimes religious activities have a positive effect and students do a better job on exams not only because they studied well but also because they have more confidence in their intellectual ability (Lipford and Tollison, 2003).

Religion has a big influence on motivation, education achievements, and on all other aspects of social life. Individuals who have a religious background are able to success in school, colleges and universities, and later on at work. When people are more religious, they are more likely to focus on what they need because they have a clear status of mind and are more confident. The researches all show that religion is a factor contributing to all kinds of success. Our analysis contributes to the literature by analyzing the relationship between a person's highest education and religions activities. We expand the literature by not emphasizing on different religious groups but instead focusing on various religious activities and perceptions such as "how fundamental one considers himself or herself to be how often he or she prays, how often he or she attend religious activities" (Lipford and Tollison, 2003).

2.5 Power relationship between religious leaders and education attainment

Religion is directly or indirectly related to academic success or failure. A look at the Religious history of Catholics and Protestants in the American society shows that the religious background of those two groups is actually influenced by their religious and social upbringing (Veroff, Fled and Gurin, 1962; Guiso, Sapienza, & Zingale, 2003).

This stems from the parents' demands placed on children from an early age onwards to achieve academically and reach upward social mobility. For example, Protestants perform better academically than the Catholics (Veroff et al., 1962; Hanushek, 1996). This is mainly attributed to the way mothers deal with their children's academic performance. In Protestant homes, mothers are inclined to use symbolic punishment as disciplinary action such as restricting privileges or reprimanding; whereas in Catholic home, the mothers use physical punishment such as spanking and reward also

materialistically reward for good academic standing. This kind of physical reward and punishment is not conducive to academic motivation and strive in the long run, but is only a quick fix (Veroff et al., 1962).

However, it also should be noted that academic performance varies in meaning from one religious group to another. Catholics, for example may have more internalized standards for academic performances than the Protestants, but this hypothesis needs more research to stand on more solid ground (Veroff et al., 1962).

Moreover, in thinking of the conditions that generate motivations, considerable research proves that the requirement that parents have of their children, the values that the parents stress, and the attitude that the parents want to apply all could enhance and improve the children's motivations. In addition, it is shown that the religious background that families have could inhabit a strong achievement motivation for the individual members (Corten and Dronkers, 2006).

The religious practices are not only the main generator for individual achievement motivations but also for the generator for group motivations as well. The achievement behavior of religious groups has attracted many theorists and thinkers to analyze the relationship between the religion and the achievements. For example, the comparative high achievements of the Jews in most countries and the comparative low achievements of the Catholic is the best example to show that different values of religion could create a difference in motivation. Some theorist such as Weber conducted a comprehensive study about how the behaviors of Protestantism keep up with the behaviors required for a competitive society and how the behavior of Catholic falls behind.

At the beginning of the study he compared the education requirements for Catholic and the education requirements for the Protestant, and he found that the requirements were basically the same for both groups. Weber moved on to compare the religious values to see whether the different attitudes towards religion affect life styles. Weber found that the different religious values could have a great impact on the life styles of people and on their academic achievements.

Other researches (Deary, Strand, Smith and Fernandes, 2007) attempt to show that religion has a great impact on academic achievement by comparing and explaining the achievement differences of various religious groups, they found similar results: Protestant college graduates are more likely to go to a science field than Catholic college graduates. Taking into consideration that the science study requires more work and more motivations, Protestant college graduates entered more competitive job fields. On the other hand, a huge number of Catholic graduates have been found in less competitive jobs. Smith (2007) points out that there are more Jews in the professional and managerial occupation than Italians. This difference is attributed to the religious backgrounds that differentiate one group from another.

Similarly, a national survey was taken to measure the achievement motivations of people coming from different religious denominations (Godfrey & Morris, 2008). The three main religious groups in the survey are: Catholic, Protestant, and Jewish. The survey shows that the overall achievement of the Jewish is higher among all the religious groups. The Catholic and the Protestant achievements are almost equal but earlier independence was found in the Protestant children. The results of the survey show that different religious values explain the difference in motivation.

Besides studying religion, motivation, economists also study the relationships among religion and other social factors (the age, place of residence, income, and family size (Jackson, Fox & Crockett, 1970). The results show that there is a positive relation between income and achievements. The achievement motivation for those with low income is higher than those with high income. Catholicism presents a greater motivation at lower income level while Protestant shows less motivation. Theorists also find a positive combination exist between family size and motivation for achievement. The larger the family size, the more motivated the individual is, probably due to financial pressure. Also, the Catholic tends to emphasize more on material rewards than the Protestant.

Jackson and Crockett (1970) comes up with conclusions to strengthen the Hypothesis that other non-educational achievement motivation is related to religion. For the Catholic men, the lower the income, the more motivated him or she is. The opposite is true for the Protestant: the higher the income lever, the more motivated he or she would be. The different relation of income and motivation exist because the Catholic and Protestant children are raised in different way. The research found that Protestants have more generalized abstract strivings than the Catholic through examining theoretically and empirically different kinds of child-rearing attitudes of Protestant and Catholic home. Protestant mother are more likely to select an alternative way to encourage the children to strive for abstract goals instead of material goals. Protestant children are more responsible, and abler to deal with obstacles in their lives. They concluded that the way the children are treated or raised has a great impact on achievements. More importantly, the researches reach the conclusion that the incentive and vehicles for achievement taught to young children have important bearing not only on achievement

motivation among different religions but also on the quality of individual motivations within one religion group. 2.2 Religion, academic achievements, and other social factors (Rakitic, 2003).

In addition to achievement motivation, religion also has direct bearing on other educational results. Several studies have shown that the religious students are braver and perform better academically (Mooney 2010, Jeynes, 2005, Jeynes, 2007). The studies generally find a positive impact of the religion on student success. The religious participation and personal religiosity help to lower the rates of substance abuse, limit activities that adversely influence college careers. Students who participate in religious activities have made the choice to cut other types of social ties. For example, a student who is going to mosque every Friday or who is going to the church every Sunday is less likely to be found in a bar. Also, this kind of students is more likely to complete his duties on time.

Mayer and Sharp (1962) explains that being a part of a religious group promotes conformity such as going to classes or completing assignments. Alcohol and substance abuse are one of the most important factors in destroying a person's education or career (Rachitic, 2003). As we know some religion prohibits alcohol consumption such as Islam and other religions such as Christianity insist that only a little bit of alcohol would be enough. The common thing about both of the religions is that they agree alcohol has a bad effect on students and students who chose to join religious groups are less likely to be addicted to alcohol and drugs. Besides substance abuse, depression, loneliness and anxiety are more often observed for people who are away from religion and from God.

People who are depressed often prefer to skip classes, to return home and start to use alcohol. Religious groups or religious activities provide a social support outside the family to combat loneliness. Students feel more comfortable because they have access to the needed support. Religious students are also found to devote time and energy to a variety of pro-social causes (Wilson, 1978; Lundberg and Startz, 1998) They help connect colleges with the surrounding community and www.intechopen.com Sociological Landscape – Theories, 322 Realities and Trends provide volunteers and partnerships with groups (Sikkink & Hernandez, 2003). The research also finds that the majority of volunteers are religious students (Vander, Hermans, Aarnoutse, 2008).

Research done recently shows that the individual religiosity increases educational attainment. Veroff (1962) explains that this positive relation between religion and academic attainment is because religion helps create a disciplined life and generates ethics. For people with a disadvantaged background, religious groups teach these people to be more disciplined, have more positive attitudes, and encourage better behaviors. Because of religious beliefs and practices, believers become abler to deal with troubles and stressful situations that might negatively affect their academic or career achievements than non-believers who may feel stressful and totally lost.

Another way through which religion influences education is by creating a family like atmosphere for those who have single parents. For example, some theorist (Ewing, 2000; Fan, 2003; Galor and Zeira, 1993; Galor and Tsiddon, 1996) found that religion has a great influence on the educational achievement of the poor. People in urban areas are more religious because the churches play the role like parents by providing youth with authority figures, disciplines and the ways they should act.

The church's role is to help people to be more active in the society and keep them on the right way. Family life is proved to be very important for education achievements and religion is one of the factors that have a positive impact on family life. Religious families are more capable to establish healthy family relationships and have more social control.

The National Longitudinal Data conducts a survey on racial groups in the United States including whites, African Americans, Asians and Latinos to know if religious students have higher academic achievements than their peers. The results show that Jews have higher GPA comparing to the Catholics and the Protestants. According to the survey, Jewish people have the highest rate of religious attendance while Hispanics have higher rates of attendance than African Americans. The survey tests the hypotheses that the effect of religiosity on grades varies according to the race, class, and immigration but none of the tests show that the relationship between religion and education differs among groups.

According to the NLSF data, after controlling for all the social factors of race, income, and gender, religiosity has a significant influence on the achievements and satisfaction of students in the colleges and universities of the United States. Students who attend religious services once per week in the last year of their high school are able to obtain higher grades than no regular attendees.

Religious students study more, go to party less often and dedicate more spare time for religious activities. Also, people who party more are less focused during their study, in contrast, religious students not only are able to spend more time on study, but the quality

of the time spent is better: they are more concentrated, have a higher self-esteem, and have a better sense of purpose. Sometimes religious activities have a positive effect and students do a better job on exams not only because they studied well but also because they have more confidence in their intellectual ability.

Others studies are more concerned about the influence of religion on the student's social life at colleges or in universities, such as students get involved in different types of activities like sororities and fraternities. By influencing social activities, religiosity could indirectly influence students' educational achievement, satisfaction at college, and other outcomes such as interactions with professors. Research also tests the influence of religion on dealing with the effect of negative experiences such as the death of relatives or the parental divorce.

Religiosity has a great influence on educational achievements. Loury (2004), Regnerus (2003), and Jeynes (2003) argue that attending churches or other religious services provides students with the right guidance that then will improve their academic achievements. The religiosity increases the level of satisfaction and the grades of students attending colleges and universities.

Religion has a big influence not only on education achievement but also on personal achievements. According to Hazan and Berdugo (2002); Landes, (2000); Lipford and Tollison (2003) shows that there is a relationship between religious preference and worldly success.

The survey asks the question about what is your religion, whether it is Protestant, Jewish, or Catholic. In case the answer is Protestant, another question was raised as what domination you belong to. After analyzing people from different religions, Jews show the highest level of the success while the Catholics have the lowest level of success. The reason partly is explained as that Jewish people have the highest level of religious activities. The people who are more religious tend to have more appreciation for the time, less parties and more concentration. Through religious activities, the Jewish people will also be able to meet new people and build up more social networks.

Religion has a big influence on motivation, education achievements, and on all other aspects of social life. Individuals who have a religious background are able to success in school, colleges and universities, and later on at work. When people are more religious, they are more likely to focus on what they need because they have a clear status of mind and are more confident. The researches all show that religion is a factor contributing to all kinds of success. Our analysis contributes to the literature by analyzing the relationship between a person's highest education and religions activities.

2.6 Religion and Education in Sub-Saharan Africa

Religion as an institution concerned with moral life of people has made a significant contribution in the genesis and continued development of formal western education in sub-Saharan Africa. In his research article, Daun (2000:37) writes: It is shown that religious factors count as much as (and sometimes more than) economic factors, first in the quantitative expansion of education and then in the decline." In order for Christianity to make significant progress in its evangelization activities, African people's literacy and numeracy had to improve drastically. This requirement

necessitated serious education initiatives on the part of Christian missionaries. The Protestant churches, in particular, were advocates of mass education, because of their emphasis on the need for all believers to read the Bible in his or her own language. Woodberry & Shah (2004:53) states: "Lutheran Pietisms first promulgated the ideal of universal literacy, and literacy campaigns spread rapidly through the Protestant world".

However, the responsibility for the educational task also resided with commercial bodies. According to Nomazana (1998:45), Livingstone believed that "Christianity would provide principles for moral guidance, while legitimate commerce and education would encourage Africans to produce their own goods from their fertile soil to trade with Europeans." The role of traders who collaborated with western missionaries can therefore be neither ignored nor denied.

Referring to this collaboration in Kenya during the last quarter of the nineteenth century Urch (1971:251) writes: "The traders and missionaries believed an educated population to be a precondition for the spread of commerce and Christianity; the first European educational ventures were a direct product of their activities." Although Daun (2000:37) sees a possible parity in the role of the two partners in the establishment and development of western formal education in sub-Saharan Africa, the role of missionaries seemed to be motivated by a deeper commitment and sense of true loyalty to the Almighty God; their commitment to mass education therefore exceeded that of the traders (see Frankema 2012:2). Unsurprisingly, therefore, literacy rates were higher in those areas where Christianity was stronger (Daun 2000:49).

This is probably why the colonial authorities neither disregarded nor ignored the role of missionaries in structuring the education machinery. Urch (1971:254) writes: "The governor appointed an advisory board composed of government officials, commercial men, representatives of the missions, and members of the settlers' associations to assist the director." Missionaries were therefore deeply involved in the formal education of Africans. Urch (1971:254) reports that Mr. Orr organized African education into three categories, the first of which was called "General Education". Other categories were "Industrial Education" and "Education of Sons of Chiefs and Headsmen". General Education was the responsibility of missionary societies and "was to be primarily concerned with reading and writing with a view to proselytize and to train African teachers" (Urch, 1971:254).

However, not all went well for the missionary societies as far as education was concerned: by 1918, it was found that these societies were not complying with the education mandate put forward by the colonial authorities. This information was not favorably received by the colonial and education authorities, especially after the census showed that many of those educated in mission schools were primarily being taught to read and write. This forced the authorities to appoint a commission of enquiry into African education, and this commission found that many people - newly arrived settlers as well as Africans - were not satisfied with mission education. This, in turn, resulted in demands for government schools that did not offer religious training.

The missionaries themselves, however, insisted that education had to be coordinated with religion, given the moral value of Christian education. Missionaries also saw themselves as protectors of Africans' human rights, and suspected that the proposed arrangement to side line mission education was simply a way of ensuring that the settlers could more efficiently exploit the people of Africa (Urch, 1971:255).

However, attempts at marginalizing the church in matters of education were doomed to fail, simply because the significance and impact of the church's contribution to education in sub-Saharan African countries were by no means insignificant. Referring to the contribution of mainline churches to education, Gifford writes: "[they] have a long and important history in Africa, and their contribution to health and education is well known. This continues, even intensifies. One estimate gives 64 percent of all Kenya's education institutions as church-based. Some governments like Zambia's have even made efforts to reverse the nationalization of education which occurred after independence" (Gifford 2008:276).

In order for Christianity to make significant progress in its evangelization activities, African people's literacy and numeracy had to improve drastically. This requirement necessitated serious education initiatives on the part of Christian missionaries. The Protestant churches, in particular, were advocates of mass education, because of their emphasis on the need for all believers to read the Bible in his or her own language (Woodberry & Shah, 2004:53)

However, the responsibility for the educational task also resided with commercial bodies. Livingstone believed that "Christianity would provide principles for moral guidance, while legitimate commerce and education would encourage Africans to produce their own goods from their fertile soil to trade with Europeans." Nomazana (1998:45).

2.7 Religion and Education attainment in Malawi

In Malawi formal education was introduced by Christian missionaries in the early 1800s. The aim was to help Africans learn to read the Bible in order to reinforce Christian beliefs and values. The British government was happy to allow missionaries to dominate education because it was cost effective. In a poor colony that was not producing much income for Britain, costs were major concerns. Malawi's British colonial administrators merely supervised Christian missionary schools from 1920 onward. Not long after African Christians became westernized, a few opened their own schools from 1930 onward. In both cases money for the salaries of teachers and administrators were generated from school fees and voluntary donations given locally and from abroad. Government financing for schools began in 1963, when Malawi's outgoing colonial government financed 22 primary schools.

A common feature of the curriculum was reading, writing and arithmetic, with some missions placing emphasis on technical skills. However, the missionaries merely wanted to evangelise and therefore there was no emphasis on intellectual development (Hauya, 1993).

Teacher training, inspection and management were also determined by each mission. During the early period teacher training colleges were established at the Livingstonia Mission in 1895; St. Michaels College at Kanga in 1899 by the University Missions to Central Africa; the William Murray College at Mvera in 1902 by the Dutch Reformed Church Mission and the Henry Henderson Institute in 1908 in Blantyre by the Blantyre Mission. The colonial government started to feature in education in 1926 only when the Phelps-Stokes Commission acknowledged the work of the missions but deplored the failure of the colonial government to organize and coordinate this effort. The goals of education were then identified to be personal hygiene, use of the environment, home life, use of leisure time, literacy and numeracy, moral development and religious life. The missions still controlled the delivery of education because the government released only small grants to the missions.

The curriculum of primary education changed dramatically in 1940 when the first secondary school was opened by protestant missions in Blantyre. In secondary school the curriculum was based on the academic-elitist systems of the English Grammar School where history, geography, English literature, English language, Latin, general science, mathematics, religious knowledge and Chichewa were the core subjects. As a result, the primary curriculum had to change to meet these requirements and as can be imagined with disastrous results. The content and learning materials were based on British experiences and had little bearing on the local situation. Europeans were the only teachers who could handle this material and they taught to make pupils pass examinations.

Soon after independence in 1964 a Johnson-Survey Team observed that the education system in Malawi was 'imported, excessively academic, deadly passive and addicted to rote learning.' Among other things the team recommended that teacher preparation needed upgrading (ACE, 1964).

However, missionaries controlled teacher training even until 1973 when the colonial government had long been displaced. By this time there were 13 teacher training institutions with a total capacity of 2019 places. Only two of those were run by the government and the rest were run by various missionaries. Religion as an institution has been concerned with moral life of people and has made a significant contribution in the genesis and continued development of formal western education, Daun (2000:37).

In addition, while missionaries did run many academic primary schools, they provided little secondary education, a practice which prevented natives from becoming "too educated" and potentially subversive. Even if secondary education was provided, it was often reserved for the sons of local chief's elite the colonial government could then call upon to help rule the colony, a common practice in colonial Africa. According to Ayandele (1966:286), one of the missions' most important contributions to the colonial regimes was their role in educating the native Africans.

Mission schools provided a steady stream of educated Africans capable of filling the lower levels of the colonial administration and operated vocational and agricultural schools. The academic education purposely did not train Africans for the higher level positions of colonial administrations, which were mostly reserved for Europeans a

practice which created dependency on the colonizers, as without them the colony did not have qualified administrators. (Ayandele, 1966: 295 and Sheffield 1973: 10-11).

According to review of related literature above, it shows that many researchers have documented much of the positive impact of religion in education which a very profound work. However, they have not written much on the negative impacts of the religion of Christianity especially Pentecostalism in education. This research proposal, therefore, seeks to further investigate the negative impacts of Pentecostalism in education in Malawi, the case of Assemblies of God in Malawi, Enlighten Church Gathering and Living Waters Church International

2.8 Theoretical Framework

The theoretical context of this study is Transformative learning. Transformative learning is the expansion of consciousness through the transformational basic of worldview and specific of the self (Mezirow, 1981).

Under the influence of Habermas, Mezirow (1981), states that there are three types of learning: instrumental, dialogic, and self-reflective. The third one deal with meaning and changing the perspective and it is in the focus of the transformative learning theory. According to Merriam and Cafarella, transformational learning is in fact learning by becoming aware of your own situation. One becomes aware of his or her situation by reflecting on it.

Mezirow describes this process as one in which interpretations is used in order to develop new interpretations for guidance of future actions. One uses earlier experience as a kind of “framework” in order to obtain new insights, to change his or her daily activities and his or her daily practice. According to Mezirow (1981) this learning process seems to focus on a solution for the learner (Merriam and Cafarella, 1999).

2.9 Chapter summary

This chapter has discussed relevant literature on Religious beliefs and academic achievements, Religion and Education attainment in Sub-Saharan Africa and Malawi. The chapter has also discussed relevant literature on each and every research question so as to have a clear understanding of the study. Lastly, the theoretical framework and how it informs the study has been presented

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Chapter overview

The chapter provides Research Methodology, Research Design, Sampling, Data Generation Methods, Data analysis, Ethical Considerations, Chapter Summary.

3.2 Overall research approach

With the purpose to understand and address the Pentecostal religious beliefs that negatively affect education attainment in Malawi a qualitative research design was chosen. Although qualitative research is described as subjective, it provides room for analyzing the ways in which individuals interpret their social world through talk and interaction. Despite the point that this close contact between the researcher and the informants can give rise to ethical challenges, it is overcome by the advantageous point that the researcher can ask deeper and follow-up questions in order to get a clear understanding of the social phenomena being studied. Thus qualitative research, as compared to quantitative research, is inductive, rather than deductive. This means that it is more directed by the empirical data, than theory and hypothesis as is the case with the qualitative research.

Qualitative method has been also used to analyze information for it is more flexible, allows more naturalness and acclimatization for the interaction and collaboration between the researcher and the participant. The study therefore employed a written interview technique as recommended by Marshall and Ross man (1995).

3.3 Research Design

With the purpose of understanding the perceived impact of Pentecostal religious beliefs among secondary school in Malawi, the study involves diachronic processes of cultural comparison. In this view, the research employs Norbert Elias's theorizing of the term "civilization".

Elias demonstrated the civilizing process through an examination of etiquette books and argues that the behaviors that were accepted as normal in Western medieval societies gradually became more strictly controlled or tabooed. In this line of thought, Elias uses the concept of "the civilizing process" to mean sociological processes in social development which involve changes in behavior and feeling extending over many generations (Kidd, 2002).

It is in this line of thought that Elias's theory provides the lens through which to view the processes encompassing the impact of Pentecostalism in education attainment among secondary school.

3.4 Qualitative component of the study

Qualitative method was used to generate data from religious leaders and teachers. Merriam (1998) points out that qualitative study tries to explore bounded system over time through detailed, in-depth data generation involving multiple sources of information and rich in context. Additionally, this study design may consist of more than one case, and the analysis is performed at different levels: within each case and across the cases (Stake, 1995; Yin, 2003).

3.5 Study population

The study populations used were secondary school head teachers from two districts working in the Central East Education Division (CEED). Head teachers are very central regarding school information and academic attainment. All data from all departments both curriculum and extra curriculum education is provided to them. Secondary school teachers from two districts in CEED were among those sampled for this study. These teachers interact with learners as they have first-hand information due to their interaction with learners and are also responsible for data analysis regarding education attainment by students. Pentecostal religious leaders were also chosen because of the role they play in imparting knowledge to learners which is faith based. Students were also included in the study because they hold information from the religious leaders and teachers in pursuit of education.

3.5.1 Sampling

The study used both probability sampling and non-probability sampling methods. Convenience non-probability sampling was used to select district where the researcher lives. According to Bryman (2008), convenience sampling is the one that is simply available to the researcher by virtue of its accessibility. As postulated earlier on, Central East Education Division (CEED) as well as the two Districts of Nkhotakota and Kasungu where my study was carried out were selected because of proximity reasons. When selecting districts and schools in those selected districts the researcher had to be realistic by including those that could be easily reached to make the study as much practicable as possible due to challenges mentioned above.

Selection of schools and churches for the study were as follows: Kasungu District has a total of 38 secondary schools fully government owned, of which 11 are cost centres and 27 are non-cost centres. Out of conventional boarding secondary schools in Kasungu, 1 triple stream and 1 double stream and the rest (4) single stream CDSSs were selected. In Ntchisi District, there are 14 governments owned secondary schools of which 10 are cost centres and 4 non-cost centres. Out of these schools, 2 double stream boarding secondary schools and 4 single stream CDSSs were selected. In total, 12 schools were sampled in the two Districts.

All the 12 head teachers in the selected schools were automatically selected for the study. Head teachers are not only in-charge but also pivotal around which several aspects of the school revolve, be it academic, motivation of teachers as well as development and implementation of school development plans (Bakhda, 2004). The second group of respondents were teachers.

The initial plan was to collect data from 120 teachers. However, some schools had as low as 4 teachers. In such schools all the teachers were made to be part of the study. In schools with more than 10 teachers, a simple random sampling was conducted to identify those to be part of the study. Random sampling was further conducted at school level to identify thirty six participants for follow up one on one interviews.

3.5.2 Inclusion criteria

The study participants included:

- Secondary school head teachers in Ntchisi and Kasungu
- Secondary school teachers Ntchisi and Kasungu

- Secondary school students Ntchisi and Kasungu
- Pentecostal religious leaders Ntchisi and Kasungu

3.5.3 Exclusion criteria

Participants who were excluded from the study were:

- Secondary head teachers not working in Ntchisi and Kasungu
- Secondary school teachers not working in Ntchisi and Kasungu
- Secondary school teachers not learning in Ntchisi and Kasungu
- Non-Pentecostal religious leaders

3.5.4 Data generation methods

The study used qualitative analysis. The following tools were used.

3.5.4.1 Questionnaire

Self-completion paper based questionnaire was used in the study as it has a number of advantages, which include cheapness, quick to administer, absence of interview effects, no interviewer variability as well as convenience for respondents (Bryman, 2008). For instance, with questionnaire as tool for data generation, it is quicker as compared to interviews in the sense that they can be sent out through the post or otherwise distributed in very large quantities at the same time (Bryman, 2008). In other words, data can be generated from head teachers and teachers at a school at the same time. Religious leaders head teachers and ordinary teachers were given this questionnaire which they were asked to complete within agreed upon timeframe which differed from one school to another, one church to another church and from one participant to the other.

However, on average the questionnaires were completed and collected within 5 days after being given to a participant.

3.5.4.2 Same-structured Interviews

Interviews were conducted with head teachers, ordinary teachers and religious leaders in order to get deeper understanding of how Pentecost religious beliefs have negatively affects education attainment among secondary school. Interviewees were writing in ink. Some used pencil especially students who thought ink would be difficult to erase whenever they make mistakes. Data collected was based on some of the following questions: Is it possible for a student to pass examinations without studying? Is there connection between Pentecostal beliefs with poor academic performance in schools? And, what is the power relationship between Pentecostal leaders, teachers and students in secondary schools?

According to Frankael and Wallen (2000), interviewing is a very important method used by qualitative researchers as it enables them to check the accuracy of—to verify or refute—the impressions gained through observation or other methods of data generation. “We interview people to find out from them those things we cannot directly observe. The issue is not whether observational data is more desirable, valid, or meaningful than self-report data. The fact of the matter is that we cannot observe everything. We cannot observe feelings, thoughts, and intentions. We cannot observe behaviour that took place at some previous point in time. We cannot observe situations that preclude the presence of an observer. We cannot observe how people have organized the world and the meanings they attach what goes on in the world. We have to ask people questions about those things” (Tafjord 2006, p.210).

More specifically, a semi-structured interview was used. Bryman (2008) argues that semi-structured interview covers a wide range of instances including an interviewer having a series of questions that are in the general form of an interview schedule but is able to vary the sequence of questions. He further points out that the questions are more often general in their frame of reference from typically found in structured interview guide. At each of the twelve schools, head teachers and teachers were interviewed. Challenges that were encountered in course of conducting interviews included some teachers were unwilling to participate because they thought I was doing auditing. I countered by explaining to them the importance of their participation in my study and data generated was only for academic purposes. In some cases I visited schools more than once, although at a cost.

3.5.5 Documentary sources

Data concerning the Pentecostal religious beliefs that negatively affect education was also collected through Church creed which comprises beliefs and doctrines of the church. For schools, data collected included performance data from, actual school drop outs; the intended purpose of the data generated through questionnaires, would among others, enable the researcher to find out how Pentecost religious beliefs have negatively affects education attainment among secondary school.

3.6 Data analysis

The fact that the research design for this study is qualitative implied the use of qualitative methods of data analysis, which usually involve hermeneutic approach to the collected data. Hermeneutics emphasizes the point that the meaning of a social phenomenon is contextual hence interpretation is relevant thus Interpretation of the

qualitative data that emerged from the interviews, observations, published and non-published texts and archival documents required coding in order to find repeated patterns of meaning (Tafjord, 2006).

Therefore, the choice of data analysis for this study was a theme-based analytical approach in which the collected data was subjected to thematic analysis. Thematic analysis entails the identification of emerging patterns and categories from the collected data (Mabry 2008).

The data was reviewed, systematically coded and put into categories or patterns as determined by the themes, whose structure and content was then interpreted. The categorized data was therefore deployed into relevant sections of the study which were also largely drawn from the themes. Although the approach is criticized for failing to provide a comprehensive perspective since parts of texts are separated from their original context, this contributed to the findings of this research. Thus it still remains essential because the qualitative analysis in this research has been the empirical data collected from the informants' understanding, meanings and experiences (inductive). On the other hand, the analysis has a deductive aspect since any research carries a researcher pre-understands of the social phenomenon which influences ones sensitivity and direction of focus (Tjora, 2010).

This research also used questionnaire to collect data. Completed questionnaires were collected and sorted. Papers from teachers, Pentecostal religious leaders and students were separated. The responses have been read analytically to understand and compare the ideas. Similar ideas that formed a pattern were isolated. Deviations from the

common theme were noted. Interesting stories were identified and some themes that supported other participants were recognized as well (National Science Foundations, 1997).

3.7 Piloting of instruments

For the researcher to be able to ascertain the trustworthiness of the data generation tools (questionnaires and interview guides), the tools were field-tested at two nearby schools, which enabled the researcher to fine tune the tools. Field-testing enables researchers to engage with the real situation to assess the feasibility of what is being studied in terms of time, effort and resources (Blaxter, 2001; Robson, 1993). There were some amendments that were effected as a result of such pre-testing of instruments. Some questions were rephrased because they were repeated and could not generate required information. The vague questions were rephrased while the repeated ones were combined and rephrased. Therefore, the errors and or weaknesses which were noticed were corrected before-hand. The results for this pilot testing were not included in the results of the main study.

3.8 Ethical Consideration

The point that I was dealing with human beings in the data collection methods necessitated the consideration of ethics of social research. According to Fisher & Nushko (2008) one of the major components of research ethics is respect. In this regard, I was well aware of respecting the informants' rights and dignity among other sensitive issues. Special emphasis was also made to ensure that research participation was informed. The informed consent was given to the interviewees by word of mouth,

through the church administrators. The interviewees were informed of the academic motivation behind the research and that their participation was voluntary.

Another ethical rule that was considered, following Kelly and Ali (2004), was confidentiality in which the informants were made aware that the researcher will not make public, both the raw data that was collected and the participant identity. In view of this, codes were used in the case of interviewees to avoid revealing the informants' identities. While the observations in the church setting were made when the general participants were unaware, the officials were aware of the observations. Although this might have overlooked some ethical rules, it was necessary that the observations be made in their naturalistic setting. Walsh explains that it is more often that the researcher lets some people know about the research and keeps others completely unaware. This prevents the invalidation of research findings since people may not change behaviour.

The study was conducted using methods that do not need deception. If participants are deceived, the researcher must ensure that the participants are provided with sufficient explanation as soon as possible. They also argue that if people in general are made to believe that scientists and researchers are liars or as people who misrepresent what they are about, the overall image of science will suffer as a results less and less people may have interest in taking part in research investigation thereby negatively affecting the search for reliable knowledge concerning our world (Frankael and Wallen, 2000).

3.9 Access negotiations

Cohen, Manion and Morrison (2005) point out that the informed consent should be sought at the initial stage of the research project. Thus, informed consent involves seeking access to the institution or organization where research is to be conducted and acceptance by those whose permission one needs before embarking on data generation. Similarly, Bell (1987) quoted by Cohen et al., (2005) advises that permission to carry out an investigation must always be sought at an early stage and that it is advisable to make a formal written approach to the individuals and organizations concerned, outlining researcher's plans.

Therefore, in order to be granted permission to conduct research the researcher wrote the Ministry of Education, Science and Technology through Central East Education Division (CEED), Malanather secondary school, Malawi assemblies of God, Living Waters International and Enlightened Christian Gathering church requesting permission to conduct this study in their churches and secondary school. Letters of permission were granted to the researcher, which acted as a proof of authorization from the relevant ministry officials. Phone conversations were made before paying visits to each church and secondary school between Head teachers, religious leaders and the researcher.

3.10 Characteristics of Participants

Table 1: Summary of demographic characteristics of participants

Variable	Percent of total
Students and non-students	
Gender	
<i>Male</i>	50%
<i>Female</i>	50%
Age of respondent	
<i>16 - 25</i>	70%
<i>26 - 49</i>	30%
Religious belief	
<i>Pentecostal</i>	80%
<i>Non-Pentecostal</i>	20%
Position in church	
<i>Leader</i>	40%
<i>Ordinary member</i>	60%
Length of serving	
<i>0 - 10 years church leaders</i>	40%
<i>0 - 33 years ordinary members</i>	60%
Highest qualification	
<i>Bachelor's Degree</i>	30%
<i>Diploma and below</i>	70%
For students only	
Level of education	
<i>Junior</i>	50%
<i>Senior</i>	50%
Church membership for parents	
<i>Pentecostal</i>	83%
<i>Non-pentecostal</i>	17%

3.11 Limitations of the Study

Several limitations associated with this study are acknowledged. First, the focus group size was small and unlikely to have reached a reasonable level of saturation. Second, the students were sampled according to a convenience framework, although the reasonable response rate would likely negate any criticism-related non-representative survey data. Lastly, the sample size was not large enough to fully investigate some potentially con- founding factors such as ethnicity. As a further cautionary note, the

current results did not show that religious affiliation groups were different in actual academic accomplishments and were unable to report a significant expectancy gain. It is further acknowledged that the analysis in this study only considered the notion of academic self-concept in terms of students' estimated academic achievement which may not clearly differ- initiate between the notions of task difficulty, ability, effort or luck (Marsh, 1992).

3.12 Chapter summary

Chapter three has explained as much as possible the research methodology employed in this study. The mixed method approach of which concurrent triangulation has been used and justified for its selection with quantitative having an upper hand. In addition, the issues of sample and sample size, negotiations for access to data generation points, data analysis, and ethical consideration have been explained and justified. The next chapter provides the presentation and discussion of the study findings.

CHAPTER FOUR

DISCUSSION OF FINDINGS

4.1 Chapter overview

This chapter presents and discusses the negative impact of Pentecost religious beliefs in education attainment in secondary school in the context of the theoretical framework and literature. The discussion is in line with the following research questions: What beliefs of Pentecostalism influence the poor grades attainment in secondary schools? What is the perceived connection between Pentecostal beliefs and poor education performance in secondary schools? What is the power relationship between Pentecostal leaders, teachers and students in secondary schools?

4.2 Pentecostal beliefs that influence academic performance in secondary education

Is it possible to pass examinations through a miracle even if one doesn't study?

4.2.1 Pentecostal religious leaders

Some religious leaders that were approached on whether one can pass exams through miracle even if one doesn't study showed that with God all is possible while quoting the bible verse. To them miracles are shown on what man cannot even understand how a particular thing has happened. Likewise passing exams is not exceptional on God's working power manifestation which is a miracle.

The leaders however, continued to say that even though it is possible, but they say students are encouraged to study besides trusting in Gods miracle though they say miracles doesn't need man's effort just like some people are getting miracle money, miracle marriages, miracle jobs and many miracles. We may also have miracle exam results. They say we should not give God boundaries. They explained one challenge they face when teaching learners on trusting Gods miracle when preparing their exams which is lack of genuine faith. They said that those who truly trust in God are able to see the fruits of their faith even during exams but those who don't have enough faith exams.

Pentecostalism has influence on academic performance in secondary schools. Some beliefs held by Pentecostal religious leaders are: All things are possible with God (Matthew **19:26**), the righteous shall live by faith (Romans **1:17**) and faith moves mountains (**Luke 17:6**).

Faith-based education is not just a way to hand on Pentecostal beliefs about God. It explicitly involves the formation of the whole person, so that all may attain their eternal destiny and at the same time promote the common good of society (McKeown, 2010).

100% of Pentecostal religious leaders have mentioned either one or two or all the three beliefs believed in Pentecostal religion as follows: 25% of respondents hold one belief. 33% of respondents hold two beliefs while 42% hold three beliefs. Those who hold the first belief where all things are possible with God, no human effort is required at all. It simply needs one to avail in the examination room to write what God will help the student. All work is left in the power of God to bring success results.

Some Pentecostal religious leaders believe in all the three beliefs. To these last two beliefs, human effort is required and is expressed by studying in preparation for examinations. In both beliefs, the faith is not in students themselves but faith in God to move mountains (making difficult work simpler). These beliefs encourage students to work hard.

Among these three beliefs, the first belief is said to de-motivate students to perform well in class. This belief allows students not to work hard by entrusting God to do all work. Pentecostal religious leaders have clearly said this is a misunderstanding of the role each party plays in faith. God has a part to simplify the work to students while students have a role of studying.

4.2.2. Pentecostal believing students

Learners approached acknowledged that they once attended the prayers when they were preparing for two exams. They said that the man of God taught them about faith. They said that with faith everything is possible. The man of God gave them examples where people were getting employed, finding marriages and even getting money through miracles after being prayed. On this they said they were encouraged just to have faith and that they can too pass exams through miracles.

Quoting 1st Corinthians 12, learners they said the man of God told them that God can also reveal answers to them during examinations just as there is the gift of discernment in which man can know the deep mysteries by the help of God. One of the learners even narrated that examinations can be revealed in advance to the person who strongly trusts in the Lord, quoting Jeremiah 33: 3 which say “Call to me and I will answer you and

tell you great and unsearchable things you do not know”. He concluded by quoting Romans 10 saying that those who believe in cannot be put to shame as such God cannot allow his beloved children to fail exams.

About 80% of interviewees were Pentecostal religious believers, and most of them were students. Most of these students hold a belief that makes them work hard in class. Their belief is based on Matthews 7 verse 7 of the Holy bible quoted as “Ask and it shall be given to you; seek and you shall find; knock and it shall be opened to you”. Over 60% of students share this belief while about 40% share several other beliefs from the bible. Students work hard in class believing that they are seeking and are anticipating finding better examinations results in reward. Students strongly objected a belief where students can pass examination without studying. However, they accepted a belief where passing exams is a reward of their belief quoted from Matthew 7 verse 7 where students ask God and they receive answers for direction and they knock God’s door in prayer and the door is opened for them.

Though having belief in God is good but in education context, hardworking is prerequisite. Abiodun arije said that exam success doesn’t work like magic; it involves hard work and diligence. Jotin Forms, in his studies on reasons that make learners fail examinations single out over-confidence. Some students are too confident of themselves that they overlook those tiny things that count. Over-confidence could lead to under performance. Nobody said a little self-confidence in your abilities is wrong but being Over-Confident could be dangerous. Just because you have faith in God does not mean you should go sit for the exam believing that God will provide all in exam room (Parashuram, 2015)

4.2.3 Pentecostal and non-Pentecostal Teachers

Head teachers and teachers when asked on whether they allow learners to have prayers and fasting when preparing and writing exams or invite some church leaders to pray for them, they said that they don't see anything bad with these as there is a freedom of worship and he said they don't monitor the kind of prayers and teaching learners receive. Most teachers don't believe in passing of examinations without studying. Teachers therefore encourage students to study besides their beliefs of passing exam without study. Teachers themselves held a belief that God rewards hardworking students. Teachers themselves in school worked harder to achieve their success.

With every success, comes hard work. Without hard work, you cannot achieve results. People who try to find the easy way out are kidding themselves if they think they can achieve excellence without putting in hard work. If you observe around you, the people who seek out 'get-rich-quick' methods are also the very people who don't achieve much in their lives. Hard work is the universal quality that will pay off in the long-term (Latumaniha, 2009).

4.2.4 Connection between Pentecostal beliefs and poor education performance in secondary schools

Does the church have programs that help to facilitate and encourage education attainment to the church members?

4.2.4.1 Pentecostal religious leaders

Responding to this, religious leaders said no because most of the time many people who are highly educated their lives are not in line with the word of God. They are too critical

on many things of God forgetting that no one can understand things of God quoting Ecclesiastic 1: 18, which say “For with much wisdom there is much sorrow, the more someone adds to knowledge, the more someone adds to grief” (*ISV*). Understanding things of God is not pre requisite for to follow and trust in God but one just need to believe. On the same note, they said that less educated people easily believes the teachings of religion because their minds are not distorted with the knowledge on this evil world. For example, they don’t have time to question the existence of God which is blasphemy which most exist in highly educated people especially scientists philosophers.

There is a therefore a connection between Pentecostal beliefs and poor education performance in secondary schools. Among Pentecostal religious leaders, 42% strongly agreed to some beliefs influencing poor performance in secondary schools. 30% strongly disagreed to this influence coming from Pentecostal beliefs. While 28% was uncertain whether Pentecostal beliefs impact negatively to secondary education performance.

Leaders who agreed explained that some Pentecostal beliefs are really misleading. Especially the first belief where all things are possible with God, leaders have said that with the recent development of miracles like miracle money, miracle job, anointing water, anointing olive oils which are misleading most of learners as they are told to believe that taking anointing water when writing exams and using a pen which has been anointed with anointing oil makes one to pass examination with good grades, on the contrary most of them get poor grades than expected. It is said “belief is misleading people to believe that God works through the afore-mentioned media”.

The strong disagreement from leaders were based on the fact that people have a choice to make either believing the first, second or third belief which all work equally the same depending on correct understanding and interpretation of the belief in context. If the belief is not distorted to among Pentecostal believers, there is no poor result. Those who get poor results do not believe the belief in context but the distorted truth.

When we take the truth out of context to prove a point, the real victim is truth and, to be more specific, we cannot succeed over the long haul if we don't do things in the right way. In reality, a half-truth is harmful and can mislead (Jim, 2010).

4.2.4.2 Pentecostal believing students

Among the students, 5% were uncertain whether there is a connection between Pentecostal beliefs and poor performance in education. While 23% disagree to this, there were about 72% of students who strongly agreed to this among the learners. Those who agreed said some students spend more time with religious activities than study time. Those who spend more time attending religious activities believe that they will pass examinations without studying. But, they do not get better results than Pentecostal religious believers who attend to religious activities and work hard through self-study.

Some students disagreed to this connection. 23 % said those who believe and get poor results do not put their faith into action. They said faith without work is dead, to those who believe without studying have dead faith which cannot give better results.

To become truly great at something, dedication of time and energy is a prerequisite. People who achieve extraordinary results put in a lot more time to learn and practice. Their performances and what they do are remarkable; there is no mystery at all about how they developed them. They practiced a lot beyond the ordinary to get to where they want to be, the success everybody wants takes effort, time and lots of both hard and smart work (Thomas, 2016)

4.2.4.3 Pentecostal and non-Pentecostal Teachers

Teachers narrated that one of the challenging task they are facing with learners these days is on controlling them on religious matters. They said that they know that students are receiving some religious teachings that are negatively affecting their education. For instance, they said that fasting during exams lowers student's ability to thinking and also continuous prayers when preparing exams may rob learner's time of studying. This eventually makes the potential students to fail exams which become painful to us. Furthermore, teachers complained with the recent development of miracles like miracle money, miracle job, anointing water, anointing olive oils which are misleading most of learners as they are told to believe that taking anointing water when writing exams and using a pen which has been anointed with anointing oil makes one to pass examination with good grades, on the contrary most of them get poor grades than expected. Teachers also mentioned prophecy as one things that bringing confusions among students nowadays. They said that once a prophecy or God's oracle has been uttered that they will pass exams and undoubtedly been taken to university and most learners becomes lazy and stop studying hard relying on what the man of God prophesied to them.

Over 95% of teacher said there is connection between Pentecostal religious beliefs and academic performance. From their experience and observations, it has shown that learners who spend more time attending religious activities and studying less have obtained poor results in national examinations and that learner who believe in God and at the same time studying hard harvest their labour.

Success depends on faith in God and systematic hard work with discipline, nothing guarantees the success but these things in life surely increase the possibility of success and working in right direction with determination attracts God's grace, and brings success (Abhishek, 2015).

4.2.5 Effect of Pentecostal beliefs on power relationship between teachers and students in secondary schools

Why many Pentecostal religious beliefs seem to cause confusion in education attainment?

4.2.5.1. Pentecostal religious leaders

Religious leaders admitted that for so many occasions they have been having counselling sessions with learners when preparing exams through SCOM and interdenominational meetings. Explaining on some areas they tackle during counselling, they mentioned an issue of curses and spell which are common among students these days. On curses, the leaders said many students are struggling academically because of curses among them generational curses. A generation curse to them is transferrable or imparted from the parents. They said that if no one from your clan has achieved great things in life, it's absolutely difficult and impossible for you to

excel in that particular area, for example, education. Narrating on education, they said most learners have these generational curses that have attacked them hence causing to lose concentration in studies and consequently failing examinations. To help these students, the leaders said they offer deliverance prayers from such curses and these things have made students to excel in education.

Pentecostal religious leaders believe in continual fellowship with other Pentecostal believers. Leaders expressed satisfaction how teachers treat students. Teachers allow students during Sundays to worship in their churches and meet at most once during the week as SCOM, CCAPSO and other religious groups. Teachers allow religious leaders to serve during SCOM meetings upon request by students. During examinations, religious leaders are allowed again to conduct prayers. Pentecostal religious beliefs are welcome at school by teachers who control academic programs at learning institutions.

Any leadership approach one practice requires highly developed knowledge for the success of an organization as confusion in an organization comes as a result of lack of proficiency on the part of a leader (Bingu WA Munthalika, 2010).

4.2.5.2. Pentecostal believing students

When interacting with students on counselling which they receive from Pentecostal religious leaders, they narrated several areas in which they have benefitted from religious leaders counselling. Students pointed out faith. They said that they were counselled to solely perceive academic achievement through faith and Gods promises and that faith is divine thing and it does not require man's effort for it to produce results. You need just a strong faith.

Students have expressed that teachers allow them to attend Sunday prayers in their churches. In SCOM meetings, Pentecostal religious leaders do come to minister to them especially during examinations. SCOM is dominated by Pentecostal student believers unlike CCAPSO. This therefore indicates influence of Pentecostal beliefs that allow their belief follower to meet at their school.

4.2.5.3. Pentecostal and non-Pentecostal Teachers

Teachers accepted that they do monitor teachings that come with Pentecostal leaders but they said that sometimes they find it difficult to monitor when there is no one at the school who is conversant with Pentecostal teachings and this makes them just to accept any religious leader to interact with students without monitoring their teachings. They further said most students are not comfortable to be advised with teachers on religious matters than their religious leaders which make them not to be involved in religious matters and only concentrate on classroom teaching.

Teachers narrated that one of the challenging task that they are facing with learners these days is on controlling them on religious matters. They said that they know that students are receiving some religious teachings that are negatively affecting their education. Teachers accepted that they do monitor teachings that come with Pentecostal leaders but they said that sometimes they find it difficult to monitor when there is no one at the school who is conversant with Pentecostal teachings. This makes them to just accept any religious leader to interact with students without monitoring their teachings.

The research found that many religious leaders and some student emphasize uncritical loyalty over even constructive criticism. Among Pentecostals almost nothing is worse than pointing out serious problems within the movement, among its leaders, in the pews. I suspect this stems from the early days of the movement when its leaders announced it as the fulfilment of the prophecy of Joel about the “latter days” (end times). Ever since then, there has been a tendency among Pentecostals to regard the movement as above criticism. But, there is also the natural tendency of a group that perceives itself as marginalized, misunderstood and misrepresented by outsiders to “close ranks” against even constructive criticism from inside or from outside.

4.3 Chapter Summary

Some religious leaders have more than multiple beliefs than others and therefore consider it more likely God to help students pass examinations than others do. Students hold a belief that makes them succeed different from what their religious leader hold. Teachers want their students to study more regardless of their belief.

CHAPTER FIVE

CONCLUSIONAND RECOMMENDATION

5.1 Conclusion

Education attainment is positively affected by Pentecostal religious beliefs. Pentecostal religious leaders believe the need for spiritual guidance and counsel for students to pass their examination. Teachers believe that students need time to attend spiritual counsel to improve their grades in school. Students attend spiritual counsel from religious leaders who preach and teach Pentecostal beliefs. There is strong power relationship between Pentecostal religious beliefs and positive education outcomes.

5.2 Recommendation

There is a need to harmonize the kind of teachings to be given to students in schools by religious leaders to lessen misunderstandings, School authorities must take a close look on the kind of teachings religious leaders offer to students in secondary schools and Government should come up with deliberate policies of controlling religious activities in schools like allowing only religious leaders who have sound theological training to conduct prayers in secondary schools.

REFERENCES

- Deary, Strand, Smith, & Fernandez, (2007) attempt to academically Mooney 2010, Jeynes, 2005, Jeynes, 2007).
- Banda, K.N.(1982). *Blantyre, Malawi: Dzuka Pub. Co.,*
- Castro-Leal, Florencia. (1996) "*Who Benefits from Public Education Spending in Malawi?*" Discussion Paper Number 350. Washington DC: World Bank,
- Clark, P.J. (1973) "*Education and Environmental Problems in Rural Malawi.*"_Rural Africana,
- Daun, H. (2000). *Primary education in sub-Saharan Africa - a moral issue, an economic matter or both? Comparative Education* 4(1), 37-53.
- Dewey, J. (1938) *Democracy and Education*
- Emile Durkheim (1930) *Contribution to the Sociology of Education Journal of Educational Thought*, 11, 3, 213-23, Dec 77
- Heyneman and Stephen (1960). "*The Evaluation of Human Capital in Malawi.*" Washington DC: World Bank.
- Lip ford, Jody W. & Tollison, Robert D. (2003.) "*Religious participation and income,*" *Journal of Economic Behavior & Organization Elsevier*, vol. 51(2),
- Marshall, Catherine & Ross man, Gretchen B. (1995). *Designing Qualitative Research (2nd edition)*. Thousand Oaks, London and New Delhi: Sage Publications.
- Mezirow, J. (2000). *Learning as Transformation: Critical Perspectives on a Theory in Progress*. San Francisco:
- Nelson and Harold. (1975) *Malawi: Area Handbook*. Washington DC: American University Press.

- Nkomazana, F. (1998). *Livingstone's ideas of Christianity, commerce and civilization*. Pula: Botswana Journal of African Studies
- Pachai and Bridglal (1973). *Malawi: The History of the Nation*. London: Longman,
- Pike, J. Malawi (1968). *A Political and Economic History*. New York: Praeger,
- R. Iannaccone; Roger Finke(May, 1996), *The American Economic Review*, Vol. 86, No. 2, *Papers and Proceedings of the Hundredth and Eighth Annual Meeting of the American Economic Association San Francisco, CA*,
- Ramsay, E. Jeffress. (2001) "*Malawi*." In *Africa: Global Studies*. 9th Ed. 104-105. Guilford: McGraw-Hill.
- Ross, E.(1955). *Impact of Christianity in Africa*. *Annals of American Academy of Political and Social Science* 298, 161-169. *Contemporary Africa trends and Issues*.
- Sturges, R.P. (1964-94) "*The Political Economy of Information: Malawi under Kamuzu Banda*, *International Information and Library Review* 30(3): 185-201.
- Tan, Jee-Peng. (1984) "*User Charges for Education: The Ability and Willingness to Pay in Malawi*." Working Paper Number 661. Washington DC: World Bank,
- UNESCO (1996). *World Guide to Higher Education: A Comparative Survey of Systems, Degrees, and Qualifications*.
- UNESCO. (2000) *Statistical Yearbook. 44 ed. Paris*.
- Woodberry, RD. & Shah, TS. (2004). the pioneering Protestants. *Journal of Democracy* 15, 47-61.

APPENDICES

Appendix 1. Letter from Dem Nkhotakota granting permission to conduct research

Ref. No. NKK/ED/2/4

Tel : 01 292 314/221

Fax: 01 292 221

E-Mail: nkhotadem@yahoo.com



In reply please quote No Nkk/D/Edu/2/4.vol. 3
DISTRICT EDUCATION OFFICE,
P.O Box 20
Nkhotakota
MALAWI

*All correspondence should be made to the
District Education Manager*

09th July, 2018.

TO: Mpondagaga CDSS
Box
Nkhotakota

INTRODUCTORY LETTER: CHIKUMBUTSO MSENDEMA.

The bearer of this letter is a student at Chancellor College, he is studying Masters Degree in Education (Sociology).

He is there to conduct research on Pentecostal religious beliefs that affects education attainment in Malawi.

This letter serves as identification.

Yours faithfully,


H.D. NGALANDE
For: **DISTRICT EDUCATION MANAGER**

Appendix 2. Survey Questionnaire

SURVEY QUESTIONNAIRE

AIM: To find the impact of religious beliefs on the education outcomes in Malawi and how academic performance and attainment can be improved.

Name

.....

Age.....

• • • • •

Denomination

.....

Student/teacher.....

.....

Position in the church

.....

	Indicate your OPINION (belief or understanding) by ticking.				
STATEMENT	Strongly disagree	Disagree	Uncertain	Agree	Strongly agree
1. It is possible to pass examinations though a miracle even if one doesn't study					

2. Is it possible to have exams revealed by God during examination					
3. Special prayers are organized for the students who are preparing for examinations?					
4. It is possible to pass examinations through a miracle even if one doesn't study					
5. It is possible to have exams revealed by God during examination					
6. Pentecostal religious leaders are allowed to conduct special prayers at school to pray for the students when are about to write examination					
7. I do believe that more educated people are less spiritual					
8. Prayer and fasting help someone to pass examinations					

9. There are Pentecost religious briefs faced by students upon education attainment					
10. Pentecostal religious beliefs help students in secondary schools					
11. I have ever counselled some students/friends on the proper ways of preparing for examinations apart from prayer and fasting					
12. I have ever been counselled by some Pentecostal leaders on proper ways of preparing for examinations apart from prayer and fasting					
13. I have been monitoring the kind of teaching that come with Pentecostal leaders to students when they are preparing for examinations					

Free response questions: (use the spaces provided or on the blank spaces of these pages):

14. Explain any **one** negative beliefs of Pentecostalism that influence the attainment of educational outcomes in secondary schools?

15. What is the perceived connection between Pentecostal beliefs and education attainment?

16. What is the power relationship between Pentecostal religious leaders, Teachers and students in education attainment
