

**CATHOLIC SECONDARY EDUCATION AND IDENTITY REFORMATION IN
ZAMBIA'S SOUTHERN PROVINCE**

BY

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DECLARATION

I declare that **CATHOLIC SECONDARY EDUCATION AND IDENTITY REFORMATION IN ZAMBIA'S SOUTHERN PROVINCE** is my own work and that all the sources I have used or quoted have been indicated and acknowledged by means of complete references.



11th May, 2016.

SIGNATURE

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DEDICATION

I dedicate this work to my late parents, Richard Mwanamalenga Hambulo and Mirriam Liseli Mushabati Hambulo for their encouragement and support in all my academic endeavors. This qualification of **DOCTOR OF EDUCATION IN PHILOSOPHY OF EDUCATION** is yours 'Papa' and 'Mama'. I also dedicate this work to my wife Mwamba Malama Hambulo for her encouragement and support throughout the duration of this work. Finally, I close by dedicating this work to the entire Hambulo family.

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LIST OF ABBREVIATIONS

AIDS	Acquired Immune Deficiency Syndrome
BSAC	British South Africa Company
CDC	Curriculum Development Center
DEBS	District Education Board Secretary
DRC	Democratic Republic of Congo
GRZ	Government of the Republic of Zambia
HIV	Human immuno-Deficiency Virus
HOD	Head of Department
LEA	Local Education Authority
MoE	Ministry of Education
MMD	Movement for Multiparty Democracy
OECD	Organization for Economic Co-operation and Development
PEO	Provincial Education Officer
PTA	Parents and Teachers Association
RE	Religious Education
REC	Research Ethics Committee
RI	Religious Instruction
TEVETA	Technical Education, Vocational and Entrepreneurship Training Authority
UNIP	United National Independence Party

UNISA	University of South Africa
USA	United States of America
UNZA	University of Zambia
UK	United Kingdom

ABSTRACT

This research was based on 'Catholic secondary education and identity reformation in Zambia's Southern Province. Its main purpose was to explore the nature and scope of the undesired identity reformation experienced in Catholic secondary schools in Zambia's Southern Province as well as suggest possible ways of how the problem can be resolved. The study was guided by the following main research question 'How has a conflict of values between the evolving Catholic education policies and Zambian national education policies affected the identity of Catholic secondary schools in Zambia's Southern Province?' This question formed the main basis for the achievement of the study's overarching purpose highlighted earlier. A qualitative methodology was utilized to gather data for this research. Data was gathered using semi-structured interviews, focus group interviews/discussions and documentary/content analysis. Research participants included: the Secretary of Catholic education, the PEO, school headteachers, teachers of RE, parents and grade twelve learners. Key documents analyzed using document analysis were Catholic education policies and Zambian national educational policies.

The following findings resulted from the study: a conflict of values is non-existent between Catholic education policies and Zambian national education policies; there are four real/major causes of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province; the various contemporary challenges experienced by Catholic secondary schools in Zambia's Southern Province are responsible for the undesired weakening of the school's 'academic' and 'religious' mission; RE has experienced undesired changes at the levels of its nature, role and place in the Catholic secondary school curriculum over the years; Catholic secondary schools in Zambia's Southern Province can be characterized as 'partially Catholic'; realigning Catholic secondary schools with Catholic education policy involves returning such schools back to Catholic educational practice as recommended in Catholic education policies.

The main conclusion of the study was that undesired identity reformation is present in Catholic secondary schools in Zambia's Southern Province but it is *not* linked to a conflict of values in Catholic education policies and Zambian national education policies. To

resolve the problem of undesired identity reformation in Catholic secondary schools, all study recommendations emphasized an urgent return by the schools to educational practice as recommended in Catholic education policy if they are to regain their lost desired total-Catholic character or identity.

Key terms

Academic mission; Catholic secondary education; Conflict; Contemporary challenges; Curriculum; Nature and scope; Realign; Religious mission; Identity; Identity reformation; Undesired identity reformation.

CHAPTER ONE
INTRODUCTION AND BACKGROUND OF THE STUDY

1.1	INTRODUCTION	1
1.2	MOTIVATION FOR THE STUDY IN PHILOSOPHY OF EDUCATION.....	6
1.3	MOTIVATION FOR THE RESEARCH	13
1.4	CONCEPT CLARIFICATION	18
1.4.1	Clarification of Concepts in the Title of the Thesis	18
1.4.2	Clarification of Concepts from the Thesis.....	20
1.5	PROBLEM STATEMENT	25
1.6	RESEARCH QUESTIONS, OBJECTIVES AND AIM(S).....	27
1.6.1	Main Research Question	27
1.6.2	Sub-Research Questions.....	27
1.6.3	Main Research Objective.....	28
1.6.4	Sub-Research Objectives	28
1.6.5	Aim(s) of the Research	28
1.7	RESEARCH DESIGN	29
1.7.1	Methodology.....	30
1.7.1.1	Qualitative Research.....	31
1.7.1.2	Theoretical Framework: Social Capital.....	36
1.7.2	Research Methods	38
1.7.2.1	Qualitative Research Techniques Employed In The Study	38
1.8	CREDIBILITY AND TRUSTWORTHINESS	45
1.9	LIMITATIONS AND DELIMITATIONS OF THE STUDY	46
1.9.1	Limitation of the Study	46
1.9.2	Delimitation of the Study	47
1.10	SUMMARY	47

**CHAPTER TWO
LITERATURE REVIEW**

2.1	INTRODUCTION	49
2.2	HISTORICAL BACKGROUND OF EDUCATIONAL PROVISION IN ZAMBIA.....	51
2.3	THE CATHOLIC CHURCH AFTER 1965: DECLARATION ON CHRISTIAN EDUCATION.....	55
2.4	THE QUESTION OF IDENTITY	62
2.5	HOW THE STUDY FITS IN THE DISCIPLINE OF PHILOSOPHY OF EDUCATION.....	68
2.6	FEATURES CONSTITUTING THE IDENTITY OF CATHOLIC SCHOOLS.....	71
2.6.1	Christian Anthropology: Centrality of Christ in the School Ideology.....	71
2.6.2	Supernatural Vision	73
2.6.3	Total-Formation of the Human Person	74
2.6.4	Inculcation of a Sense of Responsibility in the Learners.....	75
2.6.5	Mutual Respect as a Catholic School Ideology.....	76
2.6.6	Open-Admission Policy for Catholics and Non-Catholics	77
2.6.7	Respect for Culture.....	78
2.6.8	Inclusion of Parents.....	79
2.6.9	The Catholic School Mission Statement.....	80
2.6.10	Prioritizing the Poor and Marginalized in Educational Provision	82
2.6.11	Link with the Local Church	83
2.6.12	Catholic Schools as Epitomes of Communion and Community.....	84
2.6.13	Teamwork in Catholic Schools	85
2.6.14	Student-Teacher Interactions in Catholic Schools	86
2.6.15	The Catholic Teacher	87
2.6.16	Catholic Schools as Places of High-Academic Achievement.....	89
2.6.17	Educational Leadership.....	90
2.6.18	School Curriculum: The Nature, Role and Place of Religious Education (RE)	92

2.6.19	School Ethos	94
2.6.20	School Ethos: Importance of Discipline	95
2.6.21	School Ethos: Catholic Schools as Mirrors of the Value Framework of The Catholic Church	95
2.6.22	School Ethos: Organization	96
2.6.23	School Ethos: Critical Reflection	97
2.6.24	School Ethos: A Christian School Climate.....	98
2.6.25	School Ethos: Physical Environment	99
2.6.26	School Ethos: Awareness of Mary’s Presence	101
2.6.27	School Ethos: Physical Proximity of the School to a Catholic Church.....	101
2.6.28	School Ethos: The Role of Consecrated Members of Religious Congregations.....	102
2.6.29	School Ethos: Religious Education (RE).....	103
2.7	A REVIEW OF EMPIRICAL RESEARCH STUDIES IN CATHOLIC SCHOOLING	105
2.7.1	Sectors of Empirical Research Studies in Catholic Schooling.....	106
2.7.2	Research Studies in Catholic Schooling in the USA	107
2.7.3	Research Studies in Catholic Schooling in Australia.....	120
2.7.4	Research Studies in Catholic Schooling in the United Kingdom	126
2.7.5	Research Studies in Catholic Schooling in the Republic of Ireland.....	129
2.7.6	A Research study in Catholic Schooling in the Republic of Zambia.....	132
2.8	SUMMARY	133

**CHAPTER THREE
RESEARCH DESIGN**

3.1	INTRODUCTION	137
3.2	METHODOLOGY.....	141
3.2.1	Theoretical Framework.....	141
3.2.2	What is a Theory?	141
3.2.3	What is Social Capital Theory?	142
3.2.4	Why Does Social Capital Matter To People And Social Institutions?	143
3.2.5	Relation of Social Capital Theory To The Current Study	145

3.2.6	Philosophical Worldview of the Study.....	147
3.2.7	Basic Considerations of the Constructivist Worldview.....	149
3.2.8	Basic Principles of Qualitative Research	151
3.2.9	Rationale for Choosing Qualitative Research	164
3.3	RESEARCH METHODS	181
3.3.1	Data Collection and Instruments	181
3.3.1.1	Data Collection Instrument: Interviews	182
3.3.1.2	Data Collection Instrument: Focus Group Interviews/Discussions.....	185
3.3.1.3	Data Collection Instrument: Document/Content Analysis.....	187
3.3.2	Criteria for Selection of Data.....	190
3.3.3	Questions Used in Collection of Data and Justification.....	191
3.3.4	Interview Protocol Used in the Study	198
3.3.5	Data Collection Procedure	202
3.3.5.1	Description of Data Collection Procedure.....	204
3.3.6	Population	206
3.3.7	Sampling and Sample Size	208
3.3.8	Data Processing and Analysis	209
3.3.8.1	Processing and Analysis of Data from Interviews.....	210
3.3.8.2	Processing and Analysis of Data from Written Documents.....	211
3.3.9	Triangulation	212
3.4	GEOGRAPHICAL LOCATION OF THE STUDY	214
3.5	ETHICAL CONSIDERATIONS	216
3.6	SUMMARY	219

CHAPTER FOUR

RESEARCH FINDINGS, ANALYSIS AND DISCUSSION

4.1	INTRODUCTION	223
4.2	DEMOGRAPHIC PROFILE OF PARTICIPANTS.....	226
4.3	PRESENTATION OF RESEARCH FINDINGS (SEMI-STRUCTURED INTERVIEWS AND FOCUS GROUP INTERVIEWS).....	231
4.3.1	Participants' Views on What They Know About the Philosophy of Catholic Education.....	231

4.3.1.1	Lack of a Proper Understanding of the Philosophy of Catholic Education.....	232
4.3.2	Participants' Views on Whether Catholic Secondary Schools have been Experiencing Identity Reformation in Zambia's Southern Province	233
4.3.2.1	There is a weakening 'Academic Mission' in Catholic secondary schools in Zambia's Southern Province	233
4.3.2.2	There is a weakening 'Religious Mission' in Catholic secondary schools in Zambia's Southern Province	234
4.3.3	Participants' Views On Whether There Had Been A Conflict Of Values Between The Philosophies Of Catholic Education And National Education Policies Since Zambia's Independence (1964).....	236
4.3.3.1	There is no conflict of values between Catholic Education Policies and Zambian National Education Policies because of the Catholic Church's commitment to a spirit of cooperation with the outside world	237
4.3.3.2	The educational partnership formed shortly after Zambia's independence (1964), is characterised by a spirit of dialogue, mutual agreement and cooperation not a conflict of values between Catholic Education Policies and Zambian National Education Policies	238
4.3.3.3	Zambian national education policies have always had an upper hand over Catholic education policies in the educational partnership between the Catholic Church and the Zambian government.....	239
4.3.4	Participants' Views on the Stance of the Zambian Ministry of Education on the Philosophy of Catholic Education.....	240
4.3.4.1	The Zambian MoE has a positive stance on Catholic education policy because it is based on Christian values.....	240
4.3.4.2	The Zambian MoE has a positive stance on Catholic education policy because it upholds other significant common values with national education policies	241
4.3.5	Participants' Views on Contemporary Challenges experienced by Catholic secondary schools in Zambia's Southern Province	242
4.3.5.1	Over enrolment in Catholic secondary schools in the Southern Province	244
4.3.5.2	Government and parental misconception that Catholic schools are financially stable	245

4.3.5.3	Inadequate teaching and learning materials in Catholic secondary schools in Zambia’s Southern Province.....	246
4.3.5.4	The drastic reduction of members of Catholic religious orders in Catholic secondary schools in Zambia’s Southern Province	247
4.3.5.5	The failure by Catholic secondary schools to function as genuine ‘Catholic Communities’ in Zambia’s Southern Province.....	248
4.3.5.6	Existence of a conflict of interest between the Catholic secondary school Mission or Vision and Non-Catholic teachers within the school contexts	249
4.3.5.7	The failure by some Catholic secondary school administrators to implement the identity of Catholic education in their schools	250
4.3.5.8	The negative perceptions on Religious Education (RE) as a curriculum subject in a Catholic Secondary school by some teachers and learners .	251
4.3.5.9	Poor financial capacity of Catholic Secondary schools in Zambia’s Southern Province	252
4.3.5.10	Lack of sufficient understanding of the Catholic education Mission or Vision by some teachers and learners in Catholic secondary schools	253
4.3.5.11	Lack of availability or accessibility of Catholic education policy in Catholic secondary schools in the Southern Province	255
4.3.5.12	The challenge for the achievement of a ‘Preferential Option For The Poor’ in Catholic secondary educational provision in the Southern Province.....	256
4.3.5.13	High levels of teacher and learner absenteeism to ‘Work and School’ due to the HIV/AIDS pandemic	257
4.3.5.14	Existence of high poverty levels in Southern Province	258
4.3.5.15	Existence of a conflict of interest between the Catholic secondary school’s Religious Mission and the RE teacher’s Professional Commitment to the teaching of Religion.	259
4.3.6	Participant’s Views on the Characterization of Catholic Secondary Schools in Zambia’s Southern Province	260
4.3.6.1	The reduced attendance of Mass in Catholic secondary schools	261
4.3.6.2	Lack of Catholic Religious Symbols in Catholic secondary schools.....	261
4.3.6.3	The rise of the Academic Culture at the expense of the Religious Culture in Catholic secondary schools.....	262

4.3.6.4	Lack of a spirit of unity in Catholic secondary schools	263
4.3.6.5	Appointments to Key Positions in Catholic secondary schools	264
4.3.6.6	Drastic reduction of members of religious orders in Catholic secondary schools.....	265
4.3.6.7	Increased levels of indiscipline in Catholic secondary schools.....	266
4.3.6.8	Teachers' lack of commitment to work in Catholic secondary schools....	266
4.3.6.9	Inadequate teaching and learning materials in Catholic secondary schools	267
4.3.6.10	Falling academic achievement levels in Catholic secondary schools	268
4.3.6.11	Falling levels of Catholicity in Catholic secondary schools	269
4.3.7	Participants' Views on Involvement of Stakeholders in Catholic Secondary Educational Provision	270
4.3.7.1	The failure by Catholic secondary school administrators to ensure the Catholicity of their schools	271
4.3.7.2	Parental failure to induce discipline in their own children.....	272
4.3.7.3	Failure by some teachers to live up to their expectations as genuine Catholic teachers	273
4.3.7.4	The failure by the Zambian Government to be a dependable and reliable partner in Catholic secondary educational provision	273
4.3.7.5	The need for more personal visits by the Bishop to Catholic secondary Schools.....	274
4.3.8	Participants' Views on the Nature, Role and Place of RE in the Curriculum of Catholic Secondary Schools in Zambia's Southern Province	275
4.3.8.1	The change of the nature of RE as a curriculum subject since 1964	276
4.3.8.2	The change of the role of RE as a curriculum subject since 1964.....	277
4.3.8.3	The Change of the Place of RE as a Curriculum Subject Since 1964	277
4.3.9	Participants' Views on the Realignment of Catholic Secondary Schools with the Philosophy of Catholic Education	278
4.3.9.1	The need for Catholic secondary school administrators and teachers to be educated in Catholic education policy.....	280
4.3.9.2	The Catholic Church to be part of the teacher deployment programme at the MoE in the Southern Province.....	281

4.3.9.3	The appointment of Catholics in key administrative positions in Catholic secondary schools	282
4.3.9.4	Introduction of Chaplaincy Services in Catholic secondary schools	283
4.3.9.5	Ensuring the availability of Catholic education policies to school administrators and teachers in Catholic secondary schools	284
4.3.9.6	The need for an increased number of Catholic learners enrolled in Catholic secondary schools.....	285
4.3.9.7	Increased religious activities in Catholic secondary schools	286
4.3.9.8	The need for an increased number of Catholic members of religious orders teaching in Catholic secondary schools	287
4.3.9.9	The need for improved government grants to Catholic secondary Schools.....	288
4.3.9.10	Urgent need for Catholic secondary schools to plan for non-traditional sources of funds	289
4.3.9.11	The need for a mandatory rule to ensure the display of Catholic Religious Symbols in Catholic secondary schools	290
4.3.9.12	Deployment of credible teachers ready to be full-time Catholic teachers in Catholic secondary schools	291
4.3.9.13	The need for Catholic secondary schools to run as ‘Genuine Catholic Communities’	292
4.3.9.14	The need to devise measures for the achievement of a ‘Preferential Option For The Poor’ in Catholic secondary schools	293
4.3.9.15	The need to devise measures to control over-enrolment in Catholic secondary schools.....	294
4.3.9.16	Correction of the government and parental misconception that Catholic secondary schools are financially stable.....	296
4.3.9.17	Closer monitoring and evaluation of Catholic secondary schools to resolve a conflict of interest between the Catholic Mission or Vision and Non-Catholic Teachers	297
4.3.9.18	Prohibition of any form of Trivialisation of the Catholic tradition within or beyond Catholic secondary schools.....	298
4.3.9.19	The need to stress the importance of the task of implementing the identity of Catholic education to Catholic secondary school administrators	299

4.3.9.20	The pressing need for Catholic school administrators to improve the image of RE as a curriculum subject in Catholic secondary schools.....	300
4.3.9.21	The need for the Catholic Church to evaluate the life of Catholic secondary schools against the challenges enhanced by the HIV/AIDS pandemic	301
4.3.10	Summary of Findings from Semi-Structured Interviews and Focus Group Interviews.....	302
4.4	DOCUMENT ANALYSIS AND FINDINGS	306
4.4.1	The content of Catholic Education Policies and Zambian National Education Policies and the extent to which they reflect a conflict of Values	308
4.4.1.1	The General Agreement of Values in the Evolving Catholic Education Policies and Zambian National Education Policies	308
4.4.2	A Distinction between Pre- and Post-Vatican II Catholic Schools.....	310
4.4.2.1	Pre-Vatican II: Classification and Insulation of Catholic Schools	310
4.4.2.2	Post-Vatican II: Classification and Insulation of Catholic Schools	311
4.4.3	Socio-Educational Changes and Identity Reformation in Catholic Secondary Schools.....	312
4.4.3.1	The Introduction of Multi-Faith RE Syllabuses and Identity Reformation in Catholic Secondary Schools.....	312
4.4.3.2	An Almost exclusive focus on the Natural Sciences and a Cognitive emphasis at the expense of the religious emphasis in Catholic secondary educational provision	313
4.4.4	Educational Change and Identity Reformation in Catholic Secondary Schools.....	315
4.4.5	Global Catholic Educational Challenges: A Catholic Educational Policy Perspective from 1965 to Date	318
4.4.5.1	The ever growing numbers of the poor and marginalized people in world societies	319
4.4.5.2	The decline in the number of members of religious orders teaching in Catholic Schools Worldwide	319

4.4.5.3	The increased levels of Secularisation in the Wider World and Within Catholic Communities	320
4.4.5.4	Some major Contemporary Challenges faced by Catholic educators in societies across the world	320
4.4.6	The effect of Socio-Educational changes on the nature of RE as a curriculum subject	321
4.4.6.1	Social change and the nature of RE as a curriculum subject	322
4.4.6.2	Educational change and the nature of RE as a curriculum subject	323
4.4.7	The effect of Socio-Educational changes on the role of RE as a curriculum subject	324
4.4.7.1	Social change and the role of RE as a curriculum subject	324
4.4.7.2	Educational change and the role of RE as a curriculum subject.....	325
4.4.8	The Effect of Social Change on the Place Of RE as a Curriculum Subject	326
4.4.8.1	Zambia’s great need for trained personnel at independence (1964)	327
4.4.8.2	Zambia’s modernisation agenda and the shift from ‘religion’ to ‘natural science’ in education.....	327
4.4.9	Realignment of Catholic Secondary Schools with the Philosophy of Catholic Education.....	328
4.4.9.1	Realignment entails reorganising Catholic secondary schools in accordance with Catholic education policy in order to resolve the problem of undesired identity reformation	329
4.4.10	Summary of Findings from Documentary Analysis.....	330
4.5	COMMENTS ON THE FINDINGS.....	332
4.5.1	Findings Related To the Main Research Question	334
4.5.1.1	The presence of identity reformation in Catholic secondary schools in Zambia’s Southern Province	336
4.5.1.2	The verification of Carmody’s (2007) contentions regarding the cause of identity reformation in Catholic secondary schools	338
4.5.1.3	The nature and scope of the undesired identity reformation experienced by Catholic secondary schools in Zambia’s Southern Province.....	342

4.5.1.4	A Social Capital Perspective of Findings Related To the Main Research Question	346
4.5.1.5	Connections between Findings Related to the Main Research Question and Empirical Studies Reviewed In the Study	349
4.5.2	Findings Related To the First Sub-Research Question.....	350
4.5.2.1	Over Enrolment In Catholic Secondary Schools In The Southern Province.....	351
4.5.2.2	Government and parental misconception that Catholic schools are financially stable	351
4.5.2.3	Inadequate teaching and learning materials in Catholic secondary schools in Zambia’s Southern Province	352
4.5.2.4	The drastic reduction of members of Catholic religious orders in Catholic secondary schools in Zambia’s Southern Province	352
4.5.2.5	The failure by Catholic secondary schools to function as genuine ‘Catholic Communities’ in Zambia’s Southern Province.....	353
4.5.2.6	Existence of a Conflict of interest between the Catholic secondary school Mission or Vision and Non-Catholic Teachers within the school contexts	353
4.5.2.7	The failure by some Catholic secondary school administrators to implement the identity of Catholic Education in their schools.....	354
4.5.2.8	The negative perceptions on RE as a curriculum subject in a Catholic secondary school by some teachers and learners.....	355
4.5.2.9	Poor financial capacity of Catholic secondary schools in Zambia’s Southern Province	355
4.5.2.10	Lack of sufficient understanding of the Catholic Education Mission or Vision by some teachers and learners in Catholic secondary schools	356
4.5.2.11	Lack of availability or accessibility of Catholic Education Policy in Catholic secondary schools in the Southern Province.....	356
4.5.2.12	The challenge for the achievement of a ‘Preferential option for the Poor’ in Catholic secondary educational provision in the Southern Province...	357
4.5.2.13	High levels of teacher and learner absenteeism to ‘Work and School’ due to the HIV/AIDS pandemic	358
4.5.2.14	Existence of high poverty levels in Southern Province	358

4.5.2.15	Existence of a conflict of interest between the Catholic secondary school's Religious Mission and the RE teacher's professional commitment in the teaching of Religion	359
4.5.2.16	A Social Capital perspective of findings related to the First Sub-Research Question	359
4.5.2.17	Connections between findings related to the First Sub-Research Question and Empirical Studies Reviewed in the Study	360
4.5.3	Findings Related To The Second Sub-Research Question	363
4.5.3.1	Social Change and the nature of RE as a curriculum subject since 1964.....	364
4.5.3.2	Educational Change and the nature of RE as a curriculum subject since 1964.....	365
4.5.3.3	Social Change and the role of RE as a curriculum subject since 1964.....	366
4.5.3.4	Educational Change and the role of RE as a curriculum subject since 1964.....	368
4.5.3.5	Social Change and the place of RE as a curriculum subject since 1964 ..	369
4.5.3.6	The negative attitude of teachers and pupils and the place of RE as a curriculum subject	371
4.5.3.7	A Social Capital perspective of findings related to the Second Sub-Research Question	372
4.5.4	Findings Related To The Third Sub-Research Question.....	375
4.5.4.1	The reduced attendance of Mass in Catholic Secondary schools.....	376
4.5.4.2	Lack of Catholic Religious Symbols in Catholic secondary schools.....	377
4.5.4.3	The rise of the Academic Culture at the expense of the Religious Culture in Catholic secondary schools	377
4.5.4.4	Lack of a spirit of unity in Catholic secondary schools	378
4.5.4.5	Appointments to Key positions in Catholic secondary schools	379
4.5.4.6	Drastic reduction of members of religious orders in Catholic secondary schools	379
4.5.4.7	Increased levels of indiscipline in Catholic secondary schools.....	380
4.5.4.8	Teachers lack of commitment to work in Catholic secondary schools	381
4.5.4.9	Inadequate teaching and learning materials in Catholic secondary Schools.....	382
4.5.4.10	Falling academic achievement levels in Catholic secondary schools	383

4.5.4.11	Falling levels of Catholicity in Catholic secondary schools	384
4.5.4.12	An illusion of the ‘preferential option for the poor’ in Catholic secondary educational provision	385
4.5.4.13	Inadequate involvement of stakeholders of Catholic secondary educational provision	385
4.5.4.14	A Social Capital perspective of findings related to the Third Sub-Research Question	388
4.5.5	Findings Related To The Fourth Sub-Research Question	389
4.5.5.1	The need for Catholic secondary school administrators and teachers to be educated in Catholic education policy	391
4.5.5.2	The Catholic Church to be part of the teacher deployment programme at the MoE	392
4.5.5.3	The appointment of Catholics in Key administrative positions in Catholic secondary schools.....	392
4.5.5.4	Introduction of chaplaincy services in Catholic secondary schools	393
4.5.5.5	Ensuring the availability of Catholic education policies to school administrators and teachers in Catholic secondary schools	394
4.5.5.6	The need for an increased number of Catholic learners enrolled in Catholic secondary schools.....	395
4.5.5.7	Increased religious activities in Catholic secondary schools	396
4.5.5.8	The need for an increased number of Catholic members of religious orders teaching in Catholic secondary schools	397
4.5.5.9	The need for improved government grants to Catholic secondary Schools.....	388
4.5.5.10	Urgent need for Catholic secondary schools to plan for non-traditional sources of funds	399
4.5.5.11	The need for a mandatory rule to ensure the display of Catholic religious symbols in Catholic secondary schools	400
4.5.5.12	Deployment of credible teachers ready to be full-time Catholic teachers in Catholic secondary schools.....	400
4.5.5.13	The need for Catholic secondary schools to run as ‘genuine Catholic communities’	401
4.5.5.14	The need to devise measures for the achievement of a ‘preferential option for the poor’ in Catholic secondary schools	402

4.5.5.15	The need to devise measures to control over-enrolment in Catholic secondary schools	403
4.5.5.16	Correction of the government and parental misconception that Catholic secondary schools are financially stable	404
4.5.5.17	Closer monitoring and evaluation of Catholic secondary schools to resolve a conflict of interest between the Catholic Mission or Vision and Non-Catholic teachers	405
4.5.5.18	Prohibition of any form of trivialisation of the Catholic tradition within or beyond Catholic secondary schools	406
4.5.5.19	The need to stress the importance of the task of implementing the identity of Catholic education to Catholic secondary school administrators	407
4.5.5.20	The pressing need for Catholic school administrators to improve the image of RE as a curriculum subject in Catholic secondary schools	408
4.5.5.21	The need for the Catholic Church to evaluate the life of Catholic secondary schools against the challenges enhanced by the HIV/AIDS pandemic	409
4.5.5.22	A Social Capital perspective of findings related to the Fourth Sub-Research Question	410
4.5.6	Summary	411

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1	INTRODUCTION	419
5.2	SUMMARY OF KEY EMPIRICAL FINDINGS OF THE STUDY	422
5.2.1	Undesired identity reformation is a reality in Catholic Secondary Schools	423
5.2.2	There has been no conflict of values between Catholic Education Policies and Zambian National Education Policies	423
5.2.2.1	Catholic Church's commitment to a spirit of cooperation with the outside world.....	424
5.2.2.2	Educational partnership characterized by a spirit of dialogue, mutual agreement and cooperation	425

5.2.2.3	High rank accorded to Zambian National Education Policies is not the reason for undesired identity reformation	425
5.2.2.4	General agreement of values in the two education policies	426
5.2.2.5	Stance of the MoE on Catholic Education Policy	427
5.2.3	A description of undesired identity reformation in Catholic Secondary Schools.....	427
5.2.3.1	The weakening ‘Academic Mission’ in Catholic Secondary Schools	428
5.2.3.2	The weakening ‘Religious Mission’ in Catholic Secondary Schools.....	429
5.2.3.3	Real causes of undesired identity reformation in Catholic Secondary Schools	429
5.2.4	Characterization of Catholic Secondary Schools	433
5.2.5	Rectification of Undesired Identity Reformation	434
5.2.5.1	Acquaint Catholic school administrators and teachers with Catholic Education Policy	435
5.2.5.2	The Catholic Church to monitor the teacher deployment programme by the MoE.....	435
5.2.5.3	Catholic appointments to key administrative positions in Catholic Secondary Schools.....	436
5.2.5.4	The need for the office of the Chaplain in Catholic Secondary Schools... ..	436
5.2.5.5	Enhancing the availability of Catholic Education Policies.....	437
5.2.5.6	Increasing the enrollment of Catholic learners in Catholic Secondary Schools.....	438
5.2.5.7	Intensifying religious activities in Catholic Secondary Schools	439
5.2.5.8	Increase Priests, Brothers and Nuns in Catholic Secondary Schools	440
5.2.5.9	Improved Government Grants to Catholic Secondary Schools.....	440
5.2.5.10	Planning for non-traditional sources of funds	441
5.2.5.11	A mandatory rule for the display of Catholic Religious Symbols.....	442
5.2.5.12	Deployment of credible teachers in Catholic Secondary Schools	442
5.2.5.13	Catholic Secondary Schools to function as ‘Genuine Catholic Communities’	443
5.2.5.14	Achieving a ‘Preferential option for the poor’ in Catholic Secondary Schools.....	444
5.2.5.15	Controlling over-enrolment in Catholic Secondary Schools	445
5.2.5.16	Government and Parents on financing Catholic Secondary Schools	446

5.2.5.17	Monitoring and evaluation of Catholic Secondary Schools Vs. Conflicts of Interest	447
5.2.5.18	Prohibition of trivializing the Catholic Tradition or Culture	448
5.2.5.19	Catholic Secondary School administrators on implementing the Identity of Catholic Education	449
5.2.5.20	Catholic Secondary School administrators on improving the image of RE in Catholic Secondary Schools	450
5.2.5.21	Evaluating the life of Catholic Secondary Schools against Challenges enhanced by HIV/AIDS.....	451
5.3	RESEARCH CONCLUSIONS	452
5.3.1	The Main Research Question	452
5.3.1.1	Findings Linked To The Main Research Question.....	452
5.3.1.2	The Real Causes of Undesired Identity Reformation	453
5.3.1.3	Conclusions Drawn From The Main Research Question	454
5.3.2	The First Sub-Research Question	459
5.3.2.1	Findings Linked to the First Sub-Research Question	459
5.3.2.2	Conclusions Drawn From The First Sub-Research Question	460
5.3.3	The Second Sub-Research Question	461
5.3.3.1	Findings Linked To The Second Sub-Research Question	461
5.3.3.2	Conclusions Drawn From The Second Sub-Research Question ...	462
5.3.4	The Third Sub-Research Question	463
5.3.4.1	Findings Linked To The Third Sub-Research Question	463
5.3.4.2	Conclusions Drawn From The Third Sub-Research Question	463
5.3.5	The Fourth Sub-Research Question	464
5.3.5.1	Findings Linked To The Fourth Sub-Research Question	464
5.3.5.2	Conclusions Drawn From The Fourth Sub-Research Question.....	466
5.4	RECOMMENDATIONS	468
5.4.1	Recommendations at Catholic Church Level	468
5.4.1.1	The Secretary of Catholic Education	468
5.4.2	Recommendations at Government Level	476
5.4.2.1	The Provincial Education Officer (PEO)	476

5.4.3	Recommendations at School Level	482
5.4.3.1	The Headteachers.....	482
5.4.3.2	Teachers of Religious Education	487
5.4.3.3	The Learners	489
5.4.4	Recommendations at Community Level	492
5.4.4.1	The Parents.....	492
5.5	AVENUES FOR FUTURE RESEARCH	495
5.6	LIMITATIONS OF THE STUDY	496
5.7	CONCLUDING REMARKS	498
	REFERENCES.....	499

LIST OF APPENDICES

Appendix A:	
Semi-structured interview schedule for the Secretary of Catholic Education	516
Appendix B:	
Semi-structured interview schedule for the PEO	517
Appendix C:	
Semi-structured interview schedule for Catholic secondary school Headteachers	518
Appendix D:	
Semi-structured interview schedule for teachers of RE	519
Appendix E:	
Semi-structured interview schedule for the parents	520
Appendix F:	
Focus group interview schedule for grade twelve (12) learners	521
Appendix G:	
Documentary analysis guide	523
Appendix H:	
Ethical Approval	524
Appendix I:	
Application letter for permission to conduct the study –Catholic Church	525
Appendix J:	
Application letter for permission to conduct the study – PEO	528
Appendix K:	
Application letter for permission to obtain the Philosophy of Catholic education ...	531
Appendix L:	
Letter of permission to conduct the study – Catholic Church	533
Appendix M:	
Letter of permission to conduct the study – PEO	534
Appendix N:	
Letter of permission to obtain the philosophy of Catholic education	535

Appendix O:	
Letter requesting assent of grade 12 learners less than 18 years to participate in the study	536
Appendix P:	
Letter requesting parental consent for participation of a minor grade 12 learner (less than 18 years) in the study	538
Appendix Q:	
Letter requesting consent of adult grade 12 learners (18 years and above) to participate in the study	541
Appendix R:	
Letter requesting parents to participate in the study.....	543
Appendix S:	
Letter requesting headteachers to participate in the study	545
Appendix T:	
Letter requesting teachers of RE to participate in the study	547
Appendix U:	
Letter requesting the PEO to participate in the study	549
Appendix V:	
Letter requesting the Secretary of Catholic education to participate in the study.....	551
Appendix W:	
'Written assent' for grade 12 learners less than 18 years.....	553
Appendix X:	
'Consent form' for all participants above 18 years.....	554
Appendix Y:	
'Confidentiality agreement' for all study participants	555

LIST OF TABLES

Table 1:	
Symbols Used for the Sources of Data	225
Table 2:	
Summary of demographic information for Catholic secondary school headteacher participants	227
Table 3:	
Summary of demographic information for Religious Education (RE) teacher participants	228
Table 4:	
Summary of demographic information for parent participants	228
Table 5:	
Summary of demographic information for grade twelve (12) learners Participants	229
Table 6:	
Summary of demographic information for the Provincial Education Officer and the Secretary of Catholic Education participants	229
Table 7:	
Summary of documents utilised in Documentary Analysis	307

CHAPTER ONE

INTRODUCTION AND BACKGROUND OF THE STUDY

1.1 INTRODUCTION

The Roman Catholic Church is one of the Christian church denominations of the world. At the top of its leadership hierarchy is the Bishop of Rome or the Pope. It is “the world’s largest Christian Church with approximately 1.16 billion adherents worldwide” (Norman, 2007:4). Being one of the oldest institutions of the world, the Roman Catholic Church contributed a great deal towards the history of Western civilization in the world.

The introduction of Christianity and Western formal education are two aspects of Western civilization which can be attributed to the Church in Africa and Zambia, in particular. It is important to note “the influence of the Catholic Church in shaping Zambia’s Christianity because despite there being various Christian denominations in the country, it is by far the most influential denomination” (Wikipedia, 2013:3). The first two European Catholic missionary groups to settle in Zambia were firstly, the White Fathers in northern Zambia in 1891 and secondly, the Jesuit Fathers in southern Zambia in 1905 (Carmody, 1992:6).

From the early days, both the White Fathers and the Jesuits established Christian villages among the indigenous peoples in areas where they settled. From the initial stages of their stay in Zambia, both the White Fathers and the Jesuits utilized the ‘Christian village approach’ as a strategy for evangelization specifically, through the granting of basic education to the locals in the areas they settled (O’Brien, 2006:32). This form of education was crude in the sense that “the teachers were mostly poorly qualified evangelists as they only had grounding in the three Rs and a little hygiene and only possessed some elements of the Catholic faith” (Snelson, 1974:28). Through the provision of basic education, the Catholic missionaries gained access to the local population. Hence, the Catholic missionaries both in northern and southern Zambia established schools mostly for the purpose of converting the local or indigenous people to Catholicism as well as enhancing church growth in the areas they occupied in the initial stages of their settlement

in Zambia (O'Brien, 2006; Snelson, 1974). Therefore, having schools in as many areas as possible became very important for all Catholic mission stations in the country. In line with this, it is important to also note that initially the other motivating factor for opening schools was denominational competition owing to the multiplicity of other Christian denominations in the years that followed (Garvey, 1994; O'Brien, 2006).

Catholic educational provision has a long history in Zambia. From this history, it is evident that it passed through three major stages namely; education under the British South Africa Company (B.S.A.C), education under the British colonial government, and education after the attainment of political independence from Great Britain in 1964. In the first stage, the Catholic missionaries were the main providers of education and used it as a means of religious conversion mostly from indigenous religious traditions to Western Christianity, in this case conversion specifically to Catholicism (Garvey, 1994; Parker, 1966; O'Brien, 2006).

In the second stage, as a way of expressing its responsibility for the provision of education, the British colonial government controlled all educational matters and provided meager grants in aid to Catholic education. During this time the colonial government's lack of genuine commitment to education was evidenced by the development of racial segregation in Zambia's education system through what was known as '*dual education*', a situation where there were two separate operational systems of education at the same time in Zambia, one exclusively for Whites and the other for the native Africans (Weller and Linden, 1984; Kelly, 1999).

The system resulted in an unfair treatment of native Africans as education for Whites was perceived to be more important and was given priority in terms of financial resources. Emerging out of such a status quo, vis-à-vis the educational provision of the time, was an inevitable unfair reality that education for Whites was of a higher quality than that of Blacks; a clear indication that the colonial government was not interested in enhancing native upward social mobility via education. On the contrary, Catholic education did not hold a similar stance as it advocated for fair educational access and provision for both

Whites and Blacks. Unfortunately, this stance eventually affected Catholic education negatively as evidenced by the meager grants it received from the colonial government. In the third stage, education was provided by the newly formed independent state of Zambia after its attainment of political independence in 1964 to date. Owing to the unfair patterns of educational provision under the previous governments, after political independence the indigenous government took over control of the education system. This meant taking over control of majority of the schools but not all Catholic schools in the new nation. This trend was driven mostly by the inevitable nationalistic winds of change that swept through the newly formed state of Zambia.

In their determination to maintain the few schools that were still under their control, as well as retain control of those they had lost to the government following Zambia's attainment of political independence, Catholic authorities later granted special attention to the maintenance of high educational standards in their schools (Carmody, 2004). Partly due to this outcome and others, in the years that followed, the Government of the Republic of Zambia returned control of a number of schools back to the Catholic Church. This marked the advent of a long partnership between the Government and the Catholic Church in terms of educational provision such that today the church controls various educational institutions at all educational levels in Zambia (Carmody, 2004).

From the three historical stages of educational provision in Zambia, it is evident that the Catholic Church has been a loyal partner to various governments in the provision of education. In order to ensure that Catholic schools worldwide adhere to Catholic values, in 1965 at the Second Vatican Council, the church published the philosophy of Catholic educational provision. This is contained in an important Catholic educational document known as the Catholic '*declaration on Christian education*' (Schmiesing, 2004:1). For Catholics and others interested in the welfare of Catholic education, this declaration has been a key document concerning Catholic education for many years now. Whenever necessary, this philosophy is adapted to the educational context around the world by the educational wings of the Catholic Church in order to reposition it with contemporary educational concerns. Hence, this philosophy of Catholic education is dynamic and not

static with regards to the passage of time especially pertaining to fundamental issues in educational circles globally. The document “provides everything there is to know concerning the philosophy of Catholic education because it contains all the unanimously upheld Catholic values on matters pertaining to educational provision globally” (Schmiesing, 2004:2). Most importantly, especially to this study is the fact that all Catholic schools, at various educational levels around the world, Zambia inclusive, are obliged to operate or function in accordance with the educational directives provided by the philosophy of Catholic education because it represents an official Catholic Church position on all matters of education. In fact, it is by adhering to the directives provided by this Catholic declaration that Catholic schools assume their ‘*genuine Catholic identity*’ as failure to do so would mean the undesired or *resented* deviation from the values which together form the ‘*true identity of Catholic schools*’.

Catholic educational institutions are mostly associated with or related to the provision of quality education due to different factors that go with what constitutes quality educational provision. This is so because, usually under normal circumstances, factors or features that constitute quality educational provision are evident within Catholic schools the world over (Kabwe, 2010; Chisempere, 1993) and Zambian Catholic schools are not an exception to this. In Zambia, most if not all people associate quality or desired education to Catholic education because of aspects such as; high teacher motivation, good leadership, high quality students, high learning achievement, desired curriculum, good infrastructure, total development of the learners (intellectual and spiritual), good learning environment and others evident in Catholic schools under normal circumstances. This is the good reputation Catholic education has earned over the years among the people in Zambia (Kabwe, 2010; Chisempere, 1993). From the aforementioned, it can be stated that this is a positive educational trend that has been experienced in Catholic schools for many years stretching back to the years close to their inception in the early 1890s. Since the introduction of the philosophy of Catholic education i.e. the Catholic Declaration on Christian Education in 1965 to recent times, such desirable educational features within Catholic schools were even strengthened further because unlike never before, the church began to provide guidance through this educational philosophy to its schools regarding

how they were to go about maintaining distinct Catholic ethos and a Catholic identity that people were so content with and desired so much. Because of what might be perceived as quality education provided in Zambian Catholic educational institutions, the majority of Zambians prefer Catholic schools to other schools for their children's schooling (The Post, 2011:5).

However, the current situation regarding Catholic schools in the country does not portray the positive situation that existed in the earlier years as over the years since independence in 1964, the schools have been gradually losing their genuine Catholic identity. In explaining this situation, it can be stressed further that "the Catholic Church has been and is still a dependable and reliable partner to the Zambian government in the provision of quality education in the country" (Catholic Bishops of Zambia on Education, 2004:12) but the outcome of this partnership has not greatly favored Catholic institutions. This is because, "years of reflection especially at the level of Zambia's evolving educational policies since 1964 has not made the Catholic character of Catholic institutions self-evident" (Carmody, 2007:550).

The "process of this partnership in the provision of quality education to the Zambian people is further complicated by its own nature because usually Catholic institutions function in accordance with directives from both the Catholic Church and the Zambian Ministry of Education at the same time" (Carmody, 2007:550). Moreover, in this partnership, usually government somewhat imposes its policy decisions on all educational institutions in the country including Catholic schools since they are obliged to obey policy directives by the Ministry of Education. Therefore, this is an indication of a one-sided educational agenda in Zambia (Carmody, 1999; Carmody, 2007). The outcome of this imbalanced educational partnership between the Catholic Church and Government is the problem of conflicting values of the evolving Catholic educational philosophies or policies and Zambian national education policies over the years since Zambia's independence. This according to Carmody (2007:550) is what has led to the undesirable identity reformation experienced by Catholic schools over the years since Zambia's independence.

The identity reformation experienced by Catholic schools since Zambia's independence is considered as an unfortunate and disappointing situation by the Catholic Church and those concerned with the welfare of these educational institutions. This situation is problematic especially to Catholics and all those concerned about the proper functioning of such institutions (Kabwe, 2010). By proper functioning of such institutions is meant their adherence to the education philosophy as provided by the philosophy of Catholic education. In line with the aforementioned, in Zambia the Catholics and other people concerned with the welfare of Catholic education have at different occasions, at different forums raised and bemoaned the loss of Catholic identity in Catholic education institutions (Kabwe, 2010; Chisempere, 1993). This can be perceived as a confirmation of the loss of identity in Catholic schools in Zambia. Owing to this current status quo, these schools are no longer epitomes of a genuine Catholic identity which grants them the ability to stand out as unique and usually desired educational institutions among other schools in the Zambian education context, a situation perceived as problematic with regards to the provision of quality education to the Zambian people.

Having provided the introduction and background of the study in this section, the next section advances the discussion of the chapter to the motivation for the study in Philosophy of education.

1.2 MOTIVATION FOR THE STUDY IN PHILOSOPHY OF EDUCATION

At this stage attention is granted to the motivation for this particular study in 'Philosophy of education', that is, how this study fits in the discipline of Philosophy of education. Thus to attain this, focus will specifically be on what Philosophy of education is and later how this study relates to it.

From the onset it is important to state that Philosophy of education is a very diverse field of study incorporating various aspects. Hence, due to its diverse character, Philosophy of education has been defined differently by different scholars. However, despite the different definitions, two common elements feature prominently in the various definitions

provided by scholars of Philosophy of education. The “two common elements point to the understanding that Philosophy of education is either the philosophy of the process of education or the philosophy of the discipline of education” (Noddings, 1995:1). In terms of Philosophy of education as a ‘process of education’, it can be stated that:

“the concept of education is not simple but complex and forming part of its complexity is the fact that education involves a process of learning or being educated and this process incorporates various educational aspects such as the aims, forms and methods of education to mention only a few” (Frankena, Raybeck, & Burbules, 2002:4).

What determines whether a process of education is positive or negative is its compliance to a specific unanimously accepted type of education or philosophy of education especially in line with the educational philosophies’ aims, forms, methods of education and others. In a similar but slightly different manner, Frankena, et al. (2002:4) argue that “Philosophy of education becomes part of the discipline of education when it concerns itself with the aims, forms, methods or results of the process of educating or being educated”.

In stating what Philosophy of education is Noddings (1995:1), asserts that “it is the philosophical study of education, its problems and their solutions”. From this definition it is evident that in Philosophy of education, the broad and complex ‘concept of education’ is approached from a philosophical perspective and this includes its problems and their solutions. In line with the aforementioned, Teichmann and Evans (1999:1), state that “philosophy is a study of ultimate, abstract and very general problems and that such problems are concerned with the nature of existence, knowledge, reality, values, morality, reason and human purpose”. From the definition above, it is evident that “philosophy of education seeks to improve the process and discipline of education for the prime purpose of understanding how it works, improving its methods as well as perfecting its applications in society” (Teichman & Evans, 1999:1). This is because, through the provision of solutions to educational problems, Philosophy of education helps to improve education

and its various systems and methods which eventually benefits society. Specifically, “Philosophy of education improves the overall educational experience and this includes informing and raising the quality of teaching methods, the curriculum and principles of school administration and others” (Teichman & Evans, 1999:1).

In addition to the aforementioned, it can also be argued that the *central subject matter* in Philosophy of education is *education* (Cahn, 1997:190). The other aspect worth stating here is that the methods used in Philosophy of education are those of philosophy (Nelson, 1996:31). This implies that Philosophy of education is a part of both the *field of education* and *applied philosophy*. Noddings (1995:1-6), elaborates further on the statements above by Cahn (1997) and Nelson (1996) when he asserts that when philosophy of education draws from the field of philosophy such as metaphysics, epistemology, axiology, ethics and philosophical approaches such as speculative, prescriptive and analytic approaches to address questions in and about education policy, pedagogy, the process of learning, curriculum and others, it can be said to be part of ‘applied philosophy’.

Therefore, from the above it is vivid that apart from being firmly grounded in education and actually being educational, the field of Philosophy of education is also ‘philosophical’, drawing from different philosophical fields and approaches in order to enhance different philosophical viewpoints from which to understand reality in its various manifestations.

According to Matthews (1992:2), Philosophy of education can mean:

an approach to a theory of learning or it can also refer to a normative educational theory unifying important central aspects of education such as curriculum, learning theory, pedagogy and the overall aims of education.

In line with the above, a theory should be grounded in consensus on how to achieve educational goals at any educational level. In this particular instance, Philosophy of education refers to “any formal theory of learning which promotes a specific vision or type

of educational practice at any level in order to unify the efforts of stakeholders in achieving the aims of education” (Cahn, 1997:197).

Having stated some definitions of Philosophy of education at this point the focus is on how this particular study relates to the field. Subjecting this study under scrupulous scrutiny reveals a number of ways in which it relates to Philosophy of education and these ways form the basis for the motivation for grounding it within the academic field of Philosophy of education. In line with what Philosophy of education is, this study relates very well with the philosophy of the process of education and the philosophy of the discipline of education. As indicated earlier, the aspects of the process of education and the discipline of education are common elements of the field of Philosophy of education. In terms of Philosophy of education being the philosophy of the process of education, it can be further stated that this study relates to this aspect in that one of its major preoccupations is to investigate whether a conflict of values between the evolving Catholic education policies and Zambian national education policies has affected the identity of Catholic secondary schools over the years in Zambia’s southern province. In this study, the process of educational change is indicated by the undesired gradual change that Catholic secondary schools have experienced over the years in Zambia (Kabwe, 2010; Chisempere, 1993; Carmody, 2007). The change that such schools have experienced is not rapid but a gradual process of educational reformation over the years since Zambia’s independence involving various educational aspects such as educational aims, the curriculum, methods of education, results of the process of education to mention only a few.

In terms of Philosophy of education being the philosophy of the discipline of education, once again it can be stated that this study relates. As indicated already, Philosophy of education becomes part of the discipline of education “when it concerns itself with the aims, forms, methods or results of the process of educating or being educated” (Frakena, et al., 2002:4). This study directly relates to this aspect in that a close examination of the main research question *‘How has a conflict of values between the evolving Catholic education policies and Zambian national education policies affected the identity of*

Catholic secondary schools in Zambia's Southern Province? and main research objective 'To investigate how a conflict of values between the evolving Catholic education policies and Zambian national education policies has affected the identity of Catholic secondary schools in Zambia's Southern Province' are grounded in educational aims. This is because the aims of Catholic education which are, inevitably, to be investigated in this study are contained in the evolving philosophies or policies of Catholic education. Additionally, the government educational aims which are also to be inevitably investigated are contained in the evolving Zambian national education policies since independence (1964).

Therefore, this study will be fully focused on the aims of education and other fundamental educational aspects relevant to this study provided by the evolving Catholic education policies and Zambian national education policies over the years since independence. This will be done in order to establish whether truly it is a conflict of values from these documents responsible for the gradual undesired identity reformation experienced by Catholic secondary schools in Zambia's Southern Province. Should the outcome be either positive or negative, based on educational aims and other relevant education aspects from the aforementioned educational documents and other necessary sources of information on the matter at hand, there will be need to explore the nature and scope of the undesired identity reformation Catholic secondary schools have experienced over the years in Zambia's Southern Province.

From the definition provided earlier which links Philosophy of education to the philosophical study of education, its problems emerges yet another logical basis for the motivation for placing this study under the discipline. In line with the aforementioned, this study will use *philosophical methods* to study a *purely educational aspect*. This is because philosophically, the study will address the problem of undesired identity change experienced by Catholic secondary schools in Zambia's Southern Province using "a *critical and generally systematic approach* and also a heavy reliance on *rational argument*" (Anthony, 1995:666; Grayling, 1999:1). This is because philosophy is always grounded in systematic, rational and critical thinking about the general nature of the world,

the justification of belief and the conduct of life. Therefore, in the current study systematic rational critical thinking will be on the nature of the identity reformation experienced by Catholic secondary schools in Zambia's Southern Province.

In the current study, the justification of belief will involve the verification of whether it is true that a clash of values between the evolving Catholic education policies and Zambian national education policies is responsible for the undesired identity reformation experienced by Catholic secondary schools over the years in Zambia's Southern Province. In this study the aspect of the conduct of life will be based on whether Catholic secondary schools in the Southern Province abide by the values contained in their Catholic education policy. In asking such questions, the study will be drawing from the different fields of applied philosophy such as metaphysics, epistemology and ethics to analyze the nature and scope of the identity reformation experienced by Catholic secondary schools over the years in Zambia's Southern Province.

Still on the philosophical nature of the study, it is vital to state once again that to a great extent the study will be guided by a specific theory or philosophy that promotes Catholic education known as the Philosophy of Catholic education. This is because, the undesired identity reformation experienced by Catholic secondary schools over the years in Zambia's Southern Province cannot be properly understood without close reference to the philosophies of Catholic education since Catholic educational institutions are more or less mirrors of the educational theories highlighted in these vital documents. Therefore, the point here is that partly, the study is philosophical because it is almost entirely based on a philosophical approach to a specific Catholic philosophy of education (basically a theory of learning). This is in line with the definition of Philosophy of education provided by Matthews above when he relates the field as "an approach to a theory of learning which promotes a specific type of education" (Matthews, 1992:2).

Finally, on the philosophical nature of the study it can also be stated that the study will utilize the *analytic philosophical approach* to address questions in and about education policy, the process of learning, school management, curriculum and others related to the

identity reformation enhanced by a conflict of values between the evolving philosophies of Catholic education and Zambian national education policies over the years in Zambia. Employing such an approach entails utilizing a philosophical approach used in Philosophy of education to systematically understand the real nature of things vis-à-vis the topic at hand.

As stated earlier, the study will be based on education. This is because it will be focused on 'Catholic secondary schools' in Zambia's Southern Province making it fully educationally inclined. The study's other focus on 'undesired Catholic secondary school identity reformation' portrays a clear educational problem in the Zambian society as confirmed by the lamentation of the people and their desire to rectify the prevailing status quo in such institutions (Kabwe, 2010; Chisempere, 1993). After an informed insight into the problem of 'undesired Catholic educational identity reformation', the study intends to provide a solution to the problem by suggesting possible ways of enhancing a return of Catholic secondary schools to educational practice as directed by the philosophy of Catholic education or Catholic education policy because this is what the people of Zambia desire (Kabwe, 2010; Chisempere, 1993). Through this, the study will make an important contribution to Philosophy of education as it will help to provide a solution to an educational problem at various levels within Catholic secondary schools for the overall benefit of the entire Zambian society thereby improving the overall educational experience of learners in such institutions.

The statements above firmly place the study in accordance with what Philosophy of education is as highlighted by the different definitions provided earlier and hence the motivation for placing the study in this academic field.

This section focused on the motivation for the study in philosophy of education and gave a number of reasons justifying the motivation for the study in this field. The next section shifts the discussion in this chapter to the motivation for the research.

1.3 MOTIVATION FOR THE RESEARCH

Since their inception in 1891 in Zambia, Catholic schools have played a major role alongside different governments regarding educational provision at all educational levels in both rural and urban communities. Despite the major contribution by Catholic schools to Zambia's education system since their inception, educational research and discourse in Zambia has not granted them the attention they deserve. This is owing to the limited number of scholars and researchers active in the field of Catholic education in Zambia. In other words, the field of Catholic education is a virgin territory in terms of research therefore embarking on a study in this field implies moving into a territory or field not weary from over research. This particular research is a recognition that the whole field of Catholic education in Zambia needs to be opened up to systematic enquiry and investigation especially. This recognition by the current study is based on the fact that little research has been done in this field in Zambia despite the large-scale investment in the field of Catholic education by the Zambian government and the Catholic Church.

Based on the large-scale investment in Catholic schooling by the Catholic Church worldwide and Zambia in particular, it is therefore very important for the Catholic Church and other people concerned with Catholic schooling to get some form of feedback with regards to whether the schools they have been supporting and still support, function or operate in accordance with the philosophy of Catholic education or the 'declaration on Christian education'. This is because, the 'declaration on Christian education' is an official Catholic Church stance and philosophical guide on all matters concerning educational provision worldwide and Zambia in particular. This is very important especially from the point of view of the Catholic Church, the Zambian government and the people concerned with the welfare of Catholic schools.

Since over the years there has not been much research within the field of Catholic education, a lot is unknown in this important educational field in Zambia. Therefore, there is an urgent need to illuminate the field in order to transform the unknown into the known through academic enquiry. Hence, just like other areas accorded attention vis-à-vis

academic research within the Zambian education system, this study grants the field of Catholic education the attention it deserves in the Zambian education system in terms of academic enquiry and also hopes to further open it up to further research owing to the tremendous contribution it has made over the years not only to the education system but also to national development in Zambia.

Scholars such as Kabwe (2010) and Chisempere (1993) in the field of Catholic education in Zambia have only indicated their concern regarding the undesired identity reformation experienced by Catholic schools over the years. In fact, the two scholars lament the undesired identity reformation experienced by Catholic schools over the years in Zambia. Carmody (2007) goes a little further regarding the undesired identity reformation experienced by Catholic schools in Zambia over the years since independence by attempting to provide a reason for it when he asserts that identity reformation in Catholic schools in Zambia is caused by a conflict of values between the evolving Catholic education policies and Zambian national education policies over the years since independence.

This study will therefore go further than what the few scholars in Catholic education above have said in order to provide a definite and detailed account of exactly what constitutes the identity reformation experienced by Catholic secondary schools, particularly those in Zambia's Southern Province. In other words, this study will provide a scholarly detailed description of this identity loss further shedding light on its nature and scope within Catholic secondary schools in Zambia's Southern Province today. Therefore, this study will make an important step beyond observations, lamentations and claims made by some scholars in the field of Catholic education in Zambia to providing a detailed account of the nature and scope of the identity reformation experienced by Catholic secondary schools in Zambia's southern province. This is because, unless and until the aspect of undesired identity reformation is fully understood, it will always remain a challenge to restore Catholic schooling to its former glory in Zambia.

A close scrutiny of the Zambian society also reveals a wrong assumption held by some people that Catholic schools exist to serve Catholics only. Both the international and local perception of this proves that the assumption above is erroneous as Catholic schools, at all educational levels, are meant for everybody. In relation to this aspect, Grace (2002:206) argues that “in a number of societies around the world Catholic schools have enrolments in which mostly Catholic students are the minority”. In the same vein, Bryk, Lee, & Holland (1993:13) argue that “in varying proportions, Catholic schools admit students from a pluralistic range of religious cultures”. This is because Catholic schools are not meant for Catholics only but everyone in the communities they are located around the world. Therefore, these schools belong to the entire Zambian society. From this it is evident that such schools are helping the Zambian government to fairly educate its people without any form of segregation hence making a remarkable contribution to national development. Research on these schools would definitely reveal a lot of valuable aspects not only to Catholics but other people in the Zambian society. This will provide new insights in understanding such schools.

Catholic schools have a tremendous influence on the general public in Zambia. Most Zambians prefer sending their children to Catholic schools than to public schools (Kabwe, 2010; The Post, 2011). The fact that Catholic schools are highly influential in the Zambian society points to another fact that they set high educational standards in the nation hence the need through this research to find-out if such schools are setting the right educational standards in contemporary Zambian society.

There is need to establish exactly what kind of people these schools are producing as graduates. There is need to evaluate exactly what kind of people such schools are producing in terms of; Are they responsible? Do they have a spiritual or religious awareness? Do they have a moral sense? Therefore, the main issue here is that, are Catholic schools producing socially desired graduates that can be considered as *good* for the nation? This is important especially in today’s time and age where corruption, immorality, irresponsibility and other negative social-vices are on the rise as well as the HIV/AIDS pandemic which is continuously claiming many lives not only in Zambia but

globally. It is important to find-out the kind of graduates produced in such schools with respect to the issues highlighted above.

In many Western countries such as England, the USA, Canada and others, faith-based schooling such as Catholic schooling has a low-profile representation in scholarly circles. This is in line with what Gallagher (1997:23) referred to “as ‘secular marginalization’ in contemporary intellectual culture especially in academic and media worlds”. In countries such as the USA and England “secular culture is slowly replacing matters of religion or faith” (Watson, 2004:16). This has slowly but surely been coming into the Zambian society over the years. This is because in contemporary Zambian society, religion is present but whether it is still holding onto the pinnacle position it once held in society is a contentious issue.

Evidence of the gradual displacement of religious values by secular life orientations such as the fight for gay rights and lesbianism in Zambia confirms religion’s gradual loss of firm grip on the Zambian society. Consequently, secular culture is gradually replacing religion and religious values are slowly being pushed aside as being not very important. This is also evident at the level of educational research because other major educational studies are conducted in various other educational fields but not in the field of faith-based education. For a change, this study provides a unique opportunity for educational research in Zambia to focus on faith-based education, specifically, Catholic secondary education.

The findings of this research will also be an eye-opener to school managers in Catholic schools as the situation seems to point to what seems to be a failure on their part to provide quality education as provided by the philosophy of Catholic education or the ‘declaration on Christian education’. A failure because they seem to be failing to provide Catholic education as defined by the philosophy of Catholic education. Education as defined by this declaration is what is desirable by the Catholic Church, the government and the entire nation at large hence failure to provide it as defined therein is a clear

indication of failure on the people given the responsibility of managing these formally highly prestigious educational institutions.

It is assumed that after they are fully knowledgeable about the actual issues going wrong or mismanaged in their schools leading to undesired identity loss, they can also be in a position through the recommendations of the study, to rectify the problems thereby helping to restore their institutions' lost academic glory in the country. The same applies to the learners themselves, the educational wing of the Catholic Secretariat in Zambia, the Bishops and the parents as they are all partners in the provision of quality Catholic schooling. The important contribution of these stakeholders to the wellbeing of Catholic education is highly stressed and emphasized by the philosophy of Catholic education or the 'declaration on Christian education'.

Finally, it is important to state that as indicated already, in 1965 the Second Vatican Council promulgated the philosophy of Catholic education or the 'declaration on Christian education'. This declaration defines the philosophy of Catholic education or indeed all the principles to follow in Catholic education. From this philosophy of education stems the main features or characteristics of Catholic education that should be evident in all Catholic academic institutions because such institutions are obliged to exhibit such characteristics by virtue of being Catholic schools. Catholic institutions that fully adhere to the philosophy of Catholic education as stated in the declaration qualify to be referred to as genuine or authentic Catholic institutions and those that for various reasons fail to retain or maintain their Catholic features or characteristics do not qualify to be referred to as genuine Catholic institutions.

Under the Catholic educational principles, it is very important for all educational institutions to stick or adhere to the philosophy of Catholic education as provided by the philosophy of Catholic education because it is through adherence to this philosophy that they retain and maintain genuine Catholic identity. Those that have failed to maintain the principles of Catholic education can be said to be in a state of identity crisis. Therefore, this study will be vital to those interested in Catholic education as it will act as a litmus

test to find out whether Catholic secondary schools in Zambia's Southern Province can be perceived as genuine Catholic education institutions or not. The study will also highlight the exact aspects where Catholic secondary schools in Zambia's Southern Province are not doing well in terms of adherence to their much desired Catholic educational philosophy and through its final recommendations come up with measures to rectify the identity crisis in Catholic schools.

This section was a discussion on what forms the motivation for the current study. The next section focuses on concept clarification. This is done at two levels namely; concept clarification in the title of the thesis and clarification of concepts from the thesis.

1.4 CONCEPT CLARIFICATION

1.4.1 Clarification of Concepts in the Title of the Thesis

Catholic Church or Roman Catholic Church – Norman (2007:4) defines the Catholic Church as “the world’s largest Christian Church ruled by the Bishop of Rome or the Pope”. Catholics believe that “the Pope is the sole successor to Saint Peter who has the apostolic primacy and their bishops are the successors of Christ’s apostles and that the Catholic Church is the one true church founded by Jesus Christ” (Catechism of the Catholic Church, 2012:12). It is maintained by the Catholic Church that its doctrine on faith and morality is infallible (Thavis, 2007:8). In terms of its doctrine on faith, it can be stated that “the Church is Trinitarian or believes in three persons in the Godhead combining to form one Lord God All-Mighty (God the Father, the Son and the Holy Spirit)” (Compendium of the Catechism of the Church, 2011:1). As a mission, “the church is concerned with spreading the Gospel of Jesus Christ, administering the sacraments and exercising charity through emphasis on its social teaching of supporting the sick, the poor and the afflicted” (Compendium of the Catechism of the Church, 2011:1). Finally, according to Agnew (2010:40), the Catholic Church is “the largest non-government provider of education and medical services in the world”.

Catholic secondary education – refers to schools run by the Catholic Church which are specifically intended for pupils between the ages of 11 or 12 and 17 or 18. Schools are referred to as Catholic “only when they are managed in accordance with Catholic tenets” (Schmiesing, 2004:2.). This implies running such schools according to the ‘philosophy of Catholic education’. This is a key document concerning matters pertaining to Catholic education. The document provides everything there is to know concerning the philosophy of Catholic education because it contains all the Catholic “ideas, attitudes and most importantly, Catholic values on matters pertaining to educational provision in all their institutions globally” (Schmiesing, 2004:1). At various educational levels around the world, Zambia inclusive, all Catholic schools are obliged to function in accordance with the educational directives given in this ‘philosophy’ because through it, they assume their genuine Catholic identity. Therefore, Catholic secondary schools are those schools that function according to the educational tenets contained in the philosophy of Catholic education in order to be classified as ‘Catholic’ failure to which they cannot be classified as ‘Catholic’.

Education – ‘education’ is a “changing, contested and often highly personalized, historically and politically constructed concept” (Marples, 1999:1). As such, people come up with different ideas of the aims of education leading to the formulation of many different definitions of education. In his attempt to provide a general description of the concept of education Davies et al. (2002:7), assert that “education is that which equips people’s minds with those ways of making sense of the world, physical, social and cultural that at any given time in respect of any given culture are deemed to represent the best such ways as are available”.

Identity – it is not an easy concept to pin down and its definition is mostly dependent on the perspective one decides to take. Academic scholars from different disciplines have defined this concept differently. Since the concept originates from the discipline of psychology, according to Erikson (1963), ‘identity’ may be defined as “the distinctive characteristic belonging to any given individual or shared by all members of a particular social category or group”. From Erikson’s definition, identity is based on aspects of

uniqueness, that is, the distinct characteristics belonging to any given individual or shared by members of a group.

As a discipline, philosophy has many theories on identity. Identity is actually a very problematic issue in philosophy. Identity theories are an attempt to answer the question 'who am I?' in philosophy. In other words, in discussing matters of 'identity', "philosophers grapple to discover that unique thing which every individual possesses and which remains the same over time" (Locke, 1997:10). In relation to this, Locke hypothesized that "personal identity was held within people's consciousness" he further stated that "the specific aspect to focus on within people's consciousness is their memories because they are an objective experience completely unique to every individual" (Locke, 1997:10). The other important aspect is that, unlike the human body which is subject to change over time, memories are not subject to change over time as they remain the same (Hanna, 2014; Locke, 1997). It is from this that Locke hypothesized that in people's memories is also found their identity because memories not change over time.

In this study the focus is on institutional identity – this refers to the distinctive characteristics of a given institution which renders its uniqueness to other institutions.

Reformation – according to the Oxford Dictionary Plus (2006:102), this term refers to change or the process of changing.

1.4.2 Clarification of Concepts from the Thesis

Academic mission of a Catholic school – this refers to a plan devised by a Catholic school, at all educational levels, to achieve all its academic objectives within and beyond the school setting.

Catholic school – refers to schools administered by the Catholic Church through adherence to the values of the philosophy of Catholic education or the 'declaration on Christian education (Schmiesing, 2004:2). This philosophy is the main guide of all matters

relating to Catholic educational provision and such schools are obliged to function in accordance with the Catholic values stipulated there in.

Conflict – according to the Oxford Dictionary Plus (2006:54) ‘conflict’ refers to a serious disagreement and argument about something important or it may also mean a serious difference between two or more beliefs, values, ideas or interests such that if two or more beliefs, values, ideas or interests are in conflict, they are very different.

Curriculum – this concept is defined differently depending on the perspective taken when defining it. Usually different definitions of the concept combine various elements to describe it. According to Bilbao (2008), curriculum refers “to the total learning experience provided by a school. It includes the content of courses (the syllabus), the methods employed (strategies), and other aspects, like norms and values, which relate to the way the school is organized”.

Declaration on Christian education – according to Schmiesing (2004:1), the declaration on Christian education is a key document with regards to Catholic educational matters and it acts as the main philosophical guide on all Catholic ideas, attitudes and most importantly, Catholic values on matters pertaining to educational provision in all Catholic institutions globally. The ‘declaration on Christian education’ is synonymous to the ‘philosophy of Catholic education’. By this is meant that it refers to the same thing and hence the similarity of the definitions of both concepts.

Dual education – means having two separate systems of education operating at the same time in the same educational context. Although such educational systems operate in the same context at the same time, they are usually operated under distinct educational policies. (Kelly, 1999; Snelson, 1974; Carmody, 2004).

Educational partnership – “when two or more parties at any level (individual, institutional, national and others) come together or work together as partners regarding educational provision” (Kelly, 1999:34). Usually educational partnerships are arranged for

the sake of enhancing quality educational provision. Another motivation for educational partnerships is cost sharing for the sake of improving standards of educational provision at national level (Ministry of Education, 1996). In Zambia educational partnerships have been at national level between the government of the Republic of Zambia and other nations such as England, Ireland and the USA. Such developed countries offer financial aid to Zambia's education system in order to enhance quality educational provision. Also at national level the Ministry of Education (MoE) introduced educational partnerships with the people of Zambia through what is known as 'cost sharing' in the early 1990s (Kelly, 1999:33).

Education Policy – these are “the principles, laws or rules that govern the operation of education systems” (Bell and Stevenson, 2006:1). These sets of educational ideas, principles, laws, rules or plans are usually contained in a policy document. Since education occurs in many forms for many purposes through many institutions at various levels, “education policies have a direct effect on the education people engage in at all ages” (Bell and Stevenson, 2006:1). Education policies, principles, ideas or plans are used as a basis for making educational decisions at all levels of the education system.

Genuine or True Catholic Identity – refers to an instance when a Catholic educational institution portrays desired features or characteristics of an authentic Catholic educational institution usually as directed by the philosophy of Catholic education or the 'declaration on Christian education' (Schmiesing, 2004:2). The philosophy of Catholic education is a key document providing central Catholic attitudes, ideas and values on educational provision. It is through the school's adherence to the philosophy of Catholic education that it assumes a genuine or true Catholic identity.

Identity Loss – refers to a state of no longer possessing the distinctive features or characteristics which define the identity of something or having less of such distinctive features than before. In this particular instance, 'identity loss' in Catholic secondary schools refers to such schools having less of their distinctive features than before (Kabwe, 2010; Chisempere, 1993; Carmody 2007).

Identity Crisis – this concept refers to a situation where the identity of something is affected by one or more problems leading to a failure to define its role and purpose in life and ultimately its identity (Erikson, 1963). In other words, this refers to a situation where the identity of something is seriously threatened that it is in a state of confusion.

Jesuit Fathers – according to Hungerford (2009), the Jesuit Fathers are a religious order founded by Saint Ignatius of Loyola. The Jesuit Fathers are also known as ‘The Society of Jesus’. Forming a central part of their evangelism and ministry is the imitation of Christ and their main object is the propagation and strengthening of the Catholic faith throughout the world by using various means including education.

Philosophy of education – is a broad concept which is defined differently depending on the perspective one decides to take. Bennaars (1986:12) defines ‘Philosophy of education’ as a field of enquiry, speculating and application, in which philosophical methods are applied to the study of problems, topics or issues in education. Philosophy of education can also refer to the academic study of any educational philosophy that promotes a specific type of education and examine its goals and meaning (Cahn, 1997:12). Noddings (1995:1) defines Philosophy of education as “the philosophical study of education, its problems and their solutions”. It is also important to state that Philosophy of education studies the concept of education from two distinct levels namely; education as a process and education as a discipline.

Philosophy of Catholic education – refers to a key document of the Catholic Church which was compiled in 1965 at the Second Vatican Council and is constantly updated whenever necessary in order to adapt it to contemporary fundamental educational issues worldwide. It also acts as the main guide with regards to Catholic educational matters worldwide and contains values which form the basis for the features or characteristics which grant Catholic educational institutions their genuine or true Catholic identity (Schmiesing, 2004:2).

Religious Education (RE) – this refers to one of the subjects in the Catholic school curriculum. In Catholic schools, the RE programme is academic, life-centered, broad and multi-faceted, encompassing personal growth as well as moral formation. According to Davies (1999:56), the RE programme also involves full-religious exploration and practice and more importantly such programmes are intended to deal with the goals or purpose of Catholic education. A central aspect of the purpose of Catholic education which RE is meant to promote is an all-round development of the learners or the total formation of the human person (Sullivan, 2002:16). This entails that education should involve the various dimensions such as; aesthetic, creative, critical, cultural, emotional, intellectual, moral, physical, political, social and spiritual. From a Catholic perspective, a form of education that ignores or marginalizes the moral and religious dimension of the person which RE is meant to promote is a hindrance to total or full education.

Religious mission of a Catholic school – this refers to a plan devised by a Catholic school, at all educational levels to achieve all its religious objectives or goals within and beyond the school setting.

School Ethos – it is a very broad concept encompassing various aspects. However, in simple terms, school ‘ethos’ defines and displays the core beliefs of the school and are closely linked to its value system (Vatican Congregation for Catholic Education, 1988:56). Ethos can also refer to fundamental character or spirit of the school. It refers to the character or disposition of the school. It certainly exists in every school and it can be positive or negative. It is that distinct school culture which is typically detected when one visits a school for the first time. School ethos is usually linked to aspects such as; relations between teachers and the learners, teachers and fellow teachers, the physical appearance of the school, disciplinary matters in a school and others.

Social Capital - this concept is based on the thesis that social relationships or connections matter in enabling either positive or negative outcomes not only in people’s lives but also to the functioning of social institutions (Giddens, 1984; Wilson, 1997). From the positive or negative social networks a resource of social capital is formulated. It is this

resultant resource of social capital which determines either positive or negative outcomes at personal or institutional levels in society.

Undesired Identity Reformation – in this study this concept is used to refer to unwelcome identity change experienced by Catholic education institutions in Zambia (Kabwe, 2010; Chisempere, 1993; Carmody, 2007). It also refers to identity change by such institutions that is not liked or wanted by the Zambian people. Moreover, this refers to institutional identity change that may be described as regrettable or bad and should not be allowed to happen in Zambian Catholic schools.

Values – according to the Oxford Dictionary Plus (2006:1002), this word refers to “moral principles and beliefs which are perceived as important”.

White Fathers – refers to “a religious missionary society concerned with the sending of missionaries to parts of the world for purposes of evangelism or ministries of service such as social justice, economic development, education and others” (White Fathers, 1985:8). The religious society of the White Fathers was founded by Charles Martial Lavigerie.

Zambia – a landlocked country located in southern Africa. According to Ntalasha (2004:4), Zambia “is a vast country covering a total area of 752, 618 square kilometers and has eight neighboring countries namely; Democratic Republic of Congo (DRC), Tanzania, Malawi, Mozambique, Zimbabwe, Botswana, Namibia and Angola”.

Having dealt with the aspect of the clarification of concepts both in the title of the thesis and the thesis itself, attention is now directed towards a brief discussion on the problem statement of the study.

1.5 PROBLEM STATEMENT

Forming a major part of the academic success enjoyed by Catholic schools over the years had been their compliance to the Catholic ‘declaration on Christian education’, a

document regarded as the basis for the philosophy of Catholic education or Catholic education policy not only in Zambia but globally as well (Miller, 2006:6). However, since political independence from British colonial rule in 1964, there has been a conflict of values between the evolving Catholic education policies and Zambian national education policies by the MoE in Zambia (Carmody, 2007:550). This is because Catholic schools have been operating from values from both the evolving Catholic education policies and Zambian national education policies by MoE.

In the educational partnership which was formed shortly after national political independence in 1964 between the Catholic Church and government, “policy directives of the latter have always had an upper hand in terms of controlling educational practice in the Zambian setting, causing an imbalanced one-sided partnership mostly in favor of government educational interests” (Carmody, 2007:550). The outcome of this one-sided partnership has been the problem of undesired identity reformation experienced by Catholic schools caused by a conflict of values between the evolving Catholic education policies and Zambian national education policies over the years since attainment of political independence in 1964.

The current identity reformation experienced by Catholic schools in Zambia has led such schools to the problem of deviation from their own socially desired Catholic philosophy of education or Catholic education policy. Also forming part of the problem is that owing to the gradual identity reformation Catholic schools have experienced over the years, the majority of Zambians, especially Catholics who form the largest single Church denomination in Zambia and others interested in the welfare of Catholic schools express dissatisfaction with the current Catholic identity loss in Catholic schools (Kabwe, 2010; Chisempere, 1993). The gradual loss of identity in Catholic schools over the years since independence is actually lamented by Catholics and others interested in the welfare of Catholic schools in Zambia (Kabwe, 2010; Chisempere, 1993).

Scholars in the field of Catholic education in Zambia such as; Carmody (2007), Chisempere (1993) and Kabwe (2010) only point out their awareness of the presence of

the problem of identity reformation within Catholic schools as well as state its cause in very brief terms, that is, a conflict of values between the evolving Catholic education policies and Zambian national education policies over the years since independence, without categorically stating specific details of what constitutes such an identity reformation. In other words, none of the scholars of Catholic education above, attempts to provide a very detailed account of the nature and scope of the identity reformation experienced by Catholic schools in Zambia. This problem is also portrayed by the Zambian people themselves because mostly they confirm the loss of identity experienced in Catholic schools across the country (Kabwe, 2010:14) but only talk about it in what may be perceived as vague or speculative terms rather than definite terms, further pointing to the importance of this study to provide a factual, definite and detailed account of the identity reformation experienced by such schools in Zambia's Southern Province today.

The next section advances the discussion in this chapter from the problem statement of the study to the research questions, objectives and aims of the study.

1.6 RESEARCH QUESTIONS, OBJECTIVES AND AIM(S)

The following are the research questions, research objectives and aim (s) of the research. The order of presentation is as listed above;

1.6.1 Main Research Question

- How has a conflict of values between the evolving Catholic education policies and Zambian national education policies affected the identity of Catholic secondary schools in Zambia's Southern Province?

1.6.2 Sub-Research Questions

- What contemporary challenges do Catholic secondary schools experience in Zambia's Southern Province?

- What is the nature, role and place of Religious Education (RE) in the curriculum of Catholic secondary schools in Zambia's Southern Province?
- How can contemporary Catholic secondary schools in Zambia's Southern Province be characterized?
- How can Catholic secondary schools in Zambia's Southern Province be realigned with Catholic education policy?

1.6.3 Main Research Objective

- To investigate how a conflict of values between the evolving Catholic education policies and Zambian national education policies has affected the identity of Catholic secondary schools in Zambia's Southern Province.

1.6.4 Sub-Research Objectives

- To explore contemporary challenges experienced by Catholic secondary schools in Zambia's Southern Province.
- To investigate the nature, role and place of Religious Education (RE) in the curriculum of Catholic secondary schools in Zambia's Southern Province.
- To establish how contemporary Catholic secondary schools in Zambia's Southern Province can be characterized.
- To suggest possible ways in which Catholic secondary schools in Zambia's Southern Province can be realigned with Catholic education policy.

1.6.5 Aim(s) of the Research

- This study aims to *investigate* how a conflict of values between the evolving Catholic education policies and Zambian national education policies has affected the identity of Catholic secondary schools in Zambia's Southern Province.

- The study also aims to *explore* contemporary challenges experienced by Catholic secondary schools in Zambia's Southern Province.
- As an aim of this study attention will also be directed towards *investigating* the nature, role and place of Religious Education (RE) in the curriculum of Catholic secondary schools in Zambia's southern province. The nature, role and place of RE in the curriculum of Catholic secondary schools in the Southern Province of Zambia will be perceived from the point of view of conflicting values between the evolving Catholic education policies and Zambian national education policies over the years since Zambia's attainment of political independence from British rule in (1964).
- Forming part of the aims of this study is also to *establish* how contemporary Catholic secondary schools in Zambia's Southern Province can be characterized.
- Finally, as part of its aims, after the researcher's familiarity with the topic at hand, this study will close by providing *suggestions* of possible ways in which Catholic secondary schools in Zambia's Southern Province can be realigned with Catholic education policy or the philosophy of Catholic education.

This section has shown the research questions, objectives and aims of the study. The next section provides the research design of the study.

1.7 RESEARCH DESIGN

From the onset, it is important to begin by providing an exposition of what 'research' is. According to Tuchman (1978:1), research is "an examination, investigation or an exploration of any given phenomena". In relation to this, Kothari (2008:2) adds that research can also be understood as "a systematic attempt to provide answers to questions". From the above, it is clear that there can be no research without a problem or question. In line with the aforementioned, it can be stated that central to any research activity are the aspects of examination, investigation and exploration of a given phenomena in order to address the problems and challenges associated with it. This is

because the solutions of problems associated with the phenomena being investigated must be arrived at or discovered through research. It is because of this aspect that Kothari (2008:2) argues that “research is a process of arriving at dependable solutions to problems through planned systematic collection, analysis and interpretation of data”. To ensure the validity of research results, the researcher needs to see to it that every component of the research project, at any level is clearly spelt out as well as pursued.

Having outlined what ‘research’ is attention is now turned to a ‘research design’. According to Kothari (2004:32), a ‘research design’ refers to:

an advanced planning of the method(s) to be adopted for collecting the relevant data of a study and the techniques used in their analysis, keeping in view the objectives or aims of the study in order to indicate how the parts of the study work in collaboration in order to answer the research questions of the study.

Stated differently, a ‘research design’ unites all the vital parts or elements of the research such as the research questions, objectives, aim(s) and others for the sake of enhancing coherence in a research process. This is meant to position the entire research project in accordance with the overall goal or purpose of the research project.

This section highlighted what is meant by a ‘research design’. The next section further advances the discussion of the chapter to the methodology of the study.

1.7.1 Methodology

There can be no research without the employment or use of a particular method or methodology. The question at this point is ‘What is a method of research?’ In answering this question, it can be stated that, a method of research entails “the logic-in-use involved in selecting particular observational techniques, assessing their yield of data and relating these data to theoretical propositions” (Perti and Gretie, 1978:3). In the same lines, Msabila and Nalaila (2013:26) state that a ‘research methodology’ refers to:

the systematic, theoretical analysis of the methods applied to a field of study, or the theoretical analysis of the body of methods and principles associated with a branch of knowledge.

The research methodology is sometimes mistaken to be the actual provider of solutions to research problems. In relation to this, Msabila and Nalaila (2013:26), posit that, a research methodology does not provide solutions to research problems but “offers the theoretical underpinning for understanding which method or set of methods or so called “best practices” can be applied to a specific research case”. A research methodology may include various aspects such as; the research approach used, research design employed, population and sample, sampling techniques employed, data collection methods used, data analysis techniques used, and selected data presentation approaches and others (Msabila and Nalaila, 2013:26; Patton, 1990:23).

Various methods can be used to conduct research. According to Creswell (2003:8), “what determines the choice for a research method is its suitability in providing the best process at arriving at dependable solutions to problems”. Arriving at solutions to research problems takes a process entirely grounded in a pre-planned system of data collection, data analysis and interpretation of data.

Having outlined what a research method is above, the next section advances the discussion of the chapter into the actual methodology employed in this study.

1.7.1.1 Qualitative Research

The research method to be utilized in this study is *qualitative research*. This is because a careful scrutiny of the available research methodologies revealed that qualitative research will be best suited to help the researcher to come up with answers to the research questions of the study. Qualitative research will be the most appropriate research method for this study because the phenomena to be investigated by the current research are

broad, without previous theories and not well explained. Moreover, one of the goals of this research will be the development of theories hence the suitability of embarking on qualitative research in this study. This is in line with Patton (2002:16), when he posits that “qualitative research is most appropriate for those projects where phenomena remain unexplained, where the nature of the research is uncommon or broad, where previous theories do not exist or are incomplete”. In the same lines, “qualitative research is most appropriate where the goal is extensive narrative understanding or development of theories” (Hamersley and Atkinson, 1983:20).

Unlike quantitative research which is “concerned with the measurement and quantification of phenomena as essential steps in the process of enquiry” (Hitchcock and Hughes, 1989:14), “qualitative research emphasizes the nature of human experiences and their meaning to people” (Draper, 2004:642). As such, mostly qualitative research is perceived as an alternative to quantitative research. Qualitative research uses questions which begin with ‘how’, ‘what’, ‘why’ and others of the same kind rather than those in quantitative research which usually begin with ‘how many’ and ‘how much’ and others of a similar nature.

From a qualitative perspective, “the questions above are always examined in the individuals’ immediate social contexts and their meanings and explanations of the phenomena under scrutiny” (Labuschagne, 2003:23). In the same lines, Creswell (1994:6), identifies a key feature of qualitative research as “a process of enquiry centered on building a complex, holistic picture, analyses words, reports detailed views of informants and conducts the study in a natural setting”. Through this, social and human problems are extensively explored. An important addition to the description of qualitative research above is also the recognition of:

the contextual nature of the knowledge and actions obtained from such research as well as the aspect that knowledge and action is to a large extent determined by culture (Draper, 2004:642).

It is due to the aspect above that qualitative research is sometimes broadly described as “interpretive and naturalistic in that it seeks to understand and explain beliefs and behaviors within the context that they occur” (Draper, 2004:642). This research method is naturalistic and holistic in the sense that generally, the research subjects are explored in their natural contexts such as schools, workplaces, homes and others. Moreover, it is “flexible and open because it allows new and unanticipated issues to be explored rather than using a fixed or standardized research protocol such as the one associated with quantitative research” (Green and Thorogood, 2004:14; Pedersen, 1992; Cresswell, 1998; Kothari, 2008). Also forming an important part of its open-endedness and flexibility is that in this kind of research methodology, “research questions may be modified as the research progresses and new data collected as new avenues of enquiry are suggested” (Draper, 2004:644).

The social world is complex and needs to be understood as such. Human actions take place within the context of the social world and hence the reason why they are complex. In relation to this, it can be stated that “by nature human actions are infused with meaning in terms of intentions, motives, beliefs, social rules and values” (Draper, 2004:643). Therefore, the factors above need to be considered in order to understand and explain human actions. It is because of this that it is “a fundamental requirement to qualitatively interpret human behavior because its meanings are perceived as socially constructed rather than universal ‘givens’ and thus contingent on social context” (Draper, 2004:643). The importance of interpreting human behavior is the basis for the grounding of qualitative research in what is known as the *interpretive tradition*. One important aspect associated with the interpretive tradition is:

the use of data collection techniques which are qualitatively designed to describe and understand patterns of behavior by accessing the intentions, motives, beliefs, attitudes, rules and values that lie behind them and make actions and behavior meaningful (Draper, 2004:644).

In addition to the above, another key activity linked to the interpretive tradition is the analysis, description and understanding of patterns of behavior from the perspective of the people being studied (Kombo and Tromp, 2006; Bogdan and Taylor, 1975; Keppel, 1991).

According to Labuschagne (2003:2) the word '*qualitative*' refers to "a preoccupation with processes and meanings which are not concerned with the measurement and quantification of phenomena". From a small number of cases, qualitative research can provide detailed data through the use of direct quotations, close observations and precise descriptions. Through the utilization of what anthropologists refer to as "an insider's or 'emic-perspective', qualitative research aims to describe and explain social phenomena as they occur in their natural settings" (Draper, 2004: 643). The outcome of an insider's or emic qualitative perspective on human action or behavior is "a depiction of the *fullness* of experience in a *meaningful* and *comprehensive* way" (Winget, 2013:3).

In qualitative research the inquirer often makes knowledge claims based primarily on constructivist perspectives. In line with this Creswell (2003:12) asserts that:

knowledge claims can be constructed from multiple meanings of individual experiences and meanings socially and historically constructed with an intention of developing a theory or pattern or advocacy/participatory perspectives such as political, issue-oriented, collaborative or change oriented or both.

In line with the aforementioned, "the constructivist approach to research perceives reality as relative and multiple" (Patton, 1990:130). This implies that there can be more than one reality and more than one way of accessing such reality. Unlike the positivist approach to research, the human dimension in the reality being investigated is prioritized in the constructivist approach to research thereby ensuring the utilization of the 'inner perspective' of the people being researched on. Unlike positivism which focuses on "data of the sense, constructivism focuses on data of the consciousness" (Taylor, 1979:25).

This enables the qualitative researcher “to understand and interpret human behavior rather than generalize and predict effects and causes” (Patton, 1990:130). Understanding and interpreting human behavior also involves consideration of among other things, the ‘time’ and ‘context’ bound subjective experiences of those being studied such as; the motives, meaning, reason, and others.

According to Omari (2011:57), qualitative research is “not one unitary methodology of inquiry as it is a diverse field with a wide array of different data collection techniques”. Therefore, within qualitative research are differentiations at many levels such as data collection styles and emphases. However, despite the qualitative research variations outlined above, Morse (1994:27), states that qualitative researchers undergo “similar procedural steps in the practice of qualitative research”. In relation to the aforementioned, despite the specific research technique employed by a qualitative researcher, the following cognitive processes are experienced:

a. *Comprehending* the phenomenon under study, b. *synthesizing* a representation of the phenomenon, which accounts for linkages and relationships within its pieces, c. *theorizing* the how and why these relationships appear the way they do and finally d. *recontextualizing* the new knowledge (Morse, 1994:27).

According to Weiss (1994:16), “different qualitative data collection techniques fall into the categories of interviews, observations of social life and written documents”. Through the three data collection techniques, qualitative researchers generate honest and detailed data from the people being studied. From the available qualitative data collection techniques, a qualitative researcher ought to choose a technique that best suits the phenomenon being studied.

This section has discussed qualitative research as a methodology adopted in this study. The next section focuses on the theoretical framework of the study as one of the major components for the research design of the study.

1.7.1.2 Theoretical Framework: Social Capital

The study will adopt a theoretical framework known as '*social capital*' because it is based on 'values' grounded in society. The evolving philosophies of Catholic education or Catholic education policies and Zambian national education policies since Zambia's independence (1964) are social constructs consisting of values formulated by social institutions, that is, the Catholic Church and the Ministry of Education (MoE) respectively.

In explaining the theoretical underpinning of social capital, it is vital to state that the concept is based on the ideas of three central founding theorists by the names of Pierre Bourdieu, James Coleman and Robert Putnam. Despite their differences in their perceptions of social capital, the three theorists emphasize the power of social networks in enhancing either positive or negative outcomes at personal and institutional levels in society. These social ties can also be extended to contribute to the wider functioning of the community at various social levels including educational provision in society. Therefore, "forming a central part of ideas on social capital is the thesis that social relationships or connections matter in enabling either positive or negative outcomes not only in people's lives but also to the functioning of social institutions" (Giddens, 1984:14).

Why does social capital matter in people's lives and the well-being of social institutions? In answering this question, it can be stated that:

when people make relationships or connections either in their personal lives or in social organizations or institutions and maintain them over time, they are able to cooperate to achieve great things they either could not achieve by themselves, or could only achieve with great difficulty (Field, 2008:1).

Using a series of social networks, people connect and through their social connections they share common values with other members of the social networks. As a consequence, from the people's social networks, a resource of social capital is

formulated. In a nutshell, “the thesis of social capital is based on the premise that the more people someone knows, the more they share a common out-look or common values and the richer their social capital” (Field, 2008:1). In line with the aforementioned is also the understanding that in social networks, to help one another, people need to feel good about it or feel something in common with each other or share common values then they are much more likely to cooperate to achieve mutual goals (Field, 2008).

The two social capital aspects of ‘trust’ and ‘reciprocity’ are perceived as the basis for the achievement of mutual outcomes in all social networks formulated by people in any social context. Central to the operations of social capital are the two social capital aspects above because according to Field (2008:3), “social networks bring obligations based on trust to other people, but by the same token, those people are expected to reciprocate their acquired obligations”. Trust and reciprocity enable the formulation of tight neat social networks which guarantees the achievement of desired social outcomes at various social levels.

As indicated earlier, from social networks can also result positive or negative social capital. In the same lines, social capital theory posits that “people may sometimes find that options are either enabled or constrained by the nature of the resources that they can get hold of through their connections” (Field, 2008:3). At times, using their social networks or connections, people may liberate themselves from constraints. Moreover, at other times, people may use resources from their networks to achieve personal interests over those of others trying to achieve the same resources. Stressing the positive and negative effects of social capital, Field (2008:1) posits that “although our closest and highly valued ties often bring meaning and affirmation to our existence, for the same reason they can also prove to be the cause of deep pain or failure”.

Therefore, forming the core of social capital theory are a number of things highlighted above namely; people’s membership of social networks or connections, some shared values, the social network obligations of ‘trust’ and ‘reciprocity’ and finally the power of social networks at determining either positive or negative social outcomes.

In this study, immediate relationships of all members of all target Catholic secondary schools in Zambia's Southern Province together with their wider set of relationships and values that allow them to pursue their goals will be analyzed using the concepts of social capital outlined above.

This section discussed social capital theory and all its major underpinnings. The next section further advances the discussion of the chapter to a special focus on the research methods adopted in the study.

1.7.2 Research Methods

In research, research methods are the techniques or practices employed to collect the data or information in accordance with the main purpose of the study (Msabila & Nalaila, 2013:26). There are two types of data collection methods. These are primary and secondary data collection methods. "Interviewing and focus group discussion fall under primary data collection methods while documentary analysis falls under secondary data collection techniques" (Msabila & Nalaila, 2013:41). One of the research techniques or instruments used under the primary data collection method is 'interview schedules'. Moreover, among the research techniques or instruments used under the secondary data collection method are 'documents'. This involves different kinds of documents, depending on what is considered suitable to a specific research case.

1.7.2.1 Qualitative Research Techniques Employed In The Study

Having earlier outlined what qualitative research is, at this point it is important to state that among the variations of qualitative research techniques, this particular study will utilize *interviews* and *written documents or document analysis* to yield detailed data targeted by the research. Specifically, the qualitative data collection techniques to be used by the researcher will be the standardized, *semi-structured, open-ended interviews* and *document analysis*.

1.7.2.1.1 Interviews

According to Denzin and Lincoln (2008:17), “interviewing is the most popular form of qualitative research in the social sciences”. In relation to this, it is important to note that there are different kinds of interviews. According to Kvale (1996:7), “the qualitative research interview seeks to describe the meanings of central themes in the life world of the interviewees”. The central concern of the interviewer in qualitative interviews is to ensure that the meanings communicated by the interviewees are understood. In order to get behind the interviewee’s experiences, “a qualitative researcher explores the interviewee’s responses at both the factual and meaning levels” (Kvale, 1996:8).

There are different types of interviews in qualitative research. Kvale (1996:6) provides the different types of interviews in qualitative research as follows; *Informal conversational interviews approach*, *General interview guide approach*, Standardized, open-ended interview approach and Closed, fixed-response interview approach. In describing the types of interviews portrayed above, it can be stated that:

in ‘conversational interviews’, the interviewer does not ask predetermined questions in order to remain as open and adaptable as possible to the interviewee’s nature and priorities and during the interview, the interviewer goes with the flow. In the ‘interview guide approach,’ the interviewer ensures that the research’s general areas of information are collected from each interviewee. In the ‘standardized, open-ended interview approach’, the interviewer asks all the interviewees the same open-ended questions and in the ‘closed, fixed-response interview approach’, the interviewer asks the same questions to all the interviewees and also asks them to choose answers from among the same set of alternatives (Kvale, 1996:6).

It is important to state at this point that interviews differ in terms of the way they are structured. This is owing to the fact that “interviews may be more or less structured”

(Draper, 2004: 646). Moreover, interviews may be conducted at the 'individual' and 'group' levels (Draper, 2004:646 Patton, 1999:137).

1.7.2.1.2 Focus Group Interview/Discussion

In order to gain further insight into the topic of the research, this study will also conduct focus group interviews on selected subjects of the research. These are interviews which are conducted on group basis. According to Administrative Methods (2010:1), such focus group interviews "usually consist of 8-12 pre-screened members and can last anywhere from 1-2 hours". In such interviews, "the interviewer takes on the role of a moderator and sometimes can be assisted by a scribe or other members of the research team" (Administrative Methods, 2010:1). In this research technique, the researcher also ensures the free flow of ideas but only on the topic of the study by the people being interviewed. The main reason for the free flow of ideas on the topic of the study by the interviewees is to elicit detailed qualitative data from the interviewees. This implies that although the interviewees are free to articulate issues related to the topic of the study, to some extent, the researcher still has control of the interview process. Commenting on what is involved in focus group interviews, Administrative Methods (2010:1) states that this type of qualitative research technique, "researchers are also accorded a chance to observe and take note of visual aspects of the respondents during the interview discussions such as; body language and facial expressions" (Administrative Methods, 2010:1).

In view of the aforementioned, it can be stated that, despite the presence of variations of interviews in qualitative research, a common characteristic of all qualitative interviews is the researcher's personal contact with the participants of the research because they are always requested to answer research questions. This is because the entire research process is fully dependent of their responses to research questions as it is from them that solutions to the research problem are derived.

1.7.2.1.3 Document Analysis

According to Patton (1999:140), “the three primary types of data collection techniques in qualitative research are interviews, direct observations and written documents”. This is an indication that written documents or document analysis is part and parcel of qualitative research. Document analysis is not only one of the important tools of qualitative research but is also a useful part of ‘triangulation’. In document analysis, “the researcher is obliged to extensively read necessary written materials or documents in order to give voice and meaning around an assessment topic” (Administration Methods, 2010:1).

Apart from secondary sources, the ‘reading’ may be derived from other research methods such as observational studies. There are three primary types of documents. The first ones are ‘public records’ which mostly involve a wide range of public documents (Patton, 1999:138). The second ones are all sorts of people’s ‘personal documents’. This covers a wide range of people’s personal documents (Platt, 2006:22). The third and final ones are documents in the form of ‘physical evidence’ (Administrative Methods, 2010:2). Physical documents are mostly physical objects source from within the study’s context. In line with the aforementioned it can be stated that typically in qualitative document analysis, the documents analyzed are those closely related to the research being conducted and may involve one or more of the three primary types of documents portrayed above.

As mentioned already, this study will use the qualitative research method in order to have a more comprehensive *description* of how a conflict of values between the evolving philosophies of Catholic education and Zambian national education policies in Zambia has led to the identity reformation experienced by Catholic secondary schools in Zambia’s Southern Province over the years since independence (1964). Through the use of two qualitative research techniques of interviews (semi-structured, open-ended interviews) and document analysis, the researcher will endeavor to point out clearly and in detail the actual aspects and areas experiencing identity reformation in Catholic secondary schools in Zambia’s Southern Province owing to a conflict of values stated above. This will be

achieved through an 'insiders' or 'emic' qualitative understanding of such education institutions from the research participants' frame of reference. The participants of the research will be people with extensive experience with such schools in Zambia's Southern Province. For some specific research questions, the study will also utilize documentary evidence or secondary data through vigorous content analysis of relevant documents.

1.7.2.1.4 *Data Collection Techniques*

Information about the instruments to be used in the collection of data is an essential component of any research method. Money costs, time as well as other resources at the researcher's disposal make the several ways of collecting data in research different. The term, '*research techniques*' refers to the different ways in which research data can be collected. The term 'research techniques' can also refer to all the conventions of primary data collection (Creswell, 2003; 1994; Dale 2005; Babbie, 1990; 2003a; Cohen, 2007).

As pointed out earlier, this research will be fully qualitative in approach and will be conducted through interviews and document analysis. The Qualitative data collection techniques to be used are 'interviews' and 'document analysis'. Specifically, the kind of interviews to be used in this study are the standardized semi-structured open-ended interviews. The data from the interviews will be collected using a *tape-recorder* for the purpose of repeated reference during data processing and analysis. The standardized semi-structured open ended interviews will provide all the '*important themes*' for discussion with the research participants or subjects. This approach will enable the researcher the much needed flexibility to explore more areas in depth and also allow further questions to emerge in the course of the discussions with the research participants. In terms of document analysis, relevant documents will be targeted and analyzed by the researcher in order to answer specific research questions of the study which need data from relevant documents.

1.7.2.1.5 *Target Population*

The informants, respondents or participants of the research are collectively referred to as the '*target population*' of the research. According to Babbie (2007:186), a research informant is "a person who is well versed in the social phenomenon that you wish to study and who is willing to tell you what he or she knows about it". The research will target 4 Catholic secondary schools from the Southern Province of Zambia because the province is perceived as one of the hubs of Catholic education in the country. The following will be key informants of the study; Active standardized semi-structured interviews with 4 head-teachers of Catholic secondary schools in the Southern Province, 4 teachers of Religious Education (RE) that is, 1 from each Catholic secondary school, 2 focused group discussions with Grade Twelve pupils (6 boys and 6 girls) - these will be conducted separately and from different schools. 4 parents will be interviewed, 1 from each Catholic secondary school, 1 official from the Ministry of Education (MoE) in Southern Province and finally the Secretary of education from the educational wing of the Catholic Secretariat in Lusaka (In charge of coordinating all matters of Catholic education in the country).

1.7.2.1.5.1 *Break Down of Target Population*

- i) Semi-Structured, Open-Ended Interviews
 - a) 4 Catholic secondary school head-teachers
 - b) 4 teachers of RE from Catholic secondary schools.
 - c) 4 parents, 1 from each of the 4 target Catholic secondary schools in the Southern Province of Zambia.
 - d) 1 official from the MoE in the Southern Province.
 - e) The Secretary of Education at the Catholic Secretariat in Lusaka.
- ii) Focus-Group Interviews/Discussions

2 focused group interviews/discussions consisting of 6 boys and 6 girls. These will be conducted separately at different secondary schools in the Southern Province.

1.7.2.1.6 Sampling

According to Bell (2005:17), “all items under consideration in any field of enquiry constitute what is described as a universe or population”. In research, a universe may involve a population of people or objects on which the entire research is based. In relation to the aforementioned, it is always an important requirement for the people or objects forming the universe or population of the research to have similar characteristics. Bell (2005:17) further asserts that “a universe or population is central in determining the sample design”. It is important to state that from usually very large populations, all researchers select only a few items for study purposes. It is the items selected from the large universe or population which constitutes what is known as ‘*a sample*’. There are issues which deserve close attention in determining the choice of the sampling design such as access to particular individuals in a population (Babbie, 1990; Fink & Kosecoff, 1985). As such, this study will select the universe or population on the basis of access to particular or specific useful individuals to the research. That is, only those subjects that the researcher will perceive as necessary or relevant with regards to providing solutions to the problems the research intends to resolve will be targeted. In this regard, it can be stated that *purposeful sampling* will be followed in this research because the researcher will select a specific universe of population to provide the solutions to the research problem.

As a further explanation on the purposive sampling, it can be stated that:

purposive sampling also known as judgmental sampling is a non-probability sampling procedure in which the units to be observed are selected on the basis of the researcher’s judgment about which ones will be the most useful or representative (Patton, 1990:169).

In his explanation of what purposive sampling entails, Patton (1990:169) adds that:

the logic and power of purposive sampling lies in selecting information-rich cases which enhance an in-depth study and those from which one can learn a great deal about issues of central importance to the purpose of the research thus the term purposeful sampling.

In this study the researcher will ensure that within purposive sampling, maximum variation sampling is used. According to Patton (1999:172), 'maximum variation sampling' is "a strategy for purposive sampling based on capturing and describing the central themes or principle outcomes that cut across a great deal of participant or programme evaluation". Maximum variation sampling will be included in this study in order to elicit high-quality, detailed descriptions of each case, which will be useful for documenting uniqueness whenever it arises in the study.

1.8 CREDIBILITY AND TRUSTWORTHINESS

The aspects of credibility and authenticity are so important in qualitative research that the researcher has the responsibility of ensuring that the research carries some form of credibility and trustworthiness. In the qualitative-interpretivist tradition, the objective is "less to offer a 'truthful' account of the information from interviews or contained in the document, than to provide a believable interpretation of the meanings found therein" (Richardson and Boyd, 2004:410). Therefore, credibility is grounded in the researcher's need to provide interpretations which are believable in terms of meanings from the interviews and documents related to the study vis-à-vis document analysis. In terms of trustworthiness, it can be stated that "it concerns the establishment of the credibility of the research by protecting the authenticity or 'truth value' of the research" (Wesley, 2010:5). Keeping in view the contentions above by Richardson and Boyd (2004) and Wesley (2010), it can be stated that an authentic analysis is based on 'true interpretation' of reality regarding data from interviews as well as accurate reading of a specific document(s).

This study will observe both credibility and trustworthiness in its findings. In terms of credibility, the researcher will ensure to provide a believable interpretation of the

meanings from information from both interviews and relevant documents of the research. In order to ensure trustworthiness, the researcher will protect the authenticity or 'truth value' of the research by seeing to it that interview interpretations represent true reality as provided by the data from interviews. This also involves accurate reading of target documents of the research in order to elicit authentic reality as provided or presented therein. In this research project, the researcher will also strive to achieve 'confirmability' in the findings of the research in order to enhance credibility and trustworthiness. This implies ensuring that the conclusions of the study are drawn from the evidence at hand, that is, evidence as provided only by the interviews and document analysis, nothing more or less. This is in line with Wesley (2010:5), when he argues that:

the findings of qualitative data analysis are confirmable if the inferences drawn are traceable to the data from the interviews or contained in the documents and if the preponderance of evidence corroborates those findings.

The confirmability of the findings of the study will be a useful way of ensuring both the credibility and trustworthiness of the findings of the entire research project.

1.9 LIMITATIONS AND DELIMITATIONS OF THE STUDY

1.9.1 Limitation of The Study

Catholic schools are found in almost all the ten (10) provinces of Zambia. Therefore, it would have been more expedient to spread the target Catholic secondary schools across the entire country for the sake of generalizing the findings for the entire country but alas, due to the limited resources available for this research, it would be very expensive to do so owing to the fact that Zambia is a vast country covering a total area of 752, 618 square kilometers. In line with the aforementioned, the study will only focus on Catholic secondary schools in one province, specifically the Southern Province of Zambia.

1.9.2 Delimitation of The Study

The study delimits the schools to only four (4) Catholic secondary schools in Zambia's Southern Province, a place which is undoubtedly perceived as the hub of Catholic education in the country. A justification for this delimitation is that this study is predominantly qualitative in approach and thus conducted via interviews and document analysis. Therefore, four (4) schools will be adequate to provide a total of sixteen (16) interviews to be conducted by the researcher. This is because qualitative research is capable of generating detailed data from only a few interviews and document analysis.

1.10 SUMMARY

This chapter provided an exposition of the foundational basis of the study. In other words, the chapter categorically stated what the study is about. Foundational aspects of the study were provided in the introduction. The Chapter provided the motivation for the study in Philosophy of education. This was followed by a discussion on the motivation for the research. Forming a major part of the discussion in this chapter was also the aspect of 'concept clarification', where important concepts in the 'title' of the thesis as well as those in the 'thesis' were clarified. Following this was a discussion of the 'problem statement' of the study. Attention was also granted to highlighting the research questions, objectives and aim(s) of the current study before shifting attention to the study's 'research design'. Discussed under the study's 'research design' was the methodological approach of the study (qualitative research), the theoretical framework (social capital theory) as well as the research methods (Interviews, Focus-group interviews/discussions and document analysis) employed in the study. Also discussed under the 'research design' of the study was the data collection techniques used in the study, the target population of the study and sampling procedures. The credibility and trustworthiness of the entire study was also addressed in the chapter. A closure to the chapter was a discussion focusing on the limitation and delimitation of the study.

The next chapter attempts to review literature on Catholic education specifically focusing on the major contribution by the Catholic Church to Zambia's education system over the years. An exposition of a major 1965 educational development within the Catholic Church of the 'philosophy of Catholic education' or the 'declaration on Christian education' is also provided in the next chapter. Though not an easy undertaking, an attempt is made to provide an interdisciplinary articulation of the concept of *identity* in the next chapter. Utilizing the philosophy of Catholic education, the next chapter identifies and discusses some pivotal features or characteristics which constitute the identity of Catholic schools worldwide. As a closure, the next chapter reviews empirical research studies in Catholic schooling from the USA, Australia, the UK and the Republic of Ireland and the Republic of Zambia.

CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION

This chapter reviews literature related to the current study. According to Ghosh (1992:198), in review of related literature, the researcher “should have the ability to pick and choose the best available material, discarding the useless and unnecessary ones”. Literature review is central to any research study because it provides the logical rules, ideas or beliefs upon which the research is based. It also provides the researcher with the much needed insight into what has been done in the field or subject being studied, how it was done and what conclusions and recommendations were made. It also helps in identifying the weaknesses and strengths of the study. Additionally, a review of literature is important because it contextualizes the current study by placing it within the context of other similar studies in order to strengthen it and provide a significance or justification for it. Moreover, a thorough review of literature helps the researcher to avoid duplication of studies already done on a particular subject.

Commenting on the centrality of reviewing literature Rwegoshora (2006:60), asserts that consideration of similar research works in the review of literature is useful because it acquaints the researcher with difficulties that were faced in similar studies, those to expect in the current study and the best research approaches to the current study. Perhaps the most important advantage of a review of related literature is that it enables the researcher to have further knowledge and skill in a specific field of study.

The current study is entitled ‘Catholic Education and Identity Reformation in Zambia’s Southern Province’. In building a logical framework for this research topic this chapter is divided into six sections. The chapter opens by focusing on a section entitled ‘Historical Background of Educational Provision in Zambia’. This section stresses the importance of the Catholic Church to Zambia’s education enterprise through a detailed discussion of the

church's involvement in educational provision throughout the three stages of educational provision in Zambia.

The section titled 'The Catholic Church After 1965: Declaration On Christian Education' is an exposition of a major 1965 educational development within the Catholic Church referred to as the *Philosophy of Catholic Education* or *The Declaration on Christian Education*. This is because all notable features and characteristics of Catholic education emanate from the philosophy of Catholic education (Schmiesing, 2004:1; Miller, 2006:19). This philosophy of Catholic education is the source of what is considered as the genuine or true identity of Catholic education.

Despite it being a daunting task to articulate the concept of identity owing to its complex and multi-faceted nature, the section entitled 'The Question of Identity' provides an interdisciplinary articulation of the concept. The section entitled 'How the Study Fits in the Discipline of Philosophy of Education' discusses how the current study fits in the discipline of Philosophy of education specifically focusing on how the study relates to some main concerns of the discipline. Since 'identity reformation' is the main theme of the current study, the current chapter also has a section entitled 'Features Constituting the Identity of Catholic Schools Worldwide'. This is because it is such features that collectively form the genuine or true identity of Catholic education at all levels of education worldwide (Schmiesing,2004:2). This enhances a proper understanding of what is deemed as true identity of Catholic education as well as a deviation from it or what is referred to as identity reformation in the current study.

The last section of the chapter is entitled 'A Review of Empirical Research Studies in Catholic Schooling'. This section involves a selection of some major empirical research studies in Catholic education related to the current study. These are drawn from the United States of America (USA), Australia, the United Kingdom, the Republic of Ireland and the Republic of Zambia. The chapter will end with a summary.

2.2 HISTORICAL BACKGROUND OF EDUCATIONAL PROVISION IN ZAMBIA

A close assessment of the historical context of Zambian Catholic schools reveals that the general provision of education and the provision of Catholic education in particular, had passed through *three major stages*. These are; education under the British South Africa Company (B.S.A.C), education under the British colonial government and education after independence (1964) when missionary groups in general and the Catholics in particular, strove to regain control of education from the newly formed Zambian state at independence (Carmody, 2002:796).

In the first stage (1891-1924), education was under the control of the B.S.A.C. which was in charge of Northern Rhodesia (Zambia) in terms of administration at the time. It is evident that during this time the Catholic missionaries were the main providers of education and used it as a means of conversion (Garvey, 1994; Parker, 1966; O'Brien, 2006). Despite Northern Rhodesia being under the company's administrative control, it was not very committed to the education of the natives. This was because of its reluctance to provide quality education to the local population. Instead, it was much more concerned with amassing wealth from Zambia's mineral resources (Snelson, 1974). This is confirmed by the fact that the Company opened and poorly managed only one school by the name of Barotse National School in the entire vast Zambian protectorate. This school was located in the western part of Zambia formerly known as Barotseland. This was after intense pressure from King Lewanika, ruler of the Barotse Royal Establishment, a powerful traditional Lozi kingdom in western Zambia at the time. During this period, Catholic schools suffered intense neglect at various levels from the company (Weller and Linden, 1984:31).

The second stage (1925-1964) is the Colonial Period when Northern Rhodesia was administered by the British Colonial Government. Despite their acknowledgment of responsibility to provide education for all the people of Zambia, it is evident that the British colonial government was also not genuinely committed to this important responsibility. As a result, during this time, racial segregation developed in the Zambian education system

through what was known as 'dual education'. This was a situation where there were two separate systems of education operating at the same time in Zambia. One was exclusively for Whites and the other for the native Blacks. In this dual education system, education for Whites was perceived to be more important and was given priority in terms of financial resources than that of Blacks. Emerging out of such a status quo was the inevitable, gruesome and unfair reality of education for Whites being of a higher quality than that of Blacks. This was a clear indication that the government of the time was not interested in enhancing native upward social mobility with regards to social status via education.

During the colonial period Catholic education upheld a non-discriminatory approach in terms of their provision of education to the natives while the colonial government upheld a strictly regulatory approach in terms of the amount of education given to the natives in order to avoid native-upward social mobility. This represented a clash of educational interests between the Catholic Church and colonial government. It further led to poor funding of Catholic schools by the colonial government.

As a consequence of the clash of educational interests between the Catholic Church and the colonial government, at various missionary conferences, Catholic missionaries expressed their grievances against the social injustices of the colonial government, specifically the unfair dual education system and poor educational grants given to mission education in the protectorate (Kelly, 1999; O'Brien, 2006). It was such missionary complaints and sometimes protests which compelled the colonial government to at least support native education through meager grants and to emphasize the provision of 'adaptive education' to the natives as well as improvement of the quality of education offered to the natives (Berman, 1975).

During this period Catholic education needed to conform to the education policy of 'adaptive education' as directed by colonial rulers of the time through the Phelps-Stokes Commission. Although highly emphasized by the colonial authorities as a progressive aspect, in the local native communities of the time adaptive education was highly resented

by the natives as a major obstacle to upward social mobility enhanced by attainment of higher education.

Adaptive education emphasized localized native education within their immediate village settings or environments usually centered on mediocre aspects such as personal hygiene and farming techniques to mention only a few. The natives resented this kind of education because they were in a hurry to acquire the much needed higher education to enable them aspire and compete for white collar jobs which were usually held by their white counterparts in the Northern Rhodesian society. The natives also desired to gain the enlightenment deemed necessary for nationalization and the formation of their own native independent state (Kelly, 1999; O'Brien, 2006; Carmody, 2004).

With regards to the provision of higher education to the natives of Northern Rhodesia, it can be stated that the colonial administrators were not in favor of granting the natives higher education because of the fear of enhancing native revolts against the colonial administration. This was one of the primary reasons for colonial opposition to mission education. On the contrary, Snelson (1974) asserts that Catholic education had no restrictions to the type of education offered to the natives. Catholic education ranged from low levels to high levels mostly of moderate to high quality, as long as the natives showed willingness to convert to Christianity and become staunch Christians.

Despite the prevailing unpleasant circumstances in the Northern Rhodesian society during this period, it is evident that in the years before national independence, the Catholic Church continued to view the school as an important means of conversion and church growth. In line with this Henkel (1989), asserts that in the early years of Catholicism in Northern Rhodesia, the schools were a means to an end, that they were a means of disseminating the Catholic faith to all. This did not last long as the Catholic Church suffered a set-back in terms of control of education in the following years. This is because just before and shortly after independence and the formation of the new nation of Zambia in 1964, the strong winds of change enhanced by the extreme inevitable spirit of nationalism enabled the newly formed independent state of Zambia to take-over control

and administration of most schools formerly administered by missionaries and Catholic schools were not an exception.

Following this development a good number of mission schools were now administered by the state through the Ministry of Education (MoE). However, it is important to note that the Zambian government did not take-over all mission schools as some mission schools were still administered by the missionaries especially, the Catholic Church (Carmody, 2002: 796).

The third stage of educational provision in Zambia focuses on the years after independence (1964), or the period of a long educational partnership between successive Zambian governments and the Catholic Church. This period stretches from 1964 to date. During this stage, it is evident that in their determination to retain control of the schools they had lost to government at independence, Catholic authorities ensured that all missionaries gave special attention to the maintenance of high standards in their schools. Due to this outcome, by the end of the colonial era in 1963 the Catholic Church provided roughly 30 percent of the overall primary school places which included a significant proportion of schooling to Grade VI classes, which represented 35 percent of all girls and 22 percent of all boys in Grade VI (African Education Annual Report, 1962:14). Despite the opposition by the colonial government to the mission or Catholic provision of secondary education to the natives, as the 1950s progressed, there were more Catholic secondary schools such that by 1967, they were nineteen, nine of which were for boys and ten for girls. In the same year the Catholic agency provided roughly 21 percent of all secondary school places, 16 percent for boys and 31 percent for girls in grant-aided schools (Carmody, 2002:803).

As a further indication of the Catholic Church's undisputed involvement in educational provision in Zambia since the 1890s, it can be stated that currently in Zambia the church owns and manages 40 secondary schools, 32 of which are grant-aided, 34 grant-aided Basic Schools, 8 grant-aided Special Schools, 2 grant-aided Teacher's Colleges of Education and 2 grant-aided institutions under *Technical Education, Vocational and*

Entrepreneurship Training Authority (TEVETA) (Pastoral Letter from Catholic Bishops of Zambia on Education, 2013:1). The Catholic Church is also involved in community schools, skills training centers, orphanages and Cheshire Homes nationwide.

It is clear from the discussion above that the Catholic Church played an important role in the provision of education throughout the three major stages of educational provision in Zambia. This is because Catholic education was and is still one of the best forms of western formal education available to the natives in Zambia making its contribution to native education unprecedented.

Evangelization of the Catholic faith is an important vocation of the Catholic Church and the Church has adopted the school (western formal education) as its main device to achieve this vocation. In order to ensure a global adherence of Catholic schools to this important vocation, in 1965 the Catholic Church, through the Second Vatican Council published the *Philosophy of Catholic Education* or the 'Declaration on Christian Education'. Since 1965, this document is constantly updated by the educational wings of the Catholic Church in order to render it relevant to contemporary global educational needs. It is because of this reason that Catholic education policies have been evolving, adopting different names and focusing on somewhat different educational topics, over the years since 1965.

2.3 THE CATHOLIC CHURCH AFTER 1965: DECLARATION ON CHRISTIAN EDUCATION

Before the Second Vatican Council of 1965, Catholicism had a rather negative approach to modernity. Catholic educational history reveals that Catholic schools were originally constructed and constituted as citadels or fortresses for the preservation of faith (Catholicism) in a hostile external environment. This was characterized by a dominant Protestant order, continuing anti-Catholic prejudice and more recently a growing influence of secularism (Grace, 2002:7). The dialectic of retreat from what the church believed to be a very hostile world characterized its policy on external relations. The Second Vatican

Council was therefore the most significant event in the modern era of the Catholic Church because it enabled the church a chance to redefine its position vis-à-vis its relations to the world.

The Second Vatican Council was instrumental in the renewal of the church especially its inner life, educational provision and relationship with other Christian traditions, religions and the world at large (Maureen, 2002:17). After this council the church had embraced a spirit of ecumenism at almost all levels of cultural and social life hence the more favorable relations it has gained over the years at a global level.

Since its inception in Zambia in the 1890s, the Catholic Church adopted the school (Western formal education) as its main device for conversion or evangelization of its Catholic faith. From a Catholic perspective, this was and is still a very important vocation ascribed to Catholic schools today not only in Zambia but globally because it hinges on one of the main Catholic missions which is to spread the gospel of Jesus Christ to all peoples in all parts of the world (Miller, 2006:16). This also somewhat points to the reason why the Catholic Church is also known as the universal church as the name 'Catholic Church' implies.

In order to ensure that schools worldwide and those in Zambia in particular adhere to the important vocation outlined above, in 1965 at the Second Vatican Council, the Catholic Church unanimously published what can be perceived as the philosophy, policy or a guide of Catholic educational provision globally (Schmiesing, 2004:1). This policy of Catholic educational provision is contained in an important Catholic educational document known as the 'declaration on Christian education' (Schmiesing, 2004:1.). For Catholics and others interested in Catholic education worldwide this declaration has been a key document concerning Catholic education for more than forty years now and it is continuously adapted to contemporary educational concerns by the educational wings of the Catholic Church.

The philosophy of Catholic education provides everything there is to know concerning Catholic education. This document contains all the Catholic ideas, attitudes and most importantly, Catholic values on matters pertaining to educational provision in all their institutions globally (Schmiesing, 2004:1). Of central importance especially to this study is the fact that all Catholic schools, at various educational levels around the world, Zambia inclusive, are obliged to operate or function in accordance with the educational directives given in this Catholic declaration on Christian education because it represents an official Catholic Church stance on all matters of education. Some of the important educational directives given in the Catholic declaration on Christian education include the need for:

all Catholic schools to ensure the centrality of Christ in the school ideology, inculcating a supernatural vision in Catholic schools, total-formation of the human person, inculcation of a sense of responsibility in the learners, mutual respect as a Catholic school ideology, open-admission policy for Catholic and non-Catholics, respect for culture, inclusion of parents in all school related matters, the Catholic school mission statement, prioritizing the poor and marginalized in educational provision, link with the local church, Catholic schools as epitomes of communion and community, teamwork in Catholic schools, student-teacher interactions in Catholic schools, the Catholic schools as places of high academic achievement, good educational leadership and a good school curriculum which includes Religious Education (RE) (Miller, 2006:19; Schmiesing, 2004:4).

It is by adhering to the directives portrayed above that Catholic schools assume their genuine Catholic identity as failure to do so entails the undesired or indeed resented deviation from that which they want their schools to identify with or indeed that which forms the true identity of Catholic schools. All Catholic schools are obliged to abide by Catholic educational directives as provided by the declaration on Christian education in order to maintain the much needed Catholic identity which further leads to the inculcation, maintenance and strengthening of Catholic values worldwide and this is of utmost

importance to the Catholic Church and others interested in the welfare of these schools. The achievement of this globally would be an important contribution by Catholic educational institutions to the Catholic Church's apostolic mission as it would definitely be a plus to their goal of disseminating the gospel of Jesus Christ to all people in all parts of the world.

It is evident from the 1965 Catholic 'declaration on Christian education' that forming part of the features or characteristics that give a school a Catholic identity are various aspects such as:

inspired by a supernatural vision, founded on a Christian anthropology, animated by communion and community, spirit of teamwork, cooperation between educators and bishops, interaction of students and teachers, a good physical environment, imbued with a Catholic worldview throughout the curriculum, love for wisdom and passion for truth, faith culture and life, sustained by gospel witness, hiring committed Catholics and transparent witness of life (Miller, 2006:19).

The characteristics portrayed above are significant and together they give a school a genuine Catholic identity. It is also important to emphasize that at the core of the characteristics is the issue of *evangelizing* non-Catholics in conjunction with the task of *the total formation of the human person*. This is in accordance with the philosophy of Catholic education which stresses that, *true education* aims at the formation of the human person with respect to his ultimate goal, and simultaneously with respect to the good of those societies of which, as man, he is a member, and in whose responsibilities, as an adult, he or she will share (Abbott, 1966:639). It is clear from the declaration that it challenges all Catholic schools to shape their educational philosophy into a practical theology that would direct the ethos of a Catholic school (Welbank, 2011:172).

As shown earlier in the first section of this chapter (Historical Background of Educational Provision in Zambia), in Zambia Catholic schools have been in existence from as early

as the 1890s. From their inception to contemporary times Catholic schools have been major partners to different Zambian governments in terms of educational provision. It is an undeniable fact worldwide that Catholic educational institutions are mostly associated with the provision of quality education due to different factors that go with what constitutes quality educational provision. This is because, usually under normal circumstances, factors that constitute quality educational provision are evident within Catholic schools. Zambian Catholic schools are not an exception to this fact.

In Zambia almost everyone associates quality and desired education to Catholic education because of aspects such as; high teacher motivation, good leadership, high quality students, high learning achievement, desired curriculum, good infrastructure, total development of the learners (intellectual and spiritual), good learning environment and others evident in Catholic schools. This is the good reputation Catholic education has earned over the years among the people in Zambia (Kabwe, 2010; Chisempere, 1993). One can confidently state that this is a positive educational trend that has been experienced in Catholic schools for many years since their inception in the early 1890s.

The introduction of the 1965 Catholic declaration on Christian education, further strengthened desirable educational characteristics in Catholic schools because unlike never before, the church began to provide guidance through this educational philosophy to its schools regarding how they were to go about maintaining a distinctly Catholic ethos/identity that people were so content with and desired so much. Because of what might be perceived as quality education provided in Zambian Catholic educational institutions, the majority of Zambian parents, including government officials choose Catholic schools over other schools for their children's schooling (The Post, 2011).

The current situation regarding Catholic schools in the country does not really portray the positive situation earlier presented as over the years, since Zambia's independence, these schools have been gradually losing their genuine Catholic identity. As a way of explaining this situation, it can be stated once again that the Catholic Church has been and is still a dependable and reliable partner in the provision of quality education in the

country as evidenced by the Zambian bishops' statement of 2004 which noted that education in a very special way, is a concern of the Church and that the church looked forward to their continued partnership with government in the provision of quality education (Empowerment Through Education, 2004:12).

The outcome of the educational partnership stated above has not greatly favored the Catholic institutions as years of reflection especially at the level of Zambia's changing educational policies since 1964 has not made the Catholic character of Catholic institutions self evident. The process of this partnership in the provision of quality education to the Zambian people is further complicated by its own nature. In line with the aforementioned, concerning the nature of this partnership, it can be stated that Catholic institutions are operating in light of directives both from the Catholic Church and the Zambian MoE (Carmody, 2007). Moreover, in this partnership, usually government somewhat imposes its policy decisions on all educational institutions in the country including Catholic schools. This confirms an educational agenda within the Zambian setting of a partnership that was and is still ever becoming more one-sided (Carmody, 1999; Carmody, 2007).

The other result of this imbalanced educational partnership between the Catholic Church and government is the problem of a conflict of values between the philosophy of Catholic education and the evolving national education policies provided by the MoE over the years. In this conflict of values, a confirmation of a one sided partnership is evident because the educational values from the national education policies in Zambia have mostly had an upper hand over those from the philosophy of Catholic education over the years. This has led to the undesirable identity reformation experienced by Catholic schools over the years in Zambia (Kabwe, 2010; Chisempere, 1993).

The identity reformation experienced by Catholic schools over the years in Zambia is considered as an unfortunate or disappointing situation by the Catholic Church and those concerned with the welfare of these educational institutions. This situation is problematic especially to Catholics and all those concerned about the proper functioning of such

institutions (Kabwe, 2010). By proper functioning of such institutions is meant their adherence to the education philosophy as provided by the Catholic declaration on Christian education.

Following the identity loss Catholic schools have experienced over the years globally, repeatedly at annual meetings, administrators and teachers from Catholic schools have expressed dissatisfaction with the situation in their institutions. Usually, at such meetings the issue of the institutions ever weakening Catholic character is raised (Wardekker and Miedema, 2001:39). A similar situation is evident in Zambia as people concerned with Catholic education have at different occasions raised and bemoaned the loss of Catholic identity in Catholic institutions. This is evidenced by Kabwe (2010), and Chisempere (1993), who argue that over the past years they had been reflecting on how grant-aided institutions in Zambia can reclaim their Catholic identity. This is because Catholic schools in Zambia had lost their Catholic identity and could no longer be distinguished from public schools. Confirming this particular status quo regarding Catholic schools, Kabwe (2010:14), discovered that currently in Zambia it was difficult to distinguish between a Catholic institution and a public institution because of the loss of identity experienced by Catholic schools. This is a confirmation of the loss of Catholic identity in Catholic schools in Zambia. Owing to this current status quo, these schools are no longer epitomes of a genuine Catholic identity which grants them the ability to stand out as unique and usually desired educational institutions among other schools in the Zambian education context, a situation, perceived problematic where provision of quality education to the Zambian people is concerned.

The 1965 Second Vatican Council signifies the reforms of the entire Catholic Church at various levels and of major significance to this study are reforms at the level of educational provision. At the center of Catholic educational reforms following the 1965 council is the *Philosophy of Catholic Education*. The Philosophy of Catholic Education is the source of all Catholic educational values forming the basis for what is referred to as the Identity of Catholic Education. In order to fully understand the central theme of the current study

which is 'Catholic education and identity reformation', it is important to also focus on the concept of 'identity'.

2.4 THE QUESTION OF IDENTITY

This study is entitled 'Catholic Education and Identity Reformation in Zambia's Southern Province'. It is evident from the research title above that 'identity reformation' of Catholic secondary schools in Zambia's Southern Province is of central importance to the current study. This justifies the significance of a thorough understanding of the concept of 'identity' in order to enhance full comprehension of the theme of 'Catholic education and identity reformation' in the current study.

This section of the literature review attempts to answer the question '*what is identity?*' From the onset, it is important to state that it is not easy to give an outright statement of what the concept of identity entails owing to the fact that it is a difficult concept to explain. The different explorations of 'identity' given by various academics from psychology, sociology, anthropology, philosophy and other disciplines demonstrate how difficult a concept it is to explain.

In giving a general exposition of the concept of identity, it is almost impossible to ignore the contribution the discipline of psychology has made in shading light on it, specifically the works of the German-born American developmental psychologist and psychoanalyst, Erik Erikson (1902-1994). Erikson wrote about the concept of identity in adult development and personality theory. From an Eriksonian perspective, 'identity' may be defined as the distinctive characteristic belonging to any given individual or shared by all members of a particular social category or group. Basing his ideas on the Freudian view of development, Erikson proposed a theory of identity formation in childhood and adolescence thereby extending Sigmund Freud's ideas by recognizing the important role identity played throughout a person's adult life (Erikson, 1963).

Erikson suggested that in life humans advanced through eight stages with progression through the stages dependent on personal ability to solving crisis. Due to this, Erikson perceived identity as a critical issue faced by adolescents in particular. He also identified and stressed psychological concepts such as '*identity crisis*' and '*role confusion*' to refer to people that fail to negotiate the dynamics of the transition from childhood to adulthood which always needs to be resolved by a person in order to define their role and purpose in life and ultimately their identity as an adult (Erikson, 1963).

Another aspect addressed by Erikson regarding the concept of identity is the issue of '*shared identities*'. According to Erikson in Gee (2001:105), in this kind of identity, individuals become intimate with others, experiencing mutual trust and an ability to care about others. This is not the only aspect observed by Erikson as it is also suggested by Pervin (1984), that Erikson made a major contribution to personality theory in three ways; (firstly) by emphasizing the psychosocial aspects of personality through (secondly) extending the stages of development to also include the people's entire life circles and (thirdly) by recognizing that both the past and the future have a tremendous impact on how individuals construct their identities at different times in their lives.

In the world of psychology, Erikson's work on identity is so influential that modern psychologists use it as a pillar upon which they build their own theories on the concept of identity. An example of such modern psychologists is Atchley (1989:186), as he also draws from Erikson's work when he states that "identity is a set of characteristics that differentiates self from others and that persists over time". Others are educational psychologists, Zanden and Pace (1984:74), who apply Eriksonian ideas in defining identity as "an individual's sense of placement within the world". This applies to an understanding that one attaches to oneself a reflection of what is provided as answers to questions such as; "Who am I" and "Who am I to be?"

Levinson is yet another psychologist who articulates a useful set of *terms* in his endeavor to describe the concept of identity in adult development. These useful terms are '*the self*' and '*personality*' respectively. The self refers to how people perceive themselves and

personality refers to how people appear to others (Levinson, 1990:32). It is important to note that the structure of the pattern of a person's life results from the interaction of the self, personality and the external world. Levinson (1990) goes further to suggest that the interactive aspects in a person's life stated above are unstable and ever-changing, as both the person and the world are constantly in transition.

In the different explorations on the concept of identity above, it was mostly described from a *personal identity* perspective. This is because it was inevitable to begin from 'personal identity' in an effort to pin down the concept of 'identity' before shifting the focus to 'institutional identity'. Although explorations of the concept of identity at an institutional level transcends personal identity aspects, they are somewhat similar to aspects of personal identity such as; 'the self' (how a person perceives themselves) and personality (how a person appears to others). This is because an exploration of the concept of identity at an 'institutional level' applies the same conceptions of the concept as 'personal identity' but at an institutional level.

Though Kidd (2002) explores the concept of identity from a personal identity perspective, his articulation of the concept is related to how the concept should be conceived of in the current context. According to Kidd (2002:24), identity was the way sociologists framed how individuals thought of themselves and their world. Hence identity is the characteristics of thinking, reflecting and self perception that are held by people in society. An institutional aspect of the concept can be drawn from one of the three forms of identities as provided by Kidd. The three forms of identity are; individual identity, social identity and cultural identity. '*Individual identity*' involves the unique sense of personhood held by each person in their own right, '*social identity*' involves a collective sense of belonging to a group or an institution, identifying oneself as having something in common with other group members or members of a social institution and '*cultural identity*' involves a sense of belonging to a distinct ethnic, cultural and sub-cultural group.

Scholars like Erikson, Atchley, Pervin from the scholarly discipline of psychology and Kidd from the scholarly discipline of sociology, have for a long time grappled with the problem

of the notion of identity. They specifically focus on what makes someone unique. In their pondering on the notion of identity they have come up with different hypothesis of what makes someone unique. From a philosophical perspective, it can be stated that the notion of identity forms one of the biggest questions in modern philosophy. This is because the issue of personal identity and its determinants has always been of concern for many philosophers as they raise questions concerning what consists of being a person, from one day to the next (Nimbalkar, 2014:1). Personal identity theory is the philosophical confrontation with religiously oriented ultimate questions such as 'Who are we?' and 'Is there a life after death?' (Nimbalkar, 2014:1). Philosophical analysis of the notion of identity is anchored on the provision of the necessary and sufficient conditions for the identity of the person over time making it a diachronic problem of personal identity evidenced by the common central philosophical argument that in order to exist after death, there has to be a person after death who is the same person as the person who died (Nimbalkar, 2014:2). It is also anchored on the synchronic problem which is concerned with the characteristics of a given person at a particular time.

As a discipline, philosophy has several general theories of the identity problem but the focus here will be on the contribution of John Locke, specifically his revolutionary theory of personal identity where he joins other philosophers to provide an answer to the question 'Who am I?' Locke's account of personal identity is revolutionary in that through his contribution, he enables a shift or change of perception on the identity problem from perceptions held by his predecessors. Locke disagrees with philosophers such as Sam Miller and others who advocated for the 'soul' hypothesis of identity. The premise of this hypothesis is that since the human body decays over time, the only thing about a human being which was consistent, regardless of the time and place it was in was the soul (Hanna, 2014:1).

Locke alongside others who object to the 'soul' hypothesis of identity argue that the soul is not what makes a person because it is an immaterial and unobservable thing. They argue that if personal identity was to be judged on something as immaterial and unobservable as the soul then such a judgment would be groundless and without

foundation (Hanna, 2014:1). Moreover the objection is further strengthened by the fact that people's judgments of others are not always groundless and without foundation (Hanna, 2014:1).

In line with the aforementioned, Locke hypothesized that personal identity was held within people's consciousness (Locke, 1997; Nimbalkar, 2014; Hanna, 2014). The specific aspect to focus on within people's consciousness is their memories because they were an objective experience completely unique to every individual. The other important aspect is that, unlike the human body which is subject to change over time, memories are not subject to change over time as they remain the same (Hanna, 2014; Locke, 1997).

In line with the arguments above, Locke hypothesized that in one's memories was also found their identity because they did not change over time. When he was faced by the problem of loss of memory or people forgetting memories, Locke refined his theory by stating that a person considered in one point of time is one and the same person as one considered at another point of time, if there is an overlapping chain of memories connecting them together (Hanna, 2014:2; Locke, 1997). It is for this reason that an adult person is the same person at all ages they have lived through before their current age. Therefore, the gist of Locke's argument is that "the overlapping chain of memories is a sufficient requirement to indicate sameness in being" (Hanna, 2014:2; Locke, 1997). To Locke and his advocates, the Lockean hypothesis satisfied most questions on personal identity and it has had tremendous influence in education and the development of psychology as a discipline but it has not been spared from scholarly philosophical criticism from the likes of Joseph Butler (Perry, 1975) and Thomas Reid (Bell, 1785) to mention only a few.

The various forms of identity discussed above indicate that it is '*social identity*' which relates more to institutional identity such as the one conceived of in this context in relation to Catholic schools. This is because aspects such as a collective sense of belonging to a group or an institution can be perceived from a Catholic school perspective where members of such schools portray a collective sense of belonging. Indeed, upholding of

common aspects such as common values, interests and others are evident among members of Catholic schools and such forms the identity of the institutions making them distinct from other institutions.

Other explorations of the concept of identity that are closely related the current conception of 'institutional identity' are provided by Paris, Hofman, & Tomlinson (2001), when they argue that identity is strongly related to the concept of the self (how a person perceives himself/herself) in combination with membership of various social and cultural groups as well as the cultural tools that people interact with such as; schools, literature, films, museums or other forms of cultural engagement. In line with the aforementioned, people and social institutions (schools, museums and others) constantly form, re-form and shape their identities in order to understand themselves partly in relation to their own histories and anticipated futures.

The various explorations of the concept of identity outlined above reveal that psychologists most commonly use the term 'identity' to describe *personal* sameness despite changes or the idiosyncratic things that make a person unique. Since the focus here is not a person but *Catholic schools* which are social institutions, the term identity will refer to the idiosyncratic things that make such institutions unique. Basically, the focus will be on how Catholic schools relate to their characteristics such as the following; Christian anthropology: centrality of Christ in the school ideology, supernatural vision, total-formation of the human person, inculcation of a sense of responsibility in the learners, mutual respect as a Catholic school ideology, open-admission policy for Catholics and non-Catholics, respect for culture, inclusion of parents, the Catholic school mission statement, prioritizing the poor and marginalized in educational provision, link with the local church, Catholic schools as epitomes of communion and community, teamwork in Catholic schools, student-teacher interactions in Catholic schools, the Catholic teacher, Catholic schools as places of high academic achievement, educational leadership, school curriculum: the nature, role and place of Religious Education (RE) and finally the various aspects of school ethos in Catholic schools. This is because it is from analyzing the way Catholic secondary schools in Zambia's Southern Province relate to

these unique Catholic identity characteristics that a conclusion can be drawn regarding their contemporary identity status.

Having discussed the concept of identity from different scholarly disciplines above, it can be stated that the concept is not so easy to explain because it is a very broad concept encompassing various aspects. Hence, the concept may mean something different depending on the scholarly perspective one takes in defining it. The next section advances this review of literature into a focus on 'how the current study fits into the discipline of Philosophy of education'.

2.5 HOW THE STUDY FITS IN THE DISCIPLINE OF PHILOSOPHY OF EDUCATION

How does the current study fit into the discipline of Philosophy of education? This entire section is an attempt to answer this important question. As indicated earlier in the chapter, the Catholic Church has been part of the Zambian society since the 1890s. From its inception to date, this church has been a major partner to different Zambian governments in the provision of quality education at different levels (Carmody, 2002; Kelly, 1999). Therefore, although as an institution the Catholic Church falls under the religious bracket, in the Zambian context the Church is also a significant part of the education system through the numerous academic institutions it runs at different levels in the country. There can be no complete account of the history of education in Zambia without highlighting the contribution of the Catholic Church. Therefore, the point here is that despite its religious orientation, the Catholic Church is very much an academic institution owing to its enormous contribution to the educational enterprise in Zambia. Moreover, it can be stated that in line with the aforementioned, this study therefore deals with an undisputed pure educational subject matter owing to its focus on Catholic schools in Zambia and matters concerning their welfare.

This study focuses on Catholic education and at the core of it is a special focus on the philosophy of Catholic education as provided by the philosophy of Catholic education or

the 'declaration on Christian education'. This is in line with one of the meanings of the term 'philosophy'. This is because "the term 'philosophy' is sometimes popularly used to indicate a set of basic values and attitudes towards any important aspect of life" (Thungu, Wandera, Gachie, & Alumande, 2011:1). To the Catholic Church, education takes center stage especially pertaining to matters of church evangelism and formation of the whole person, a central church concern of ensuring an all-round development or total formation of their students in their schools, that is, both intellectual and spiritual development respectively.

To ensure achievement of its educational goals, in 1965 the Church developed its own educational philosophy which is subject to constant adaptation to contemporary educational concerns as time passes. According to the Vatican Congregation for Catholic Education (1988:7), in this philosophy, clearly indicated are "the Catholic Church's basic educational values to be adhered to by all Catholic schools globally". A specific focus on and scrutiny of such a philosophy of Catholic education places this study under the discipline of Philosophy of education.

Philosophy of education has also been defined as:

a field of enquiry, speculating and application, in which philosophical methods are applied to the study of problems, topics or issues in education (Bennaars, 1986:12).

In line with the definition of Philosophy of education above, it is evident that this particular study deals with an educational problem within the Zambian education system. A problem enhanced by a conflict of educational values contained in two separate education policies over the years since independence (1964) leading to the undesired identity reformation experienced by Catholic schools in Zambia. To the Catholics and those interested in the welfare of Catholic education, the loss of Catholic identity in their institutions is an undesired outcome or a problem as it portrays a deviation from educational practice as

directed by the philosophy of Catholic education. In line with the aforementioned, it is also worth highlighting the fact that:

many philosophers of education are not only interested in the relationship between theory and practice of education, but also in the ways in which philosophy relates to the field of education, in order to shed light on educational problems and issues (Thungu et al., 2011:2).

Therefore, the fact that this study intends to shed light on an educational problem or issue of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province perfectly fits it within the discipline of Philosophy of education.

Finally, as a discipline, among other things, Philosophy of education is concerned with fundamental issues in education. This is the case because according to Thungu et al. (2011:2), "it tries to apply philosophical approaches in understanding the purpose, process, nature and ideals of education". Forming part of this study is a critical analysis of Zambia's educational policies specifically focusing on how they enhance the alleged identity reformation within Catholic schools. This will involve an application of philosophical approaches in order to understand the purpose and nature of the Zambian education system, an aspect regarded highly in Philosophy of education.

This study does the above as it employs philosophical approaches such as the use of philosophical theories to understand the purpose, nature and ideals of Catholic education in Zambia. Through the use of philosophical logical reasoning, the current study also critically examines and evaluates Catholic educational processes in order to understand its purpose, nature and ideals in relation with the alleged undesired identity reformation experienced by Catholic secondary schools in Zambia's Southern Province.

It is clear from the discussion in this section that the current study is centered on fundamental concerns of Philosophy of education. The current study is especially more concerned with the application of philosophical methods to the study of educational

problems, topics and issues. This is because the topic of the current study is purely educational in nature and the study is centered on an educational problem which is 'Identity Reformation in Catholic Secondary Schools in Zambia's Southern Province'.

In order to understand the problem of 'identity reformation' within Catholic secondary schools in Zambia's Southern Province, there is need to also understand the features or characteristics which collectively form what is known as genuine or true Catholic education identity. The following section is a discussion of some of the main features, marks and characteristics constituting the identity of Catholic schools worldwide.

2.6 FEATURES CONSTITUTING THE IDENTITY OF CATHOLIC SCHOOLS

2.6.1 Christian Anthropology: Centrality of Christ in the School Ideology

Taking center stage in the doctrine of the Catholic Church is the aspect of placing high regard to the Gospel of Jesus Christ. Associated with this aspect of the doctrine of the Catholic Church is the important teaching and belief that Jesus Christ is the key to salvation. This is because through Jesus Christ, people can be led to God. This is the reason for the fidelity proclaimed by the Catholic Church in the Gospel of Christ and in order to express it, the church supports an evangelization mission of proclaiming and not imposing the salvation message of the Gospel to everyone in the world especially, non-Catholics and non-Christians. Therefore, "the activity of the Catholic school is, above all else, an activity that shares in the evangelizing mission of the church" (Vatican Congregation for Catholic Education, 1988:76). This is because the Catholic school:

strives to foster a religious conversion in the learners as it ensures that the learners are guided in such a way that the development of each one's own personality is matched by the growth of the new creation which he or she becomes after baptism (Vatican Congregation for Catholic Education, 1988:73).

Therefore, evangelism is at the core of Catholic education. It is symbolized by the learners' full initiation in Catholic doctrine because it is only after such initiation that people are baptized as Catholic Christians.

Commenting on the importance of the contribution of the Catholic school to the church's evangelizing mission, Haldane (1996:133) suggests that "the primary function of a Catholic school is to provide forms of education through which the essential doctrines and devotions of Catholicism are transmitted and the provision of this education is a non-negotiable duty". This is because the Catholic school always forms part of a local church in any context and shares in its life through the transmission of the essential doctrines and devotions of Catholicism to the learners within its school setting.

A Catholic school is always based on a Christian anthropology. One that is not grounded in such cannot be called a Catholic school. Therefore, this implies that, a Christian anthropology is the basis upon which all Catholic schools are founded. This demands educators in such schools to possess a perfect understanding of the human person in order to enhance a balanced development of children in their care at both the levels of the natural and supernatural. In terms of describing the vision of a Christian anthropology in Catholic educational philosophy, it can be stated that in addition to the full human development of the learners, "Catholic schools also propose Christ, Incarnate Son of God and perfect Man, as both model and means; to imitate him is, for all men and women, the inexhaustible source of personal and communal perfection" (Miller, 2006:3).

In line with the aforementioned, it can therefore be stated that the Catholic school cannot only be a place where various skills and academic competences meant to support the competitive marketplace in the corporate world are inculcated in the learners. Rather, the Catholic school is much more than the above as it "sets out to be a school for the human person and of human persons" (Miller, 2006:3). This implies the aspect of inculcating spiritual or religious development in the learners in order to enhance their balanced development or holistic development. Therefore, keeping in view all the aforementioned, in order to be worthy of its name, "a Catholic school must be founded on Jesus Christ,

the Redeemer because it is he who, through his incarnation, is united with each student” (Miller, 2006:3). This makes Jesus Christ a key factor with regards to that which defines a Catholic school. In relation to this aspect Miller (2006:3) states that “Christ is not an afterthought or an add-on to Catholic educational philosophy because he is the center and fulcrum of the entire enterprise of Catholic education and the light enlightening every child that comes into a Catholic school”. In the same vein, it can be stated that Jesus Christ inspires and guides Catholic education and is a model offered to the learners in Catholic schools for emulation. It is for this reason that Jesus Christ takes center stage in all fundamental aspects of the Catholic school such as; “the different dimensions of its life and activity, its philosophy of education, its curriculum, its community, its selection of teachers and even its physical environment” (Miller, 2006:4). Having outlined the above, it can be stated that Jesus Christ ennobles Catholic education and also gives it meaning to human life.

2.6.2 Supernatural Vision

One of the main identifiable characteristics of a Catholic school is that it is inspired by a supernatural vision. This is because apart from production of good citizens of the world through the Gospel of Jesus Christ, Catholic schools also have a duty to produce good citizens for the next world by helping the learners to fulfill their goal of becoming saints (Miller, 2006; Vatican Letter on Catholic Education, 2009; Vatican Congregation for Catholic Education, 1988). Therefore, Catholic education needs to help man fulfill his transcendent destiny, through its obligation to enable every child entrusted in its care to fix his or her eyes on heaven because in Catholic circles, the attainment of it is everyman’s ultimate goal. It is for this reason that Miller (2006:5) states that:

Catholic education should not only be perceived as an instrument for the acquisition of information meant to improve the chances of worldly success and a more comfortable standard of living but it should also focus on preparing children for the world to come or the afterlife.

A form of education concerned only with worldly matters such as the ones alluded to above, when perceived through Catholic lenses, has an 'impoverished vision of education' and such an educational vision is nowhere near that which is known as 'Catholic education'. In relation to the aforementioned, in stressing the centrality of the supernatural vision in Catholic education, Miller (2006:5) posits that:

If Catholic schools by any means or reasons lose the supernatural vision in their educational outlook then Catholic educators, parents and others dedicated to this apostolate would have failed lamentably and their talk about Catholic schools would be useless and mere rhetoric.

The statement above by Miller (2006) points to the importance of the centrality of the supernatural vision in Catholic education. The supernatural vision is so fundamental to Catholic education that its absence in any form of Catholic education renders it useless.

2.6.3 Total-Formation of the Human Person

The concept of education is increasingly becoming more complex today. At the core of this educational complexity is among other things, the changes at the economic, social and cultural levels in different societies in the world today. However, there is need to note that amidst such changes education has a specific mission of enhancing the total formation of the human person (Vatican Congregation for Catholic Education, 1988; Vatican Letter on Catholic Education, 2006; Konstant, 1996; Grace, 2002). This involves support for the harmonious development of the physical, moral, intellectual and spiritual dimensions of children and young people in society.

It is important to mention that at the core of this holistic formation of children and young people "is a specific focus on Jesus Christ since in him, all human values find their fulfillment and unity" (Vatican Congregation for Catholic Education, 1988:21). From the aforementioned lays yet another specific characteristic or feature of Catholic education because generally, at all educational levels, Catholic schools fully guarantee and support

the harmonious development of children and young people in the aspects stated above leading to the achievement of the much desired total-formation of the human person in Catholic circles globally.

In Catholic educational philosophy a type of education that does not uphold the moral and religious dimension of the person is a hindrance to the achievement of holistic education. This points to the importance of education to address the whole person. Education of the whole person is based on the integral development of the whole person which involves all the integral dimensions of the person. Central to the aspect of educating the whole person is the development of a moral conscience in the learner. In relation to this, Sullivan (2004:16), states that “children and young people have a right to be motivated to appraise moral values with the right conscience, to embrace them with personal adherence, together with a deeper knowledge and deeper love of God”. Keeping this in view, it can be emphasized that education should not only be concerned with the integral development of the person but most importantly, it should also address every aspect which concerns the integral development of the person. By this is meant that education should involve various dimensions such as the; aesthetic, creative, critical, cultural, emotional, intellectual, moral, physical, political, social and spiritual” (Sullivan, 2004:16).

Hence, in relation to the contention by Sullivan (2004) above, education should promote the integration of what is learnt in school by transcending beyond the confines of traditional subject areas thus overcoming curriculum divides through promotion of proper dialogue between various disciplines. The issue of total-formation of the human person is actually perceived as a sacred right which all Catholic youth should not be deprived of in Catholic educational provision at all educational levels.

2.6.4 Inculcation of a Sense of Responsibility in the Learners

Granting attention to the development of responsible young people is a major concern for all Catholic schools globally. This is because “Catholic schools ensure that young people are helped to develop their sense of responsibility, learn the correct use of freedom and

participate actively and responsibly in social life” (Vatican Letter on Catholic Education, 2006). This task is given the importance it deserves in Catholic educational philosophy especially in this day and era of the dreaded HIV/AIDS pandemic in most parts of the world. HIV/AIDS is real, not a myth and this recognition is evident in Catholic schools as they ensure that their learners are aware of the threat posed by the HIV/AIDS pandemic. This aspect is partly handled by enabling a deep moral sense in the learners and advocating for HIV/AIDS intervention programmes that encourage abstinence from sexual activities before marriage. It is important to state that:

HIV/AIDS is just one aspect among various other social aspects where Catholic learners are called to behave responsibly for their own good and most importantly, ultimately for the good of the entire communities and societies in which they live (Vatican Letter on Catholic Education, 2006:3).

It is clear from the above that at the center of inculcation of a sense of responsibility in the learners in Catholic educational provision is the issue of developing what may be termed as a sense of moral awareness in the learners. This is because it is moral awareness which enables the learners to be responsible because the concept of ‘human responsibility’ is grounded in peoples’ ability to distinguish wrong from right in life.

2.6.5 Mutual Respect as a Catholic School Ideology

Mutual respect is a common feature in all genuine Catholic schools around the world. Mutual respect is actually a cherished virtue in Catholic school settings around the world. Therefore, respect is shown towards many things within and even beyond Catholic school contexts. For instance, according to Miller (2006:19), “Catholic education respects the integrity of each subject on the school curriculum and promotes the honest and systematic search for the truth in all subject areas in the curriculum”. Moreover, “Catholic education recognizes and respects the fact that there are many approaches to the great

social and human questions and differences can be enriching when solutions are sought together” (Miller, 2006:19).

Keeping in view, the contentions by Miller (2006) above, it can be stated that Catholic education recognizes and respects the contemporary reality of multi-cultural societies where people uphold different values, religious and non-religious. It is this contemporary reality that enhances Catholic education to not only recognize the need for core values, but to also respect the fact that such multiple values can act as a basis for unity of the human family. Therefore, based on the above, it can be stated that in Catholic schools respect of other people’s beliefs and values is highly encouraged and practiced in order to promote growth in tolerance and mutual understanding among learners. Regarding this, the Vatican Congregation for Catholic Education (1988:6) states that:

the religious freedom and the personal conscience of individual students and their families must be respected and this freedom is explicitly recognized by the church. On the other hand, a Catholic school cannot relinquish its own freedom to proclaim the Gospel and to offer a formation based on the values to be found in a Christian education; this is its right and duty. To proclaim or to offer is not to impose

From the statement above, it is clear that with much respect, the Catholic school welcomes teachers and pupils from other religious traditions on condition that they also respect the ethos of the school.

2.6.6 Open-Admission Policy for Catholics and Non-Catholics

Forming one of the essential marks of a Catholic school is its openness to all people. This implies that Catholic schools are ready to admit anyone in their system. In relation to this Helene (2005:15), posits that “Catholic education is not confined to any one nation, race or class, nor is it the exclusive possession of highly gifted minds”. With such an admission policy in place these schools usually have a student populace involving learners that are

not Catholic. This enables these schools to have a twofold task, that is, to ensure that they nurture whatever religious beliefs held by children within the school context as well as maintaining a distinctive Catholic focus by virtue of their being Catholic schools.

In relation to the above, Welbank (2011:177) states that “the real challenge for schools in these circumstances is how to balance fidelity to the Catholic faith and encounter those of other faiths without falling into religious relativism”. This leads to the inevitable question that “in such circumstances, do Catholic schools give careful consideration on how to develop the openness and dialogue of their educational community?” (Welbank, 2001, 177).

2.6.7 Respect for Culture

Recognition and respect of culture and tradition is considered as a characteristic of Catholic education. Such schools recognize that Culture is an essential aspect of life and therefore needs to be respected at all times. In relation to this, Zambian Catholic bishops state in the Pastoral Letter (2013:3) that “each individual is born into a community, which is its vehicle for the handing on of wisdom and values to a new generation”. It is for this reason that Catholic schools recognize and respect the cultures and traditions of the children within their school settings. According to the Vatican Congregation for Catholic Education (1988:34):

while there is a necessity to learn to assess the values and disvalues emerging from cultures or traditions in the immediate environments of Catholic schools, there is no merit in uncritical and unreasonable acceptance of such cultures or traditions.

Therefore, in relation to the above, it can be stated that Catholic schools provide “ideal contexts in which children are accorded a chance to engage in critical assessments and evaluations of various cultures or traditions before acceptance owing to their pluralist communities” (Vatican Congregation for Catholic Education, 1988:34). Critical

assessment and evaluation of cultures and traditions is important in Catholic school contexts because it prevents the learners from being blindly indoctrinated into upholding immoral values due to lack of a critical engagement with the values of the cultures or traditions they are exposed to within the school settings. One of the cardinal reasons why respect to culture and tradition as an essential mark of Catholic schools is that in Catholic education philosophy, it is believed that “no real development of the person can start by ignoring or failing to appreciate the culture or tradition which is part of what one is” (Vatican Congregation for Catholic Education, 1988:34).

2.6.8 Inclusion of Parents

Among the various important features of Catholic education is parental participation in the education of their children. The parents of the learners are recognized as very important players in the education of children in Catholic schools because among other things, they are the providers of life to the children, who are considered as the main clients in this form of education. They are actually recognized as the first and principle educators of their children (Vatican Congregation for Catholic Education, 1988:36). Therefore, the role played by parents in Catholic education is vital and almost impossible to replace. Their role is exclusively reserved for them and nobody else within Catholic school contexts.

In line with the aforementioned, the Second Vatican Council’s ‘declaration on Christian education’ in the Vatican Congregation for Catholic Education (1988:37), asserts that “the family is the first school in which children learn the social virtues that are necessary for every society”. Therefore, although children belong to the family, the obligation of educating the children is extended to entire society from which a family originates. The Parents have the right to choose a school for the education of their children and such a school is one which is in agreement with their own beliefs and values. Therefore, it is the duty of parents to ensure that their children are educated in accordance with their religious beliefs or in Catholic circles to ensure that their children are educated in accordance with their Catholic Christian duty.

In order to assist Catholic parents, “the Catholic Church, through its schools plays a definite and important role in the development and education of the youth and prepares them to make a meaningful contribution to society” (Short, 2003:231). In line with this, the Pastoral Letter from Catholic Bishops of Zambia on Education (2013:6) states that:

even when the Church enrolls children in school, parents are not relieved of their personal duty as the primary educators of their children as they are still bound to cooperate actively with the school, meaning, supporting the efforts of the school and utilizing the structures offered by the school for parental involvement.

There are various structures put in place in Catholic schools for parental involvement in the education of their own children. Among others, a good example of such structures is the Parent and Teacher Association (PTA).

According to Short (2003:231), “Christian parents also have a serious duty to make all the necessary arrangements to care for the moral and religious education and formation of their children”. In addition parents need to always ensure that they utilize all opportunities the local Christian community avails to them for the religious development of their own children. As a way of recognizing the importance of parents as primary educators of their children, “educators and policy makers in Catholic schools should always consult them on important educational policy matters” (Short, 2003:231).

2.6.9 The Catholic School Mission Statement

The Catholic school ‘mission statement’ also deserves to be recognized and counted among important features forming the identity of Catholic education. All Catholic schools have mission statements. “Mission statements were being used in Catholic educational culture long before the concept was appropriated and generalized in modern institutional practice” (Grace, 1998:48). This implies that the aspect of mission statement is not a recent one in Catholic education. Grace (2002:48) further adds that “mission statements

have many Catholic virtues and they constitute a principled and comprehensive charter of what a school claims to be, that is, its distinctive educational, spiritual, moral and social purposes”.

Characteristically, mission statements highlight a range of desired Catholic educational outcomes. In a way, they are written statements that are meant to inform the communities in which Catholic schools are located that “this is what the school is about” (Grace, 2002:48). They are therefore more like an advert set up by a Catholic school for all to know what the school is about. In its endeavor to guide Catholic schools about what should be the distinctive features of the Catholic educational mission internationally, the Vatican through the agency of the Congregations for Catholic Education (1998:31) has published a series of statements which act as the five regulative principles to be adhered to in formulating mission statements in Catholic schools. These are:

1. education in the faith (as part of the saving mission of the Church),
2. preferential option for the poor (to provide educational services to those in need),
3. formation in solidarity and community (to live in community with others),
4. education for the common good (to encourage common effort for the common good) and finally
5. academic education for service (knowledge and skills: a means, not an end)”.

Together, the principles highlighted above may be called the *formal Church mission* for contemporary Catholic schooling. According to Grace (2002:48), “mission statements of all Catholic schools around the world need to adhere either partly or fully to these principles in order to retain their Catholic identity”. Therefore, Catholic school mission statements also form part of what constitutes the identity of a Catholic school at all educational level worldwide.

2.6.10 Prioritizing the Poor and Marginalized in Educational Provision

As shown above in the five regulatory principles needed in the formulation of mission statements in Catholic Schools, the second principle focuses on 'preferential option for the poor'. This points to yet another important characteristic of Catholic education which aims to provide educational services to those in need. This is because according to Catholic Education Service, (1997a:25), "Catholic schools are particularly sensitive to the call for a more just society and they try to make their own contribution towards its realization through their concern for the poor and marginalized in society".

The sensitivity to the call for justice in Catholic schools involves educating the learners such that they become socially responsible and this partly includes developing their sense of solidarity with the poor and marginalized in the school's immediate environments. This is more important in the modern world where in most societies, "education has become a commodity on the market accessed only by the rich to the detriment of the poor" (Grace, 2002:180). In 1977 the Catholic Church gave a counter-response to the rising dominance of the market culture and its values in contemporary education. In its counter reaction it stated that:

education is not a commodity to be offered for sale and offering it according to the dictates of market forces is contrary to the Catholic doctrine of 'the common good' (Catholic Education Service, 1997a:25).

In Catholic schools, the learners are not supposed to be perceived in economic terms where their value is only associated with matters of cost elements to be incurred by the schools as perceiving them as such negatively affects their dignity as human beings. In relation to this, the Catholic Education Service (1997b:13) argues that "education is a service provided by society for the benefit of its entire young people, in particular for the benefit of the most vulnerable and most disadvantaged". In line with this, it can be stated that, through its commitment to educational provision in various societies around the world, the Catholic Church is obliged to serve the poor, marginalized and disadvantaged

people in society. This sacred obligation for the Catholic Church is justified by the fact that “education is about the service of others rather than the service of self” (Grace, 2002:183).

2.6.11 Link with the Local Church

Catholic schools do not function in isolation from the Catholic Church. This is the reason why cooperation between Catholic educators and bishops is also perceived as a characteristic of Catholic education. In relation to this feature of Catholic education, it can be stated that, for Catholic education to function properly, there is need for the contribution of many agents of education especially the bishops and Catholic educators. This is important because by cooperating in carrying out a task in which they are mutually committed, they would promote the achievement of the Catholic educational mission or vision.

Catholic educators and bishops need to develop special kind of working relationships in order to enhance the Catholicity of their schools. Such working relationships should specifically be “personal relationships grounded in mutual trust, close cooperation and continuing dialogue between Catholic educators and bishops in order to enhance a genuine spirit of communion in Catholic schools” (Miller, 2006:6). Through their cooperation both Catholic educators and bishops must recognize the importance of each other in fostering the catholicity of their schools. This points to the importance of cooperation between the Catholic educators and ecclesial authorities or bishops in fostering the catholicity of their schools.

In their task of ensuring the catholicity of their schools, Catholic educators need to recognize the importance of the bishop’s pastoral leadership (pastoral care) which is central in ensuring the catholicity of the schools. Catholic educators must also recognize the bishop’s twofold episcopal responsibility with regards to Catholic schools. This involves the bishop’s responsibility to include Catholic school programmes in his diocese’s pastoral program as well as to monitor the teaching within the schools. The

purpose of the bishop's twofold responsibility above is to support as well as enhance the work of Catholic schools.

In addition to the bishop's responsibilities highlighted above, it can further be stated that forming an important part of his responsibilities in Catholic schools concerns the aspect of seeing to it that what is learnt in Catholic schools firmly grounded in the principles of Catholic education. At the core of this responsibility is the aspect of ensuring that all Catholic educators/teachers within the school confines; understand their Catholic doctrine and uphold integrity in life. The bishop also needs to see to it that the children in the Catholic schools within his diocese are educated in accordance with the recommended or desired Catholic catechetical and religious formation.

In relation to the aforementioned, there is a great need for cooperation between educators and bishops because through such valuable cooperation benefits to Catholic education are evident. For instance, through cooperation between Catholic educators and bishops, trust is fostered by listening to one another, by respecting the different gifts of each and by recognizing one another's specific responsibilities (Miller, 2006:6). This is important because, with trust comes dialogue. Moreover, with dialogue comes understanding or agreement which is a vital recipe for success in almost anything. Based on this, it can therefore be stated that Catholic educators and bishops must always be willing to engage in dialogue for the sake of ensuring the catholicity of their schools.

2.6.12 Catholic Schools as Epitomes of Communion and Community

Communion and community are common features in Catholic schools globally. This is because in these schools the aspect of community is highly emphasized. It is for this reason that the Vatican Congregation for Catholic education (1988:80), states that Catholic educational institutions are founded on a community of persons and, even more to the point, 'a genuine community of faith'. The community model in these schools is opposed to an individualistic model evident in other social institutions. The basis for the community model adopted in Catholic schools is the social nature of human beings. The

community model in these schools is also grounded in the church as a prototypical place of communion. Therefore, this model is a spillover from the church itself.

In view of the aforementioned, the Catholic school should not be perceived as an institution but as a community. This is because such schools experience a transition from schools as institutions to schools as communities. It is important at this point to state that in Catholic ideology this transition is primarily a theological concept rather than a sociological category. The communal nature of Catholic schools is evident at various levels some of which are; the cooperation between educators and bishops, teamwork among all people involved in Catholic educational provision, the interaction of teachers and students and the school's physical environment (Miller, 2006:5).

2.6.13 Teamwork in Catholic Schools

Teamwork is a common characteristic in Catholic schools. The purpose of the promotion of a spirit of trust among stakeholders of Catholic education within the schools is to enable them develop a willingness to collaborate among themselves as people with common educational goals. Through collaboration such stakeholders of Catholic education are capable of operating and functioning as a team. This is because, together as a team, they are much more likely to achieve more in terms of their Catholic educational goals. In relation to this, it can be stated that parents, school-board members, and teachers need to work as a team for the achievement of the school's educational goals (Miller, 2006; Arthur, 1994; Bryk et al., 1993). The communion of the parents, school-board members, teachers and others is what fosters the creation of what is known as a genuine Catholic school community. This kind of communion among the stakeholders above also promotes scholastic solidarity (Arthur, 1999:27).

A common outlook is favored over an individualistic one in terms of the achievement of Catholic educational goals. It is for this reason that Miller (2006:5) states that together educators, administrators, parents and bishops guide Catholic schools "to make choices that promote overcoming individualistic self-promotion, solidarity instead of competition,

assisting the weak instead of marginalization and responsible participation instead of indifference". The issue of teamwork and cooperation among the people given the responsibility of running Catholic schools is made even more important by some of the sensitive issues dealt with in such schools. Examples of sensitive issues are; religious, moral or sexual education, orientation toward a profession, or a choice of one's vocation in life (Miller, 2006:5). It is because of the presence of sensitive issues in Catholic schools that teamwork or cooperation is not a question of convenience among the stakeholders highlighted above but a partnership based on the Catholic faith itself.

2.6.14 Student-Teacher Interactions in Catholic Schools

Interaction between students and teachers is one of the features of Catholic education. A close inspection of this mark of Catholic education reveals that it is actually one of those aspects that act as a basis for the significant difference between Catholic schools and other schools in any social context. In line with this, Catholic Education Service (1995:23) posits that Catholic philosophy of education pays special attention to the quality of interpersonal relations within the school community, especially those between teachers and students. This is a confirmation of this matter as an important feature of Catholic education. In addition to the aforementioned, it is evident that within Catholic school settings, direct and personal contact between teachers and students is a hallmark of the Catholic school (Catholic Education Service, 1995:23).

A learner needs a balanced development. For this to be achieved there is need to harmonize the development of the spiritual, religious, emotional and social dimensions of the learner. In relation to this, Catholic Education Service (1995:23), in order to enhance the development of the learners at a social level suggests that:

students need to have personal relations with their educators because what is taught has greater influence on the student's formation when placed in the context of personal involvement, genuine reciprocity, coherence of attitudes, lifestyle and day-to-day behavior.

What is encouraged in a learner's personal relationship with the teacher is a dialogue, not a monologue. Moreover, in this personal relationship, it is the duty of the teacher to ensure a mutual relationship while also ensuring that the mission of the relationship is maintained. The teacher can maintain the mission of the relationship by ensuring a combination of both familiarity and distance with the learner as this is a critical requirement in the growth period of the learners. In the teacher-learner relationship, familiarity leads to an easier personal relationship with the learner whilst a certain amount of distance is also a major requirement (Catholic Education Service, 1995:23).

2.6.15 The Catholic Teacher

The issue of 'the Catholic teacher' can be considered as an outstanding feature of Catholic schools globally. This is because a Catholic teacher is not an ordinary person. In fact, everything about a Catholic teacher should be extraordinary. Catholic teachers "are individuals that are baptized and through baptism have become sons/daughters of the Father, brothers/sisters of Jesus and friends of the Holy Spirit" (Pastoral Letter from Catholic Bishops of Zambia on Education, 2013:7). As a consequence of their baptism, Catholic teachers are closely associated with 'the mission' of the Catholic Church which partly entails, according to the Vatican Congregation for Catholic Education (1988:71), the important aspect of bearing witness to the Christian faith in their words and deeds. Also forming part of the outcomes of the baptism of Catholic teachers is their confirmation in the Catholic faith. This implies that through their confirmation:

Catholic teachers are obliged to take full responsibility of being disciples and witnesses to Christ within the community of the Catholic Church as well as in their ordinary lives which also includes their work as Catholic teachers (Pastoral Letter from Catholic Bishops of Zambia on Education, 2013:7).

Being Christian by faith, Catholic teachers are supposed to be holy. They are also called to their Catholic mission through their requirement to bear witness to Christ by the quality

of their Christian lives and their teaching (Pastoral Letter from Catholic Bishops of Zambia on Education, 2013:7). The Good News of Jesus Christ needs to be disseminated by Catholic teachers and as a form of witness to it, such teachers should also live exemplary lives at all times, within and beyond Catholic school settings. It is due to this that Naylor (2000:24) posits that, "Catholic teachers are called to be living mirrors in which all in the school community see reflected an image of an individual inspired by the gospel of Christ". However, owing to the increasingly multi-faith societies in the world today, Catholic teachers are also reminded to be witnesses of their faith in ways that are respectful of the religious beliefs and freedoms of all people within Catholic school settings.

Professionalism forms an important part of the identity of Catholic teachers. This is an important characteristic that identifies Catholic teachers because "it is a major requirement upon entry into Catholic institutions that such teachers must have received a sound professional training" (Hunt et al., 2000:8). These teachers are competent in different things and are always encouraged to update their professionalism. It is also a requirement for Catholic teachers that whenever they educate the learners, they ensure that they address all the integral dimensions of the person in order to enhance the much desired holistic development of the learners in Catholic circles. An education which addresses all the integral dimensions of the learners points to; the aesthetic, creative, critical, emotional, moral, intellectual, spiritual, social, political and the physical dimensions of the learners (Hunt, Oldenski, & Wallace, 2000:8).

Additionally, in their work, Catholic teachers must change Jesus' Gospel vision from something idealist to something real. Moreover, their commitment to work must also be influenced by the Gospel of Jesus Christ. In addition to what a Catholic teacher is supposed to be, McDonagh (1991) states that in Catholic schools, among other important attributes a teacher needs to portray an attitude of genuine service, care and concern for each and every pupil. Finally, as indicated earlier in this review of literature, a Catholic teacher needs to be fully knowledgeable about Catholic religious doctrines in order to fully understand the Catholic educational mission which further promotes the Catholicity of the schools.

2.6.16 Catholic Schools as Places of High-Academic Achievement

Academic excellence is an important component of Catholic education. In many societies in the world today, Catholic schools make a great effort to remain places of high academic achievement (Carmody, 1992; Grace, 2002). This has contributed to the high regard accorded to the participation of the Catholic Church in educational provision by different governments worldwide. For instance, in Zambia the Catholic Church is a dependable and reliable partner of the Zambian government in terms of educational provision at different educational levels and its educational contribution is highly regarded due to its association with high academic achievement on the part of the learners (Ministry of Education, 1997; Republic of Zambia, 2002; Carmody, 2003; Kabwe, 2010; Chisempere, 1993). In the same vein, Grace (2002:181), states that:

for various reasons including the prospect of public recognition and achievement in the market curriculum, Catholic schools have over the years around the world gained and strived to sustain a reputation for excellence for good examination results.

Due to the above, Catholic schools attract a lot of people to themselves. People of all ethnic groups and religious traditions are admitted in such schools. In agreement with this contemporary status quo regarding Catholic schools, Carmody (1999:141) argues that “many non-Catholics continue to choose Catholic schools because of their reputation for good examination results”. The Catholic schools’ reputation for high academic results is an ancient phenomenon which originated in the initial stages of the Catholic Church’s adoption of ‘the school’ as a means for church growth. In agreement with this, Grace (2002:153) argues that “the good reputation for academic achievement associated with Catholic schools is not a recent phenomenon as it constitutes a central part of the Catholic Church’s educational history globally”.

In Zambia over the past years evidence of academic excellence in Catholic schools is available at the Catholic Secretariat. This is an institution within the Catholic Church

responsible for coordinating all Catholic educational matters in the country. This institution has carefully documented academic results from various schools. For instance:

in the years following Zambia's independence in 1964 the average passing rate in Catholic schools has not only been high but also the number of upper divisions have remained higher than elsewhere with the result that a larger proportion of students from Catholic managed schools have gained entry to the university of Zambia. Moreover, more recently in 2003 it has been documented that the pass rate in Catholic schools was 90% while the national average was 64% (Carmody, 2007:555).

In line with the assertions above, many things have been mentioned in terms of stating the reasons for the academic excellence in Catholic schools. Among other reasons, academic success in such schools is attributed to:

the Zambian government's post independence education policy of equity through merit which led to the national headquarters in Lusaka to send the country's most academically able students to Catholic schools (Carmody, 1999:142).

Thus, Catholic schools have made a commendable academic contribution to various education systems the world over. These schools have also perfectly dealt with a common educational objective of most governments namely; high academic achievement. In a way, this is what has helped such schools to gain and sustain a good reputation as epitomes of academic excellence in various countries across the world.

2.6.17 Educational Leadership

Educational leadership is an important feature of Catholic schooling. Earl (2007:2), observes, "there are a specific set of competences encompassing the knowledge and

skills expected of a Catholic school administrator who was well prepared". It is a major requirement for Catholic school administrators to have competences related to educational leadership roles, managerial leadership roles and spiritual leadership roles respectively. According to Earl (2007:2):

a Catholic school administrator should build upon the solid foundation provided by educational and managerial expertise to also foster the spiritual and faith development of all members of the Catholic school community.

Spiritual leadership must always be provided by Catholic school administrators because it is central to the identity of the Catholic school. It is the duty of a Catholic school administrator to foster both the school's religious and academic mission.

A Catholic school administrator must also help foster the spiritual formation of their Catholic school and all within the school context. This involves "establishing and nurturing real relationships with Jesus, God the Father and the Holy Spirit, through a vigorous sacramental life, prayer, study and serving others" (Flynn, 1993:43). In collaboration with other stakeholders, especially the bishop, as a faith leader, a Catholic school administrator needs to promote the Catholic school mission and vision. S/he also needs to ensure that s/he is at the center of the creation of a community of faith in conjunction with the vision of the Catholic Church.

The aspect of a Catholic school administrator as a 'faith leader' is central to Catholic educational provision at all educational levels. This is because the Catholic school's mission/vision is fully dependent on the Catholic school administrator's role as a faith leader. In relation to this, in pointing out the two main roles of a Catholic school administrator as a faith leader, Callery (1998:126) states that these are "the spiritual attributes brought to the job by the administrator through a personal faith experience and the pastoral competences". These two roles create spiritual advantages in Catholic school settings such as promotion of "a prayer environment, a sense of community service,

witness to the faith and integration of the Gospel message into the curriculum” (Callery, 1998:126). Despite the busy schedule associated with the duties of a Catholic school administrator, he or she must always create time to monitor all subject areas within the Catholic school curriculum especially in relation to their teaching and learning processes.

2.6.18 School Curriculum: The Nature, Role and Place of Religious Education (RE)

Education and formation is considered a key role played by a Catholic school. One of the reliable ways of achieving this is through RE, which is yet another common feature evident in all Catholic schools. This characteristic belongs among others which fall under the ‘religious dimension of the school’s life’. Among other subjects, a Catholic school curriculum always includes a RE programme. The RE programme offered in Catholic schools is “life-centered, broad and multi-faceted, encompassing personal growth as well as moral formation and explicitly full-religious exploration and practice” (Davies, 1999:56). The main objective for including an RE programme in Catholic schools is the achievement of the overall goal(s) or purpose(s) of Catholic education.

In line with the above, one way of linking man with his creator is through the utilization of RE in Catholic schools. This is because the subject provides a conducive platform from which the learners can closely engage with matters of the transcendent. According to Congregation for Catholic Education (2009:41):

since people have a right to uphold religious beliefs, it also follows that the element of RE in schools is also a right which students can either uphold or reject depending on what they chose to.

In relation to the aforementioned, it can be stated that “in a Catholic school, RE is a mandatory subject which all students should take up in the school curriculum” (Congregation for Catholic Education, 2009). Removing RE from the Catholic school curriculum would mean depriving the learners an essential element of their formation and

personal development. Through formation and personal development, the learners obtain an important balance between culture and faith. In fact, it is important to state that the development of the religious dimension in the learners is central to cultural formation (Astley, 1994). Moreover, this also contributes to the overall formation of the person making it possible for the transformation of knowledge into wisdom of life (Astley, 1994; Hambulo, 2007).

One common characteristic of RE in schools is that it fosters the development of the learners' responsibility at both the personal and social levels. In addition to this, RE also promotes the achievement of civic virtues further enabling RE's important positive contribution to society. Central to the important positive contributions of the subject is its promotion of society's common good.

It is also worth stating that a significant way of enhancing religious commitment among the learners is through the inclusion of a religious aspect in their curriculum through RE. This is because education in the faith is a primary concern of Catholic education at all educational levels. According to the Congregation for Catholic Education (2009:41), in Catholic schools, "the specific nature of RE does not cause it to fall short of its proper nature as a school discipline". Therefore, RE is no different to other subjects in the Catholic school curriculum. Consequently, as a scholastic discipline, just like other subjects in a Catholic school curriculum, RE has the same systematic demands and rigors.

In trying to justify the importance of including a religious aspect in the school curriculum, Astley (1994) and Hambulo (2007) argue that the depth and seriousness RE accords to the presentation of knowledge is similar to other subjects in the school curriculum. In line with the contention by Astley (1994) and Hambulo (2007) above, the Congregation for Catholic Education (2009:41) states that "RE should not be an accessory among other subjects but rather a subject which engages in a necessary inter-disciplinary dialogue".

2.6.19 School Ethos

In providing a further exposition of some main features of Catholic schools, attention is now shifted to the ethos of Catholic schools. According to Castriota (1990:3), in simple terms, school 'ethos' "defines and displays the core beliefs of the school and is closely linked to its value system". Therefore, all the core beliefs and values of a school combine to define its school ethos.

An examination of school ethos in Catholic schools cannot be complete without consideration of the 'religious dimension to the school's life'. This involves the inclusion of matters concerning faith, culture and life in the educational philosophy of a Catholic school. This is perceived by many as the Catholic schools' justification for the mission of the Catholic Church (Vatican Congregation for Catholic Education, 1988; Miller, 2006; Morris, 2004). The bringing together of the aspects above entails a lot of things. For instance, "a genuine Catholic school expresses its community identity and ideals in its worship through religious assemblies, key Catholic events, themes, feast-days and celebration of seasons" (Grace, 2002:83). It is also important to state that prayer forms a cardinal part of the religious dimension of a Catholic school's life as it is part of its everyday life, always introduced to the learners at the initial stages of their association with Catholic education.

Within Catholic schools, the learners are free to engage in religious talk. This helps the learners to strengthen their relationship with the creator (God). For instance, according to Flynn (1993:17), one may observe at the start of a class:

students joining in prayer asking for God's intervention to enable them easy comprehension of what will be taught or to support a student who may have lost a loved one.

Moreover, participation in the 'religious dimension of the school's life' varies among Catholic schools. This is because different Catholic schools adopt their own patterns of

faith-life. However, despite the different faith-lives adopted in different Catholic schools, the basic practice of Catholic faith-life is common to all of them.

2.6.20 School Ethos: Importance of Discipline

The high levels of discipline exhibited by learners in Catholic school settings forms an important part of the school ethos in these institutions. This is not only exhibited by the learners but also the teachers as well as Catholic school administrators. In handling matters concerning the issue of discipline, both the teachers and Catholic school administrators cooperate with the learners within the school contexts. Another dimension of discipline in these schools is that it is handled in the light of the Gospel message. This is because of “the tireless intention, within these schools, to perceive almost anything from a spiritual or religious perspective in order to enable growth of the spiritual aspect in their learners” (Flynn, 1993:24).

Moreover, regarding the high disciplinary levels evident in Catholic schools, according to Flynn (1993:24) “people that visit such schools comment on the courtesies extended to them by both students and staff”. The contention by Flynn above confirms the high levels of discipline observed in Catholic schools under normal circumstances. In his effort to further describe the atmosphere of discipline in Catholic schools, Flynn (1993:24) states that in Catholic schools, “students make eye contact and greet people in a gentle and respectful manner and without prompting students hold doors open for guests, teachers and each other” (Flynn, 1993:24). From the sentiments above, it can therefore be stated that discipline is an important aspect of school ethos in such schools and is indicated by among other things, the highly respectful and active learning contexts.

2.6.21 School Ethos: Catholic Schools as Mirrors of the Value Framework of The Catholic Church

Under the concept of ‘school ethos’ is a notable characteristic of Catholic schools concerning the schools’ harmony with the values of the Catholic Church. The point here

is that Catholic schools function within the value framework of the Catholic Church. Due to this Catholic schools are perceived as extensions of the Catholic Church. This is true because the schools uphold the same values upheld by the Church. Moreover, acknowledging the Catholic school's harmony with the values of the Church, Carr (2005:13), states that "always, Catholic schools stand in solidarity with the Catholic Church, sharing in the mission of its bishop as the principle teacher of the local church". In line with the above sentiments, Miller (2006:6) adds that "in the United States, the sharing of values between these two institutions is not only an ideal but also a time-honored ecclesial practice". This sharing of values between the two institutions unites them as one despite their functioning in different contexts.

In relation with the aforementioned, it can be stated that the main purpose for the provision of Catholic education is evangelization of the Catholic faith to non-Catholics for the sake of church growth. Indeed, such an intention is an extension of the value framework of the church to the academic sphere through the Catholic school. The school achieves this task through granting attention to matters of religion and justice in its curriculum.

2.6.22 School Ethos: Organization

Catholic schools are also characterized by well organized communities. This is also an aspect of school ethos in Catholic schools. In addition to the well organized communities evident in Catholic schools is an understanding with each member of the school community. In other words, the mutual understanding among members of such communities is fundamental to the wellbeing of the entire school community. All Catholic schools aim to be such, because:

all the learners, staff and parents freely choose to join, knowing exactly what the school communities strive to be, what it offers and what it expects of its members...these things are made known to all learners, families and staff when they apply to join the school community (Conference of Major Religious Superiors, 2004:24).

It is evident from the sentiments above that membership of the school community depends on honoring the agreed terms of the schools as indicated above. Within Catholic school communities, it is perceived as extremely unfair for one to join the school community merely for selected benefits which are pursued in isolation from the school's Catholic mission or vision. Moreover, "it is not acceptable for any administrator, teacher, learner or parent to actively undermine the school's religious and moral values" (Conference of Major Religious Superiors, 2004:24). However, despite the aforementioned, in Catholic school communities freedom of religion and conscience is strictly upheld.

2.6.23 School Ethos: Critical Reflection

Critical reflection is also an aspect deserving attention at this point. This is because it also claims a place among the various important aspects which fall under the 'religious dimension to the Catholic school's life'. This is because according to Davies (1999:61):

the Catholic school takes time and trouble to evaluate its life against the challenges of its context, seen in both local and broader terms and to confront influences that are hostile to human dignity.

In order to encourage the exercise of responsible citizenship especially in this time and age where incurable diseases such as HIV/AIDS have become epidemics claiming the lives of thousands of people globally, teachers and learners are both encouraged to acquire skills of critical reflection and social analysis. This is because such skills are helpful tools for the exercise of responsible citizenship. Ability to cope with such epidemics depends on equipping people with a moral sense and the skills of critical reflection (Hambulo, 2007:63).

2.6.24 School Ethos: A Christian School Climate

The religious dimension of the school climate also forms a considerable portion of the ethos in Catholic schools. The question at this point is what is a Christian school climate? In answering this question, it can be stated that school climate refers to the:

sum total of the different components at work in the school which interact with one another in such a way as to create favorable conditions for the formation process (Vatican Congregation for Catholic Education, 1988:16).

In Catholic schools there are specific elements that are known to enhance the development of a desired Catholic school climate. These include; space, persons, relationships, study, teaching and others to mention only a few. Focusing specifically on school space, it can be stated that “from the moment one sets foot in a Catholic school, one gets the impression of entering a new and unique environment in the sense that it is an environment illumined by the light of faith” (Conference for Major Religious Superiors, 2004:102).

The Gospel spirit of love and freedom characterizes the environment in Catholic schools. The environment of Catholic schools is animated by the living presence of Jesus who is perceived as the greatest teacher of all and in whom all values known to man find their fullest perfection (Vatican Congregation for Catholic Education, 1988:17). Associated with a Catholic school environment is also the aspect of the high presence of the Gospel spirit as presented in the Christian way of life which permeates all aspects of the educational climate of the school. In relation to this Miller (2006:6) states that:

having crucifixes and statues, liturgical celebrations, and other sacramental reminders of Catholic life, including good art that is not explicitly religious in its subject matter, should be evident in the school environment.

The presence of the Catholic aspects above within Catholic schools is meant to remind everyone within the school contexts of the moving presence of Jesus Christ. This is because of the abundant religious lessons Jesus offers through the unique teaching he presented from the cross of Calvary.

All people within and beyond Catholic school contexts have a duty to help create a Christian climate in such schools. In relation to aforementioned, it can be stated that the teachers, students, administrators and everyone within the school community has a prime responsibility for creating a unique Christian school climate in Catholic schools. The religious dimension of the school's climate can be expressed in various ways. For instance, it can be expressed through "celebration of Christian values in word and sacrament, in individual behavior, in friendly and harmonious interpersonal relationships and in a ready availability" (Hornsby, 1978:42). Through the activities above, the learners are granted a real chance of appreciating the uniqueness of the environment in which they spend much of their time. Without such a Christian Catholic school climate enhanced by the activities highlighted above, there is not much left to help define the school as Catholic.

2.6.25 School Ethos: Physical Environment

Any effort to give a full account of the ethos of Catholic schools minus a focus on the physical environment is incomplete. This is because the physical environment forms an important part of the Catholic school ethos. Since learners spend a long time in Catholic schools from their childhood to near adulthood, they regard the schools as extension of their homes. This makes Catholic schools assume a new status as 'school-home environments' for the learners. Therefore, according to the Vatican Congregation for Catholic Education (1988:18), "the emergent school-home environment within the schools ought to have amenities responsible for creating a pleasant and happy family atmosphere". This is owing to the long period of time the learners spend within Catholic schools.

In relation to the above, it can be stated that the Catholic school comes in to make up for the pleasant and happy atmosphere missing in the learners' actual homes. The Vatican Congregation for Catholic Education (1988:18) states that:

one thing which helps create a pleasant environment in Catholic schools is availability of an adequate physical facility including things such as; sufficient space for classrooms, sports and recreation, staff room and rooms for parent-teacher meetings, group work and others.

The possibility for a Catholic school to possess the physical facilities indicated above varies from place to place. However, even where the situation regarding the availability of physical facilities is bad, the school is still obliged to make the learners feel 'at home' through an intensely humane and spiritual climate.

Despite the usual association of aspects of simplicity and evangelical poverty with Catholic schools, the depiction of such schools is not inconsistent with having the materials needed for the proper task of educating. Materials for educating even become more important "especially in our contemporary world of rapid technological progress where a school must have access to equipment that at times is complex and expensive" (Vatican Congregation for Catholic Education, 1988:46). This is not a luxury but simply what a school needs to carry out its role as an educational institution. In line with this, "Catholic schools therefore have a right to expect the help from others that will make the purchase of modern educational materials possible" (Hume, 1997:43). In the provision of the help needed for the purchase of modern educational materials in Catholic schools, both individuals and public bodies have a duty to provide this support to the schools.

The learners are not passive in the noble cause of ensuring the availability of educational materials in their schools. This is because they also have a role to play "in their immediate environment as they are called to be responsible for the wellbeing of the school-home" (Vatican Congregation for Catholic Education, 1988:18). This is achieved by taking good care of it through ensuring that it is kept as clean as possible. This is a positive aspect as

concern for the environment is part of the Catholic school formation in ecological awareness, an aspect becoming increasingly important in the modern world.

2.6.26 School Ethos: Awareness of Mary's Presence

This is an important aspect of the school environment in Catholic schools and is of great help toward turning the school into a "home". Because of being the mother of Jesus and accompanying him throughout his life, Mary is considered to be the mother and teacher of the church. This is in line with the Congregation for Catholic education (1988:19), when it states that:

Mary accompanied her son, Jesus as he grew in wisdom and grace and also accompanied the church in its mission of salvation from its earliest days.

Due to the aforementioned, Mary is regarded as a positive trend setter in Catholic schools. As an individual, Mary is also highly admired and adored by Catholics all over the world because she is a good example for both people within and beyond the Catholic Church to emulate.

2.6.27 School Ethos: Physical Proximity of the School to a Catholic Church

Regarding the ethos related to the school environment, is it significant to also consider the physical proximity of the school to a Catholic Church. This is because this aspect contributes a great deal towards the achievement of the educational aims of the school. This is also an important characteristic of Catholic schools as:

a genuine Catholic school does not perceive a Catholic Church as something extraneous or irrelevant to its purpose but as a familiar and intimate place where young people who are believers can find the presence of the Lord (Lesko, 2007:52).

Due to the contention by Lesko (2007) above, the liturgical planning wing of the Catholic Church is always advised to locate the Catholic schools and the local Catholic Churches in close proximity.

2.6.28 School Ethos: The Role of Consecrated Members of Religious Congregations

The use of consecrated members of Catholic religious congregations is also an important aspect of the ethos forming part of the ecclesial and educational climate in Catholic schools. Within Catholic schools, these people take on different roles as they may be teachers or administrators. Examples of consecrated members of religious congregations are people such as; priests, Christian brothers, sisters or nuns and others.

Most Catholic schools are under the direction of religious congregations and consecrated members from such congregations. These make a contribution to the 'educational climate of the school'. According to the Vatican Congregation for Catholic Education (1988), these consecrated members of religious congregations "enrich the educational climate by bringing to it the values of their own religious communities". These are men and women who have foregone matters of personal gain for the sake of proper dedication to the service of the learners. Their conviction that they serve God in whatever they do in life, is the main motivation for their educational work. It is also vital to state "that each congregation brings the richness of its own educational tradition to the school, found in its original charisma" (Flynn, 1993:35).

Usually members of Catholic religious orders are highly qualified in their specific academic fields. Hence, they are professionally prepared to be educators in Catholic school contexts. According to Egan (2003:35):

within Catholic school settings, members of religious orders are generally loved by the learners because of their possession of the gift

of eternal spiritual youth and it is claimed that this is an affection which endures long after the learners leave the school.

It is also important to state that apart from the consecrated members or the priests, Christian brothers and sisters are the lay teachers and non-Catholic teachers who also make professional and faith witness contributions to Catholic educational provision at all educational levels. Apostolic responsibilities are ascribed to all in Catholic school including lay and non-Catholic teachers and they are also summoned to take part in fundamental evangelistic mission of the institutional Catholic Church. Part of the recognition of a school as Catholic is the inclusion of consecrated members of Catholic religious congregations.

2.6.29 School Ethos: Religious Education (RE)

Despite the fact that RE has already been discussed as one of the important characteristics and features evident in Catholic schools, it is also important to give a fair articulation of it, specifically, as a fundamental component of the school's ethos. Thus, religious instruction can also be categorized under school ethos. As stated earlier, the mission of the church is to evangelize, in order to enhance the growth of the Catholic Church. The school is one of the best ways for the evangelization of young people to take place and mostly, it is done through religious instruction. Alongside the Catholic Church and its entire membership, the Catholic school provides possibilities for catechesis through religious instruction. Without the creation of possibilities for catechesis, a school would not be fit to be called a Catholic school, no matter how good its teaching reputation may be in other subjects in the school curriculum. In line with this the Vatican Congregation for Catholic Education (1988:47), posits that:

the special character of the Catholic school and the underlying reason why Catholic parents should prefer it, is precisely the quality of the religious instruction integrated into the overall education of the students.

Since the educational goals of Catholic education are rooted in Christian principles, Catholic schools form a major part of the evangelical mission of the church. Through religious instruction, the Catholic school promotes faith education, particularly education in the Catholic faith. In line with the aforementioned, Treston (2007:30), states that:

recently church teaching has added an essential note that the guiding principle regarding commitment to this sensitive area of pastoral activity in Catholic education is that religious instruction and catechesis are at the same time distinct and complementary.

From the foregoing, it can be stated that a Catholic school has as its purpose the students' holistic formation and religious education should therefore form part of the objectives and criteria which characterize a modern Catholic school. All Catholic school administrators need to grant religious instruction the importance it deserves and also respect the distinct characteristics of religious instruction. Keeping the aforementioned in view, it therefore follows that in genuine Catholic schools:

religious instruction should have a place in the weekly order alongside the other classes. For instance, it should have its own syllabus approved by those in authority; it should seek appropriate interdisciplinary links with other course material so that there is coordination between human learning and religious awareness (Vatican Congregation for Catholic Education, 1988:50).

Regarding the nature of religious instruction in Catholic schools, it can also be stated that like other subjects in the school curriculum, RE should promote culture and make use of the best educational methods available to schools today. In most countries around the world, examination results in religious Knowledge form part of the overall measure of student academic progress. It is important to state that the effectiveness of the religious instruction offered in a school depends on the teachers of religion. This points who the religion teacher is as well as what he/she does. It is because of the aforementioned that

the Vatican Congregation for Catholic Education (1988:51) argues that “the religion teacher is the key and the vital component if the educational goals of the schools are to be achieved”. This is owing to the close link between the effectiveness of religious instruction and the religious teacher’s personal witness of life. This is because the teachers’ witness brings the lesson contents to life.

As a closing remark to this section of the review of literature, it is important to state that there are many pivotal idiosyncratic features of Catholic schools which help form their unique identity. The ones outlined in this review of literature are some of the most important as provided by the philosophy of Catholic education. A close observation of such educational institutions worldwide can lead to the revelation of many more. The next section advances this review of available and related literature by focusing on some major empirical research studies which have been conducted in Catholic schooling around the world.

2.7 A REVIEW OF EMPIRICAL RESEARCH STUDIES IN CATHOLIC SCHOOLING

This review of empirical research studies in Catholic schooling is a historical account providing a cumulative record of such studies since it attempts to provide the historical sequencing of the work from 1965 to recent times. A historical sequence will be followed in the presentation of the studies within a specific cultural sector. From the onset, it is also vital to state that this review of empirical research studies in Catholic schooling is also culturally located (by country) and thematically focused. Despite the challenge of selecting what may be perceived as the best empirical studies during the review of empirical studies, the current presentation selects and concentrates on major studies only. That is, only those research studies which have made an impact to the field of Catholic schooling by opening the field to high level scholarly debate and discussion.

2.7.1 Sectors of Empirical Research Studies in Catholic Schooling

An examination of empirical research studies of Catholic schooling leads to an inevitable realization that the leading cultural setting for such activity has been the USA. This is because of:

the large Catholic population in that country, the numerous Catholic schools, colleges and universities and the strong empirical traditions of American social enquiry and intellectual life (O'Keefe, 1999:361).

It is due to the situation highlighted above that the three sectors of empirical studies in Catholic schooling originated from the USA through a pioneer American scholar in Catholic schooling by the name of John Convey.

The three sectors are highly emphasized in Catholic research. According to Convey (1992:4):

the first two sectors were research initiatives from the Catholic educational community in the USA while the third sector arose from initiatives of the federal government in the USA and from its concern about the quality of public schooling in the 1980s.

The first sector focuses on the effects of a Catholic education on the religious development and attitudes of young people. This focuses on “the extent to which the Catholic schooling system produces assessable outcomes in terms of faith understanding, faith commitment and religious practice” (Grace, 2002:81). In Catholic research, this sector is described as ‘*foundational research*’. It is foundational research because it relates to the primary purpose for the existence of Catholic education.

The second sector focuses on Catholic schools and their service to poor communities. This sector is described as:

preferential option research since it relates to a renewed commitment by the Catholic Church following the 1965 Vatican II Council reforms, that Catholic institutions worldwide would whenever possible demonstrate a preferential option for the poor (Grace, 2002:81).

As stated already, the first and second sectors above are Catholic initiatives in research and together they show a unique Catholic perspective in social scientific enquiry because of their grounding in matters concerning 'values' in educational contexts.

The third sector of research in Catholic education was meant to:

investigate the effectiveness of different kinds of education systems in America and it became a dominant focus in the 1980s and is known as school effectiveness research (Grace, 2002: 81).

School effectiveness was assessed in terms of the organizational characteristics necessary for high cognitive and academic achievement. From 1965 onwards in the USA and other parts of the world, the three research sectors of Catholic schooling (foundational, preferential option and school effectiveness) were advanced by a number of major empirical studies.

2.7.2 Research Studies in Catholic Schooling in the USA

As pointed out earlier, the USA is a leading cultural setting for empirical research studies in Catholic schooling. As a consequence, Catholic school research conducted in the USA has provided "the largest data source for other researchers and theoretical concepts and research paradigms used by researchers in other cultural settings" (Grace, 2002:80). It is appropriate therefore to begin this review of empirical research studies in Catholic education with research in Catholic education from the USA.

In reviewing empirical research studies conducted in Catholic education from the USA, it is important to consider the work by Greeley and Rossi (1966) and Greeley, McCready, & McCourt (1976). This is because the two works are of pioneering significance in the *foundational sector* of research in Catholic education. The study by Greeley and Rossi (1966) entitled *The Education of Catholic Americans*, attempted to investigate the complex question of the extent to which Catholic education impacted on the religious beliefs and practices of adolescents and adults. Interview and survey methods were used on adolescent and adult Catholics. As an outcome of the study, Greeley and Rossi (1966: 85), observed that:

we can go so far as to say that for all practical purposes, the religious impact of Catholic education is limited to those who come from highly religious families.

The other finding by Greeley and Rossi (1966:112) was that:

Catholic education is virtually wasted on the three-fourths of those in Catholic schools because of the absence of sufficiently religious family milieu.

The study by Greeley and Rossi generated a number of other findings on Catholic schooling such as the findings that:

Catholic schooling had “a ‘multiplier effect’ on Catholicity rather than an originating effect. That is, it added to an already existing religiosity in the family rather than stimulating faith and practice in those whose homes were religiously dormant (Greeley and Rossi, 1966:113).

Therefore, as the main research finding, the study by Greeley and Rossi’s (1966:113) revealed that the fundamental mission of Catholic schooling which was focused on strengthening and enhancement of Catholic faith among young people was “not being

realized in any really significant way in Catholic institutions in America". Much controversy, debate and criticism was generated by this study in America especially among the people interested in the welfare of Catholic education as the findings acted like a direct attack on their Catholic education system.

The research by Greeley et al. (1976) entitled *Catholic Schools in a Declining Church* originated from the controversy, debate and criticism of the 1966 study outlined earlier by Greeley and Rossi. This study replicated the 1966 study above but was slightly different because it used more advanced forms of statistical analysis with an improved methodology. Using a large national sample of adult Catholics and religious behavior scales and factor analysis procedures to generate more reliable Catholicity factors, a more *positive* conclusion about the religious impact of Catholic schooling was reached. As a main finding of the study, it was observed that:

far from declining in effectiveness in the past decade, Catholic schools seem to have increased their impact. In a time of general decline in religious behavior, the rate of decline for those who have gone to Catholic schools is much slower. The correlation between Catholic school attendance and religious behavior is especially strong for those under thirty (Greeley, 1976:310).

This 1976 research showed that in a time of major changes within the Catholic Church arising from the 1965 Vatican Council reforms as well as in the larger social context represented by an increase in secularization, Catholic schools were key factors in terms of transmission of faith in changed circumstances. Research themes generated from this study were interesting and contradictory in nature because on the one hand, it could be argued that:

Catholic schooling studied by Greeley was culturally resistant to external secular influences but, on the other hand, it was showing a capacity to be culturally adaptive to the internal changes within

Catholicism and helping young Catholics to make the transitions between pre-and post-Vatican II religious practice (Grace, 2002: 84).

Despite the contradictory nature of the findings of the Greeley and Rossi (1966) and the Greeley (1976) studies, there is no doubt that the two studies produced some important research themes for further investigation in the field of Catholic education in the USA. The two studies are relevant to the current study in that they both focus on 'the identity of Catholic schools', an aspect which forms the basis for the current study. Both studies focus on *foundational research* which is based on aspects of the identity of Catholic education. The two studies deal with faith understanding, faith commitment and religious practice in Catholic schools. The research theme argued from the 1966 study by Greeley and Rossi that Catholic schooling added to an already existing religiosity in the family rather than stimulating faith and practice in those whose homes were religiously dormant is a clear aspect of identity reformation because Catholic schools are obliged to stimulate faith and practice in both children from religious inclined families and non-religious inclined families. This issue of Catholic schools and identity reformation forms a central part of the current study.

Further, although the 1976 study by Greeley is a contradiction of the 1966 study, it also focuses on the identity of Catholic institutions specifically, the Catholic institutional feature of instilling a religious attitude in young people. The study contends that correlation between Catholic school attendance and instilling of religious behavior in the young was strong for those under thirty at the time of the study. This signifies adherence to true Catholic institutional identity as provided by the philosophy of Catholic education. Therefore, influenced by different factors, the two studies on Catholic schooling above portray clear examples of what is meant by maintenance of a feature or characteristic of true Catholic school identity and a deviation from it or identity reformation.

Vitullo-Martin's 1979 study entitled *Catholic Inner-City School: the Future* is categorized under *preferential option research* because it is particularly focused on the service of Catholic schools to inner-city poor communities, ethnic groups in difficult conditions and

alienated and troubled youths. This kind of Catholic educational research received a major impetus in 1977 when the United States Catholic Conference commissioned a review of Catholic schooling in inner-city areas. This study was a survey of the changing pattern of Catholic school provision in inner-city areas. The main finding of this research was that “Catholic schools were experiencing severe reductions in enrolments and that this trend had caused a rise in school closures” (Vitullo-Martin, 1979:2002:85). This was because of white population migration out of the inner-city, parish schools. As a result, these schools began serving larger numbers of black students and students from non-Catholic backgrounds.

Mission *renewal* and *adaptability* is the research theme illustrated by the Vitullo-Martin study. This is because the study “raised questions about the potential of Catholic schools to be valuable spiritual, social and educational resources for poor communities despite the fact that these communities were no longer predominantly Catholic” (Grace, 2002:85). The argument by Vitullo-Martin is because of the stance he held that such schools make an important contribution to the common good of American society and as such should receive financial support from both the state and the Church owing to the fact that Catholic schools in America are categorized as private schools not grant aided state or public schools as is the case in countries such as England and Zambia.

In line with this, in his study Vitullo-Martin suggests that “a form of mission adaptability was required for Catholic inner-city schools faced with the changing demographics and economics of students enrolments in USA” (Grace, 2002:85). This is because failure to undertake such mission renewal could only result in “Catholic school closures which would not only further impoverish the resources for poor communities but raise serious questions about the Catholic Church’s commitment to outreach and evangelization in the wider society” (Grace, 2002:85).

Vitullo Martin’s study is relevant to the current study in a number of ways. Vitullo-Martin’s study is similar to the current study whose main preoccupation is ‘Catholic education and identity change or reformation’ at various levels (including enrolment levels) because a

close examination of it reveals that it is also preoccupied with the aspect of Catholic education and identity reformation. This is because the study is a survey of the changing patterns of Catholic school provision in inner-city areas. Specifically, the identity reformation experienced by Catholic schools in the inner-city areas of the USA according to Vitullo-Martin (1979) involves aspects such as severe reduction in enrolments and a rise in school closures. If the findings of Vitullo-Martin's study revealed that there was severe reduction in enrolment levels in inner-city Catholic schools then this was a clear indication that the status quo vis-à-vis enrolments in the same schools must have been different before the study. In the same vein, the rise in the school closures as portrayed by the findings of Vitullo-Martin's study also indicates that at some point before the study school closures were not the case. The two aspects of change and reformation experienced by these schools directly affects the identity of Catholic schools in inner-city areas of the USA and they act as examples of what is meant by 'identity reformation' in the current study.

The study by Vitullo-Martin is relevant to the current study because its findings vividly highlight a problem experienced by inner-city Catholic schools in the USA in the form of severe reduction in enrolments and a rise in school closures. In addition to problem identification, Vitullo-Martin also provides a suggestion of a possible solution to the problem above when he argues that a form of mission adaptability was required for Catholic inner-city schools found with changing demographics and economics of student enrolments in inner-city areas of the USA.

Identifying the aspects experiencing identity reformation in Catholic secondary schools in Zambia's Southern Province is synonymous to identifying the problem itself, from a Catholic perspective, as the Catholic Church's main aim is to run their schools according to the true Catholic institutional identity as provided by their philosophy of Catholic education. A deviation from their philosophy of Catholic education is resented and undesired. Similar to Vitullo-Martin's study, the current study also intends to suggest possible solutions to the identity reformation problems experienced by Catholic secondary

schools in Zambia's Southern Province, should there be any revealed at the end of the study.

The relevance of Vitullo-Martin's study to the current study is also evident from its ability to be perceived from an education policy perspective, particularly the aspect of educational policy reforms. This is because following Vitullo-Martin's revelation that inner-city Catholic schools in the USA were experiencing changing demographics and student enrolments, he also strongly recommended that because such schools made an important contribution to the common good of American society, they should receive financial support from both the state and the Catholic Church. For this recommendation to be achieved in the American context drastic educational policy reforms need to be effected as the current education policy in America categorizes Catholic schools as private schools not grant-aided schools as in other countries.

The main objective of the current study is to investigate whether there has been a conflict of values between the national education policies and the philosophy of Catholic education leading to identity reformation in Catholic secondary schools over the years in Zambia's Southern Province. Whatever the outcome of this investigation, it is a requirement, just like Vitullo-Martin's study, for the current study to also provide recommendations for policy changes in the policy documents above in order to enhance Catholic secondary schools in Zambia's Southern Province to fully adhere in terms of identity to the educational values (or policies) provided in the philosophy of Catholic education.

Finally, Vitullo-Martin's study is significant to the current study because it reveals an aspect considered as a very important feature and characteristic of Catholic education. Preferential option for the poor and marginalized is an essential mark of Catholic education and it forms part of what may be termed as true Catholic institutional identity. Vitullo-Martin's study is based on *preferential option research*, which is concerned with prioritizing the poor and marginalized in educational provision. This is because in his endeavor to justify why Catholic inner-city schools should receive funding from both the

state and the church, he clearly points out the important contribution to the common good of the American society made by such schools.

The provision of education for the common good of every society regardless of factors such as race, social status and others is pivotal in Catholic educational provision and its promotion is a sacred duty. Its implementation is a mark of strengthening the much desired true identity of Catholic educational institutions in Catholic circles. Since the current study is focused on 'Catholic education and identity reformation', it also follows naturally that its main preoccupation is a dedicated focus on the genuine features of Catholic education such as among others, the one outlined above because it is from such that the aspect of identity reformation can be vividly conceptualized and comprehended.

Also categorized under *preferential option research*, specifically the aspect of service to poor communities and minority students in American society is the 1982 work of James Cibulka. This major work pursued research themes similar to those earlier pursued by Vitullo-Martin. In a study entitled *Inner City Private Elementary Schools*, James Cibulka and others examined over 50 Catholic elementary schools with ethnic minority enrolments of at least 70 percent located in Chicago, Los Angeles, New Orleans, Newark, Detroit, Milwaukee, Washington and New York. Interviews were used to obtain data from parents, teachers and school principals.

The study revealed that "the families which used the schools were larger and poorer than the average American family and were more likely to be headed by a single parent and that more than half of the families were not Catholic" (Cibulka, 1982:11). Moreover, the study by Cibulka's (1982:12) also revealed that "in these schools students generally performed at higher achievement levels than students in neighboring public schools". The other revelation from this study is that "the Catholic inner-city elementary schools had highly motivated and dedicated teachers, about 30 percent of whom were members of religious orders" (Cibulka, 1982:11).

The research themes illustrated by Cibulka's enquiry are related to the importance of issues such as: "clarity of mission, purposeful leadership, a sense of community within the schools, shared values and purposes as well as strong school-community links in the local area" (Cibulka, 1982:12). It is clear from the study by Cibulka that the factors above were educational advantages evident in Catholic inner-city schools and usually absent in public schools in America. At the same time the study also revealed that:

Catholic schools also faced serious problems about the continuance of their educational missions due to the ever pressing critical issues relating to matters of their financing and staffing (Cibulka, 1982: 12).

A close examination of the study by Cibulka reveals a number of reasons why the study is important to the current study. Firstly, Cibulka's study is focused on Catholic schooling and the current study is also entirely focused on Catholic schooling though in a different context. This vital similarity between the two studies entails that the current study can draw useful lessons from the study by Cibulka.

Secondly, the fact that Cibulka's study is centered on the aspect of service to poor communities and minority students in American society makes it relevant to the current study in that this aspect is an important feature and characteristic of Catholic schools and it also helps form the overall identity of Catholic schools. A deviation from this important feature and others by a Catholic school is what is referred to as identity reformation in the current study.

Thirdly, careful observation of the research themes illustrated by Cibulka's enquiry above points to aspects evident in Catholic elementary schools such as purposeful leadership, clarity of mission, a sense of community within the schools, shared values and purposes and strong school-community links with the local area. The point here is that the research themes illustrated in this study are actually essential features or characteristics of Catholic education and together they combine to form the identity of Catholic educational institutions. The current study is concerned with a slightly different focus as it focuses on

identity reformation of Catholic secondary schools in Zambia's Southern Province. However, in focusing on Catholic institutional identity reformation it is inevitable to begin from the features forming the identity of Catholic education as provided by the philosophy of Catholic education.

Fourthly, it is evident from the findings of Cibulka's enquiry that one of the objectives of his study was to establish the problems experienced by Catholic elementary schools in inner-city areas of America. This is evidenced by one of his findings that Catholic elementary schools in America faced serious problems regarding the continuance of their educational mission owing to the ever pressing critical issues relating to their financing and staffing. Similarly, the current study has as its first sub-objective the task of exploring contemporary problems or challenges experienced by Catholic secondary schools in Zambia's Southern Province. Therefore, in terms of exploring the challenges faced by Catholic schools, the two researches have something in common, the only difference being the different context in which the current research will be conducted (Zambia's Southern Province).

O'Keefe's (1996) study entitled *The Contemporary Catholic School* is also categorized under *preferential option research*. This study is unique in that it focuses on the pattern and pace of Catholic school closings in poor urban communities during the 1990s in America. The research was conducted in four major American archdioceses of Boston, Philadelphia, Chicago and New York. The research revealed a significant closure trend of Catholic schools in poor urban communities of the USA. For instance in one year from 1992-3 in Chicago alone eighteen Catholic schools closed up and the majority of them were located in poor and ethnically diverse communities (O'Keefe, 1996:193). O'Keefe's study revealed the disturbing fact that the Catholic Church's preferential option for the poor in education was slowly but surely weakening and that from the early 1990s, many Catholic schools closed precisely in areas where they were needed the most (O'Keefe, 1996: 193). This particular aspect is also confirmed by Bryk's (1993) study entitled *Catholic Schools and the Common Good* which echoes O'Keefe's position on the

weakening of the Catholic Church's preferential option for the poor in poor urban communities of America at the onset of the 1990s.

The studies by O'Keefe (1996) and Bryk (1993) are significant to the current research in that they provide prototypical examples of Catholic institutional identity reformation. This is because the two studies specifically focus on one of the essential aspects forming the identity of Catholic educational institutions, and indicate that it was weakening from the onset of the 1990s. This is confirmed by the closure of such education institutions in the 1990s. The weakening of the Catholic Church's preferential option for the poor is a clear aspect of identity reformation, an aspect forming the main preoccupation of the current study.

In the current study the weakening of the Catholic Church's preferential option for the poor in education can also be perceived as a challenge faced by Catholic educational institutions in the USA. As indicated earlier, an exploration of the challenges experienced by Catholic secondary schools leading to identity reformation forms an essential part of the current study. Therefore, the current study draws one or two lessons from the two studies by O'Keefe (1996) and Bryk (1993) concerning exploration of challenges experienced by Catholic schools in different educational contexts.

At the level of *school effectiveness research* in the USA, it is important to consider two major longitudinal research works conducted in the 1980s. The two works generated data on school effectiveness and resourced publications and debates about the resulting issues on Catholic and public schools. The first research project started in 1980 and was entitled *High School and Beyond*. The second research started in 1988 and was entitled *National Educational Longitudinal Study*.

The first study was conducted by Coleman, Hoffer, & Kilgore (1982) which was based on comparing the educational achievement in Catholic, private and public schools in the USA. Findings from this study revealed that Catholic schools had higher cognitive and academic achievement levels than public schools. This was due to a number of factors

with Catholic schools that promoted higher cognitive and academic achievement among the learners that were lacking in public schools. Among such factors were observance of discipline within the school contexts as well as the teachers' high dedication and commitment to their work. Catholic educational institutions were better schools compared to public schools in America because they provided a safer, more disciplined and more orderly environment.

Additionally, the study revealed that Catholic school students had higher rates of attendance, did more homework and generally did more rigorous academic subjects than did public school students. Based on their results Coleman et al. (1982) suggested that in the United States, public policy should encourage an expanded role for private education. The conclusions of this study provoked vigorous academic and public debate in the USA. From the academic world, critics of the study argued that differences in patterns of student intake largely accounted for the differences in academic outcomes and that the controls used in the study to account for the findings were not rigorous enough (Grace, 2002: 91).

Following the academic criticism of the initial study above, Coleman and Hoffer (1987) repeated the study, this time, with more rigorous research procedures. Their 1987 study was titled *Public and Private High Schools: The Impact of Communities*. After this study, Colman and Hoffer (1987) still maintained that the Catholic school effect did have positive academic outcomes in America, particularly in reading, vocabulary, mathematics and writing especially for lower class, black and Hispanic students. They also argued that Catholic schools were likely to have the lowest drop-out rates and more of their students successfully completed their higher education courses. Hence, even after application of more vigorous methods of analysis, Catholic school effects were still evident.

In their endeavor to explain the positive academic effects Catholic school had on their students, Colman and Hoffer (1987) constructed a significant theoretical concept known as *Social Capital*. This theoretical concept became a major theme for subsequent

research projects on school effectiveness and the academic achievement of students. According to Coleman and Hoffer (1987:227) *social capital* refers to:

a network of support and trust relations which exist between persons.....it can exist within families or in agencies beyond the family, such as schools. In a wider context it can exist in some isolated small towns and rural areas where adults' social relations are restricted by geographic distance and where it has not yet been destroyed by residential mobility. In other words, social capital is a form of strong functional community.

The argument presented by Coleman and Hoffer's research is that generally Catholic schools have more academic achievement because they possess more social capital than public schools. Catholic schools have an advantage of possession of social capital embedded in strong functional communities represented by Church and parish agencies.

The research theme of Coleman and Hoffer's (1987) study is that strong community support networks for the educational mission of Catholic schools give such schools an advantage over most public schools, especially in urbanized areas. In this, the second study, the frank recognition that in social capital terms Catholic schools were relatively advantaged, generated much less controversy. This is because of the enduring power of Catholic communities exercised in a close sense of partnership between home and school, a key factor in Catholic school effectiveness.

The studies by Coleman et al. (1982) and Coleman and Hoffer (1987) are relevant to the current study in two ways. Firstly, like other studies discussed in this research review, the two studies highlight one of the essential characteristics of Catholic education which is the 'high academic achievement' often associated with Catholic schooling. This feature of Catholic education also forms part of the identity of Catholic education. The feature is highly stressed in the philosophy of Catholic education, a document containing the values of Catholic education.

Secondly, both studies above explain the ‘Catholic school effects’ which promote high academic achievement using the theoretical concept of *social capital*. Similarly, the current study adopts *social capital* as its theoretical framework to explain concepts related to the suspected identity reformation experienced by Catholic secondary schools in Zambia’s Southern Province. Therefore, the current study draws a lot of positive lessons from the two studies above in terms of how to use the theoretical concept of *social capital* to explain issues related to Catholic education.

2.7.3 Research Studies in Catholic Schooling in Australia

Along with John Greeley of the USA, Marcellin Flynn can also be regarded as one of the ‘founding fathers’ of Catholic educational enquiry in Australia. Among the widely acknowledged research works by Marcellin Flynn are works such as; *Some Catholic Schools in Action* (1975), *Catholic Schools and the Communication of Faith* (1979), *The Effectiveness of Catholic Schools* (1985) and *The Culture of Catholic Schools* (1993). From these, the 1985 (*The Effectiveness of Catholic Schools*) and the 1993 (*The Culture of Catholic Schools*) studies are identified as major Catholic educational research works in Australia.

In terms of the three Catholic research sectors (foundational, preferential option and school effectiveness) identified at the outset of this research review, Flynn’s (1985) study is focused on two of them, the *foundational sector* and the *school effectiveness sector*. In Marcellin Flynn’s studies, the concept of ‘school effectiveness’ is taken to refer to that which promotes ‘the full development of students’. And by ‘full development of students’ is meant the development of both religious and faith development as well as academic development.

His study of Catholic school effectiveness was a ten-year examination of year 12 (18 year old) students in Catholic high schools in New South Wales and the Australian Capital Territory. It involved 1,377 parents, 2,041 senior students and 717 staff from 25 Catholic

high schools. In the study Flynn sought to answer important questions of Catholic school research. The following were probably the most important questions he sought to answer: 'Do Catholic schools have a religious and educational effect upon their students and, if so, is this in any way independent of factors in their home backgrounds?' The data was collected using questionnaires administered to parents, teachers and students and the results subjected to factor analysis. From the resultant data Flynn (1985:312-13) concluded that:

The Catholic school appears to be having an effect on students' personal faith development which does not depend....on the prior religious socialization of the home. Through its RE Curriculum the school is having a strong independent effect on the personal faith of its students.

In terms of formal religious practice such as Mass attendance, the research data revealed that the example of parents was very important. This realization led Flynn (1985:341) to further conclude that:

Parents cannot place this duty on the Catholic school or expect schools to take over this responsibility when they do not practice the faith themselves.

Further analysis of the resultant data from Flynn's (1985:342) study confirmed that there was a Catholic school effect on the student's academic achievement and that this was mediated through the social climate and ethos of the school. The outstanding social climate gave the school special ethos or spirit. The religious and educational climate was generated in an intensely relational environment in which persons were respected and ultimate questions of life, death, faith, love and God were confronted.

The major research theme from Flynn's (1985) study above is the importance of school climate and ethos on the development of young people. In this aspect special reference

is made to the religious and educational character of the school climate and ethos leading to the positive development of students in Catholic schools.

Although Flynn's (1985) study is considered a major empirical contribution to the systematic understanding of Catholic schooling in Australia, it was not spared from critical questions especially those concerning the relationship between his research methodology and his conclusions. Critical questions were especially directed towards the issue of school climate and ethos. In essence, the specific critical questions which were raised from Flynn's (1985) research were the following: Is it possible to make strong claims about school climate and ethos from a research methodology using only questionnaire responses? Does the systematic study of ethos not require, in addition to questionnaire responses, the use of qualitative methods involving focused interviews and participant observations within schools?

Flynn's (1985) study is useful and relevant to the current study in a number of ways. Firstly, just like the current study which is concerned with, among other things, the three Catholic research sectors (foundational, preferential option and school effectiveness); the study by Flynn is focused on two of them, the *foundational sector* and the *school effectiveness sector*. This qualifies Flynn's study as a prototypical Catholic educational enquiry. Therefore, Flynn's study acts as a fine example from which the current study can draw valuable lessons on how to tackle the foundational sector and the school effectiveness sector of Catholic educational enquiry.

Secondly, From Flynn's (1985) study the theme of true Catholic institutional identity as provided by the 'philosophy of Catholic education' is vividly portrayed. This is evident from the revelations of his findings that the Catholic school has some effect on the student's personal faith development and that such faith development does not depend on the prior religious socialization of the learner's homes but that of the Catholic school's RE curriculum.

Moreover, in terms of formal religious practice such as Mass attendance, research data revealed that the example of parents was very important and this led Flynn to further

conclude that the responsibility or duty of enhancing formal religious practice in the learners cannot be placed on Catholic schools by the parents because generally, parents do not practice the faith themselves.

The two revelations from Flynn's study above portray the theme of true Catholic institutional identity as provided by the philosophy of Catholic education. This makes the study relevant to the current study. This is so because, from the theme of true Catholic institutional identity emerges the features or characteristics of Catholic education which form a key aspect in the current study. Flynn's study has stressed aspects of Catholic institutional identity such as the need of a Catholic school to have an effect on the student's faith development and the need for parents to be dependable and reliable partners in inculcating an attitude of formal religious practice (such as attendance of Mass and others) in the students.

The current study cannot focus on identity reformation or identity change within Catholic secondary schools in Zambia's Southern Province without having a clear understanding of the true Catholic institutional identity as provided by the philosophy of Catholic education. Therefore, the current study uses a process approach beginning with an understanding of the concept of true Catholic institutional identity as portrayed by Flynn's study and then progressing into identifying aspects of identity reformation experienced by Catholic secondary schools in Zambia's Southern Province while also considering whether the cause of such identity reformation is a conflict of values between national education policies in Zambia and the philosophy of Catholic education over the years.

Thirdly, at the *foundational sector* of Catholic school research Flynn's study revealed that the Catholic school had an effect on the students' personal faith development. It revealed that the students' faith development fully depended on the RE Curriculum and not on the prior religious socialization of the home. This revelation by Flynn's study clearly portrays the place of RE vis-à-vis faith development in the curriculum of Catholic schools in Australia. From the findings by Flynn's study it can be stated that in the Australian Catholic school curriculum, more than any other subject, RE is highly placed to enhance personal

faith development among the students. This is a close similarity to the current study as one of its objectives is to investigate the place of RE in the curriculum of Catholic secondary schools in Zambia's Southern Province.

Fourthly and finally, the relevance of Flynn's (1985) study to the current study stems from the methodological criticism it attracted in Catholic scholarly circles despite its empirical contribution to the systematic understanding of Catholic schooling in Australia. In essence, as indicated above, the methodological issue which arose from Flynn's work was directed at whether it was possible to make strong claims about school climate and ethos from a research methodology using largely questionnaire responses (Grace, 2002: 97). In other words, scholarly critics disapproved Flynn's methodological approach to his study and instead suggested that a systematic study of school climate and ethos requires the use of qualitative methods involving focused interviews (Grace, 2002:97). Since the current study will employ the use of *qualitative methods* involving *focused interviews* in its focus on school climate and ethos of Catholic secondary schools in Zambia's Southern Province, it provides a methodological solution to Flynn's study. This methodological solution is an essential lesson drawn from the scholarly criticism of Flynn's (1985) study.

As indicated earlier, Flynn's (1993) study entitled *The Culture of Catholic Schools* is also identified as a major Catholic educational research work in Australia. Once again using questionnaires for data collection and involving the cooperation of 6,000 Year 12 students, 50 Catholic high schools, 728 teachers and 2,200 parents Flynn sought to investigate that which concerned important changes in the culture of Catholic schools in Australia from 1972 to 1990.

Unlike the positive findings of his earlier 1985 study, one overall conclusion of the 1993 study sounded a note of warning for all Catholic educators. This is because the study revealed that:

in the past 20 years in Australia's Catholic schools, there had been a marked decline in the level of religious beliefs, values and

practice.....and the perceived religious influence of teachers had also declined over the same period (Flynn, 1993:426).

Following the revelation from the study above, Flynn suggested that in the face of growing secularization in society and lack of religious practice in families, Catholic schools in Australia and other parts of the world needed to find new sources for spiritual empowerment. Flynn's (1993) study suggests that a major research theme for Catholic schools must be to examine in detail the challenges of a more secular culture in society and in home life and the religious and educational responses which contemporary Catholic schools must develop to meet these challenges.

The relevance of Flynn's (1993) study comes from its close similarity to the current study in its focus on the theme of 'Catholic education and identity reformation'. This is evident from the findings of the study when Flynn reveals that over the past two decades, Catholic schools were marked by a decline in the level of religious beliefs, values and practice.....and the perceived religious influence of teachers had also declined over the same period (Flynn, 1993: 426). This revelation acts as an example of Catholic educational enquiry at the foundation level or sector. The revelation by Flynn further portrays in clear terms what is meant by the identity reformation experienced by Catholic schools due to growing secularization in Australia.

This study is also relevant to the current study in that beyond its consideration of the theme of 'Catholic education and identity reformation', it also examines in detail the religious and educational responses which contemporary Catholic schools must develop to meet the challenges they face in order to realign themselves with educational practice as directed by the philosophy of Catholic education. Since the provision of suggestions on ways of meeting the challenges faced by Catholic secondary schools in Zambia's Southern Province is one of the objectives of the current study, Flynn's study acts as a reliable example of how such a task can be achieved.

2.7.4 Research Studies in Catholic Schooling in the United Kingdom

Due to a number of historical factors, research on Catholic schools is undeveloped in England and Wales. This has led to insufficient scholarly critical literature in the area of Catholic education. This problem is echoed by Arthur (1995:225) when he observed that in England and Wales “the main difficulty for any study of Catholic education is to overcome the paucity of scholarly critical literature in the area”.

Despite the paucity of scholarly critical literature in the area of Catholic education in the United Kingdom, two studies stand out as vital researches in the area, especially in relation to the current study. These are Hornsby-Smith’s (2000) study entitled *The Changing Social and Religious Content of Catholic Schooling in England and Wales* and Arthur’s (1995) study entitled *The Ebbing Tide: Policy and Principles of Catholic Education*.

Hornsby-Smith’s (2000) study was a sociological analysis of Catholic culture and schooling in England and Wales. The research by Hornsby-Smith specifically sought to investigate social structural and cultural changes within the Catholic community in England and within the schooling system. The following is a summary of the findings from the study:

The task of Catholic schools as we enter the third millennium is very much more complex and difficult and replete with ambiguity and moral dilemmas than was the case 50 years ago. With general social and religious mobility and the dissolution of the distinctive Catholic subculture of the embattled fortress church there has emerged a general pluralism of belief and practice within the church. With this has come a radical transformation of accepted notions of religious authority (Hornsby-Smith, 2000:204).

This study is relevant to the current study in that, like the current study it is also preoccupied with the theme of 'identity reformation' within Catholic schools. It tackles the *foundational sector* of Catholic research and explains how it has transformed over a period of 50 years leading to the current identity reformation experienced by Catholic schools in England and Wales. The current study draws valuable lessons from this study in terms of how to handle the theme of 'identity reformation' in Catholic schools and applies the lessons learnt in a different context (Zambia's Southern Province).

Arthur's (1995) study also falls under the foundational sector of Catholic school research. As pointed out above, this study was conducted in England and it involved a sustained engagement with historical and contemporary documentation on Catholic education policy, small scale fieldwork enquiry and creation of theoretical modeling of types of Catholic schools. The study revealed that despite the external academic indicators of success, Catholic schools were:

losing their distinctive sense of mission and that in the changed educational and policy contexts of the 1980s and 1990s in England, Catholic bishops were failing to give clear leadership on the distinctive values of Catholic education.....the Catholic community in England and Wales was no longer united on purposes and objectives and that in the face of growing state intervention in educational policy and practice, Catholic schools were becoming institutions practically indistinguishable from those under the Local Education Authority (LEA) control (Arthur, 1995:253).

Arthur argues that Catholic schools in England and Wales were originally founded on a 'holistic' model with a prime concern for the transmission of the Catholic faith and with an ethos in which faith awareness permeated all aspects of school life, pedagogy and curriculum. According to Arthur (1995), *holistic* Catholic schooling especially at secondary school level was giving ground to *dualistic* and *pluralistic* models of Schooling.

In explaining the three models of schooling, it can be stated that the dualistic Catholic school model separates the secular and religious aims of schooling. The pluralistic Catholic school is based on an inclusive stance where other faiths are accepted into Catholic schools. Emerging out of the suggested decline of the holistic model in English Catholic schools and the increase in dualistic and pluralistic models, Arthur's main thesis is that the distinctive ethos of Catholicity was gradually fading out of Catholic secondary schools in particular (Grace, 2002:101).

The main theme from Arthur's study is that Catholic secondary schools in England were experiencing a process of educational, cultural and religious incorporation with a dominant external schooling culture. It is argued that this led to the weakening of a distinctive Catholic habitus of the sacred in the face of contemporary pluralism and utilitarianism in schooling (Grace, 2002:101).

There is a striking similarity between Arthur's study and the current study because like the current study, it also focuses on the theme of 'identity reformation' in Catholic secondary schools. Therefore, Arthur's study positively informs the current study on matters concerning the central theme highlighted above.

A similarity can also be identified at the level of research designs employed by the two studies. Like the current study, Arthur's study employs the qualitative approach of document analysis as one of its research designs. This is because among the research approaches he uses is a sustained engagement with historical and contemporary documentation on Catholic education policy. This makes Arthur's study relevant to the current study because it also employs document analysis involving historical and contemporary national education policies in Zambia as well as a close engagement with Catholic documents on the philosophy of Catholic education.

Noticeable from Arthur's study is a similarity to the current study at the level of 'educational policy'. This is because the study cites changing educational and policy contexts of the 1980s and 1990s as part of the reasons leading to the identity reformation

experienced by Catholic secondary schools in England. The study also cites a growing state intervention in educational policy and practice as a cause of further loss of identity by Catholic secondary schools to an extent where they practically became indistinguishable from schools run by the Local Education Authority (LEA) in England. The current study will draw positive lessons from Arthur's study because to a large extent it is also preoccupied with investigating the changing and conflicting educational and policy contexts (both government and Catholic) within the Zambian context from 1964 to date in order to establish whether such changes and conflicts could be the reason for the identity reformation experienced by Catholic secondary schools in the Southern Province.

The theme of Characterization of Catholic schools is also a common factor between Arthur's study and the current study. This is because in his findings Arthur clearly characterizes Catholic secondary schools in England when he claims that they had transformed in terms of school-model from holistic to dualistic and pluralistic models. Characterizing Catholic secondary schools in Zambia's Southern Province is one of the objectives of the current research. The current study can draw positive lessons from Arthur's study in its endeavor to establish how contemporary Catholic secondary schools in Zambia's Southern Province can be characterized.

2.7.5 Research Studies in Catholic Schooling in the Republic of Ireland

Writing from a standpoint of critical sociology in their study entitled *Schools and Society in Ireland*, Drudy and Lynch (1993) focus on matters of ownership and control of education. They provide a statistical breakdown of primary and secondary schools in Ireland. In their research they also stress the universal ownership and control of primary schools by the Catholic Church in Ireland. This is evident from the research findings by Drudy and Lynch (1993) when they claim that:

Church ownership and control is found at both primary and secondary level.....At primary level, church ownership is practically universal.....Out Of the 476 Church secondary schools, 253 are owned

by female religious orders and 136 by male religious orders.....Since 1986 non-fee paying secondary schools receive 90 per cent of approved capital expenditure from the state.

The findings of this study confirm that in Ireland, the Catholic Church exercises a high degree of control and influence in educational policy and practice. In contemporary Europe, the high degree of control and influence in educational policy and practice enjoyed by the Catholic Church is unprecedented. In the same study, and writing from a critical sociology perspective, Drudy and Lynch (1993) make a sharp observation of a contemporary contradiction in Catholic education particularly relating to the 'preferential option for the poor' as a principled commitment of Catholic education. In line with this aspect, it is claimed that:

the churches themselves are key institutions in the up-holding of fee-paying secondary schools, which fits uneasily with their claim that their primary concern is for the poor and underprivileged (Drudy and Lynch, 1993: 86).

The theme of 'identity reformation' in Catholic schools in Ireland highlighted by Drudy and Lynch (1993) was developed further through the work of O'Sullivan (1996) when he highlighted three major changes in the culture and practice of Catholic schools in Ireland. The three aspects are:

the secularization of teaching and educational roles, the weakening of Catholic Church hegemony in the control of education and the radicalization of the social and educational policies of many church agencies (O'Sullivan, 1996:43).

The researches by Drudy and Lynch and O'Sullivan are relevant to the current study in that they deal with matters related to education policies. Through its main research objective, the current study also focuses on educational policies at national level and

within the Catholic Church through its philosophy of Catholic education and tries to establish how they contribute to the identity reformation experienced by Catholic secondary schools in Zambia's Southern Province.

Drudy and Lynch's study is also relevant to the current study because it alludes to the theme of 'identity reformation' when it claims that the Catholic Church in Ireland contradicted itself with regards to its commitment to 'preferential option for the poor' because the Church itself was a key institution in up-holding fee-paying secondary schools. This is a change of approach by the church to matters relating to 'preferential option for the poor' because in the years following the Vatican II Council (1965), the church discouraged the paying of school-fees in their academic institutions in order to make it easy for the poor and underprivileged to access education. The issue of 'identity reformation' is the main theme of the current study.

The Organization for Economic Co-operation and Development (OECD) conducted a research on Catholic schooling in Ireland in 1991. Its research was titled *Reviews of National Policies for Education*. Qualitative interviews were used to collect data from a large sample of Parents, head-teachers, teachers, and students. The research revealed that Catholic schooling in Ireland had radical elements often associated with religious orders and conservative elements. In other words, far from being monolithic, the Irish Catholic school system was characterized by internal differentiation and by internal ideological struggles at the time of the study (Grace, 2002:108).

The OECD's (1991) study is relevant to the current study because it includes the theme of Characterization of Catholic schools. This is a shared perspective with the current study as one of its objectives is to establish how contemporary Catholic secondary schools in Zambia's Southern Province can be characterized. Following an assessment of their contemporary status quo in line with the current research's main theme of 'identity reformation', Catholic schools will be characterized in Zambia's Southern Province.

2.7.6 A Research study in Catholic Schooling in the Republic of Zambia

In his 2005 study entitled 'Religion and Education in Zambia, 1890-2000 and Beyond', Melvin Simuchimba traces the origin and development of RE as a curriculum subject in the Zambian education system. Utilizing a vigorous documentary analysis, Simuchimba (2005) describes how RE started as a curriculum subject and how it developed to what it is today in Zambian schools, including Catholic schools as they form an important part of the entire Zambian education system.

Central to the findings by Simuchimba (2005) is the main theme which runs throughout his work that RE has not remained the same from its inception as a curriculum subject in Zambian schools from 1890 to date. He indicates the changes that RE as a curriculum subject in Zambian schools has experienced over the years from its inception to date. He indicates that RE was generally a confessional subject or a subject meant to convert the learners from other religious belief systems to Christianity from the 1890 (the Missionary Period), through the Colonial Period (1925-1964) up to the First Republic (from 1964 to 1972). It is also evident from the findings by Simuchimba (2005) that from the Second Republic (1973-1990) to date, RE experienced a transition from a confessional subject to an educational subject taking on a number of educational features.

Also forming an important part of the findings revealed from Simuchimba's (2005) study was the revelation that central to the evolution experienced by RE as a curriculum subject in the Zambian education system has been its transition from a subject entirely based on Christian values to one including all major religious traditions from the Zambian setting in 1972 and these are; Christianity, Islam, Hinduism and Traditional Zambian Beliefs. According to Simuchimba (2005), RE's pluralistic nature was enhanced by social change in the post-independence era as the Zambian society became increasingly pluralist in nature. Among other things, the inclusion of other religious traditions in RE in the Second Republic (1973 to 1990) was meant to unify the different ethnic groups forming Zambia's multi-ethnic society in the post-independence era.

Simuchimba's (2005) study cannot entirely be classified as a research study in Catholic schooling in Zambia. However, to a large extent, the study can be perceived as a research study in Catholic schooling in Zambia. This is because in his study Simuchimba (2005) is preoccupied with the evolution of RE as a curriculum subject in the entire Zambian education system and this includes Catholic schools at all educational levels. The study is also relevant to the current study because it highlights aspects of identity reformation at 'curriculum level' experienced in all schools in the Zambian education system. For instance, the transition of RE from a confessional subject to an educational subject from 1972 to date indicates a change in the nature of the subject hence a confirmation of an aspect of identity reformation experienced by schools in the Zambian education system at the level of a curriculum subject. Moreover, the inclusion of all major religious traditions in RE from the Zambian context in 1972 also represents an aspect of identity reformation of the subject because since then, the subject has not only been based on Christianity but other religious traditions from the Zambian setting as well. This is because the inclusion of other major religious traditions from the Zambian context changed the nature of the subject.

The two changes of RE as a curriculum subject in Zambian schools (including Catholic schools) highlighted by Simuchimba's (2005) study indicate aspects of undesired identity reformation experienced specifically experienced by Catholic schools in the Zambian setting. This is because the main focus in Catholic educational provision at all educational levels is the inculcation of Catholic values in the learners and the 'educational' and 'pluralistic' transitions of RE signifies a deviation from this main focus and concern of Catholic educational provision.

2.8 SUMMARY

Through the three major stages of educational provision in Zambia it is evident that from its inception in what was then known as Northern Rhodesia in the 1890s to contemporary times, the Catholic Church has played an important role in the evolution of education in

Zambia. This church has been a dependable and reliable partner to successive governments in Zambia vis-à-vis quality educational provision.

In 1965 was an important educational development within the Catholic Church in form of the philosophy of Catholic education or the 'declaration on Christian education'. Following this development, the Catholic Church defined in clear terms, exactly what 'Catholic education' meant and how it was to be administered globally. From the same development also originated an articulation of the various features constituting the genuine identity of Catholic schools worldwide. The 1965 development was a symbol of Catholic unanimous academic direction in form of the philosophy of Catholic education, an essential document representing all there is to know concerning matters pertaining to Catholic education.

The question of identity was granted attention in this chapter. The issue of 'identity' was discussed because the main theme of the current study is 'identity reformation' or 'identity change' of Catholic secondary schools in Zambia's Southern Province. A clear comprehension of the theme of 'identity reformation' in this study demands the use of a process analytical approach which begins with a clear understanding of the concept of identity itself and further linking such knowledge to the genuine or true identity of Catholic schools as articulated by the philosophy of Catholic education or the declaration on Christian education. Such a process analytical approach would therefore enhance full comprehension of three crucial aspects in the analytical process namely: the meaning of the concept of identity, genuine or true Catholic school identity and finally the assumed identity reformation by Catholic secondary schools in Zambia's Southern Province. Therefore, due to its pivotal position in the analytical process of the theme of 'identity reformation', discussion of the question of identity was a significant requirement in this chapter.

Having outlined why the question of identity was discussed in this chapter, it can also be stated from the interdisciplinary articulation of the concept that it is not an easy concept to explain owing to its complex and multi-faceted nature. This is because the concept may

mean something different depending on the academic discipline used in defining it. A common revelation about the concept from its different definitions is that it generally refers to that which is unique about something or a person. Moreover, on the concept of identity is the common notion that it is portrayed through unique features or characteristics of something or a person.

The chapter indicated that this study relates to the discipline of Philosophy of education at various levels. It is from such relations that it was portrayed how the study fits in the discipline of Philosophy of education. Special emphasis was granted to a major concern in Philosophy of education of the utilization of philosophical methods to rectify educational problems. It was indicated likewise that the current study utilizes a philosophical methodological approach to solve an educational problem of 'identity reformation' experienced by Catholic secondary schools in Zambia's Southern Province.

Basing its arguments on the philosophy of Catholic education, the chapter outlined and discussed some notable features and characteristics forming the genuine identity of Catholic schools such as: Christian anthropology: centrality of Christ in the school ideology, supernatural vision, total-formation of the human person, inculcation of a sense of responsibility in the learners, mutual respect as a Catholic school ideology, open-admission policy, inclusion of parents in all school affairs, cooperation between educators and bishops, prioritizing the poor and marginalized, link with local church, team-work and others. It is features such as these that enable Catholic schools stand out as distinct educational institutions from other schools.

Finally, as a closure of the chapter, attention was granted to a thorough review of empirical research studies in Catholic schooling around the world. Leading countries in terms of major Catholic school research such as the USA, Australia, the UK, the Republic of Ireland and the Republic of Zambia were considered. The research works considered were at three levels of Catholic educational research namely: foundational research, preferential option research and school effectiveness research respectively.

The next chapter will focus on the methodological approaches to the study. Special attention will be granted to description of the methods or approaches used in the study and justification for their usage in the study.

CHAPTER THREE

RESEARCH DESIGN

3.1 INTRODUCTION

A few scholars in the field of Catholic education in Zambia such as Kabwe (2010), Chisempere (1993) and Carmody (2007) have claimed that in Zambia, Catholic schools have been losing their desired identity since political independence in 1964. This loss of identity by Catholic schools is perceived as a problem and is lamented by Catholics and those concerned about the welfare of Catholic education in Zambia (Kabwe, 2010; Chisempere, 1993). The purpose of this study was to investigate the identity reformation experienced by Catholic secondary schools in Zambia's Southern Province in order to find out if truly such identity reformation exists and to understand its nature and scope. Forming part of the purpose of this study was also to suggest ways of rectifying the problem. The first chapter set the context of the study by providing its introduction and background. The second chapter reviewed some literature related to the current study. This chapter advances what was done in the previous two chapters as it focuses on the 'research design'.

The main methodological design discussed in this chapter is 'qualitative research'. A number of qualitative aspects are considered under this design because a research design (plan or proposal to conduct research) is not a simple but complex affair because it includes consideration of many aspects (Creswell, 2007; Creswell, 2008; Nieuwenhuis, 2010). The concept of the research design is discussed in this chapter in order to clarify what the concept entails and to explain the strategies of enquiry and specific methods used by the researcher in the study. The theoretical framework (Social Capital) used in the study is also granted fair articulation in the chapter. Since philosophical assumptions influence methodological approaches in research, the chapter discusses what is meant by the 'philosophical worldview of a study'. Since the 'constructivist worldview' is the chosen philosophical worldview of the study, its basic considerations are granted attention in this chapter. The basic principles of qualitative research are discussed. In

addition, the rationale for using qualitative research in the study is also discussed because as indicated earlier, qualitative research is the main methodological approach or design of the current study.

Data collection and instruments employed in the study are also granted attention. This includes the criteria used for selection of documents for analysis as well as the criteria used for selection of data in the entire study. As a closure to this section, attention is directed toward discussion of the questions used in the collection of data and justification for each question used. This is meant to highlight the importance of each question used to the overall aim and purpose of the entire study.

The interview protocol used by the researcher is discussed in order to indicate the rules followed by the researcher in administering interviews and focused group interviews/discussions conducted in the study. This is followed by the data collection procedure where an explanation is given of the procedure taken by the researcher to obtain permission, informed consent and assent from the research participants. As a closure to this section, attention is granted to the description of the data collection procedure followed by the researcher.

There is a section in the chapter dedicated to a discussion on the population of the study. This is followed by a discussion on sampling and sample size of the study before attention is shifted to data processing and analysis of the study. This section highlights the activities which were involved in processing and analysis of findings in the final report of the study. Following this is a section on 'triangulation' which defines the concept and discusses its advantages to the study. Since the study was conducted in the Southern Province of Zambia, the chapter also provides an articulation of the geographical location of the study in order to indicate the exact location of the Southern Province in Zambia as well as highlight a few important details worth noting about the province. The final aspect discussed in this chapter concerns the ethical considerations employed by the researcher in the current study.

What is a research design? In answering this question, it can be stated that in academia different scholars have come up with different but somewhat similar definitions of what is meant by 'research design'. Defining a research design, Nieuwenhuis (2010:70) states that it is "a plan or strategy which moves from underlying philosophical assumptions to specifying the selection of respondents, the data gathering techniques to be used and the data analysis to be done". Similarly, Hofstee (2006:113) defines a research design as a section of a study which includes the naming and discussion of the techniques that are used to test the thesis statement. Giving his view on what a research design is, Babbie (2001:91) asserts that before embarking on any scientific observation, a researcher needs to devise a plan or a research design as this helps a great deal in making observations and interpreting what has been observed. Also forming an important part of such a plan or research design is a consideration of 'what' is to be observed and analyzed, 'why' it should be observed and analyzed and 'how' it should be observed and analyzed.

In line with the aforementioned, a research design is not a simple but complex affair in academic research because it includes consideration of many aspects. In the same vein, Creswell (2008:5) argues that a research design involves "the intersection of philosophy, strategies of inquiry and specific methods". This implies that before commencement of an academic inquiry, researchers need to think through three (3) fundamental aspects. These are, "the philosophical worldview assumptions to use in the study, the available strategies of inquiry related to their chosen philosophical worldview and the specific research methods or procedures that translate the approach into practice" (Creswell, 2008:5).

There are a number of research designs from which researchers can choose and among them is historical research, conceptual studies, case study research, action research, grounded theory and ethnography (Nieuwenhuis, 2010:71). Relating to the different types of research designs available to the researcher outlined above, McMillan and Schumacher (2010:24) make an important addition to the list above when they suggest an inclusion of *analytical research designs* such as analytical studies, policy analysis,

concept analysis and historical analysis. At the core of all analytical studies, is a critical investigation of concepts and events through an analysis of documents.

For the purpose of this study, it can be stated that it used the case study approach or case study design. According to Ranjitham (2008:97), there are four types of case studies namely, community study, causal comparative study, content or document analysis and follow-up study. In describing the case studies above, it can be stated that: *community study* involves a thorough description and analysis of a group of people living together in a particular geographic location. *Causal comparative study* is a kind of case study which seeks to find answers to specific problems through the analysis of causal relationships. *Content or document analysis* is the type of case study which involves a systematic investigation of current records or documents as sources of data. The final case study is *Follow-up study*, which investigates individuals that have left an institution after having completed a course or programme of study for the purpose of knowing the institutions or programme's impact upon the individuals.

Relating to the aforementioned, it can be stated that this study specifically employed the causal comparative study and content or document analysis. This is because in terms of the causal comparative study, this study sought to find answers to the specific problem of identity reformation in Catholic secondary schools in the Southern Province of Zambia. This aspect was confronted through the analysis of causal relationships which were suspected to form the basis for the identity reformation within the target Catholic secondary schools in the Southern Province of Zambia.

Four different Catholic secondary schools were analyzed and compared in order to establish whether they were experiencing identity reformation and also describing its nature and scope. The aspect of fully describing the nature and scope of the identity reformation experienced by Catholic secondary schools in Southern Province was in line with the major requirement of an exploratory case study which seeks to describe in detail a unit in context and holistically (Msabila and Nalaila, 2013:29; Kombo and Tromp, 2013:72). A 'case' in this context refers to Catholic secondary schools in the Southern

Province of Zambia because they are the ones experiencing identity change or reformation which is perceived as a problem by Catholics and those interested in the wellbeing of such education institutions (Kabwe, 2010; Chisempere, 1993).

In terms of content or document analysis, there was need for this study to investigate Carmody's (2007:550) argument that the identity reformation experienced by Catholic secondary schools not only in the Southern Province but the entire country is caused by a conflict of values between the evolving Catholic education policies and Zambian national education policies over the years since independence (1964). This argument by Carmody (2007) caused an inevitable need for the current study to focus on Catholic education policies and Zambian national education policies over the years since 1964. This meant to examine the documents systematically in order to establish whether Carmody's argument was true or not. If Carmody's argument was true, the study also sought to establish the 'how' and 'why' factors of it. This formed the main research question of the study and hence the importance of a systematic examination of both the evolving Catholic education policies and Zambian national education policies since independence in order to seek answers.

3.2 METHODOLOGY

3.2.1 Theoretical Framework

This section intends to state the theory which was adopted in this study, state what it is and also explain how it is related to the study or rather how it is applied in the context of the current study.

3.2.2 What is a Theory?

Before focusing on the theoretical framework which was adopted in the study, it is important to state what is meant by a *theory* because the theoretical framework originates from a theory. A *theory* has been defined differently by different academics in different

scholarly disciplines. According to Moore (2001:2), a theory is “a reduction of our knowledge to basic ideas, presented in a way that shows their underlying patterns and relationships”. He also posits that “a theory may refer to a set of concepts and principles about a phenomenon” (Ibid). Usually, a theory has a purpose of explaining or predicting the phenomenon under scrutiny.

Having outlined what a theory is, attention is now shifted to discussing what social capital theory is. Being founding theorists of ‘social capital’, the ideas of Pierre Bourdeau, James Coleman and Robert Putnam entirely shape the perspective from which the theory is perceived in the next section.

3.2.3 What is Social Capital Theory?

The theoretical framework adopted in this study was ‘*social capital*’. Despite having its roots in sociology and political science, social capital is a multidisciplinary concept which transcends several fields of scholarship and practice and as a social science concept it emerged to prominence recently in the 1980s and 1990s (Colman, 1990). Forming a central part of ideas on social capital is the thesis that social relationships or connections matter in enabling either positive or negative outcomes not only in people’s lives but also to the functioning of social institutions (Giddens, 1984; Wilson, 1997).

In explaining the theoretical underpinning of social capital, it can be stated that the concept is based on the ideas of three central founding theorists by the names of Pierre Bourdieu, James Coleman and Robert Putnam. These three founding theorists perceive social capital differently and also adopt divergent views of the concept thereby representing three relatively distinct perceptions of the concept in available literature (Foley and Edwards, 1990:142). There distinct perceptions of the concept of social capital are due to their different backgrounds. According to Field (2008:15), the differences among them are important and can be summarized in brief terms as follows:

Bourdieu shares with Marxism a concern with questions of unequal access to resources and the maintenance of power; Colman takes as his starting point the idea of individuals acting rationally in pursuit of their own interests; Putnam has inherited and developed the idea of associations and civic activity as the basis of social integration and well-being.

Despite the differences in their perceptions of social capital, all the three theorists mentioned above emphasize the power of social networks in enhancing either positive or negative outcomes at personal and institutional levels in society. These social ties can also be extended to contribute to the wider functioning of the community at various social levels including educational provision in society.

At this point, in this exposition of what social capital is, attention is shifted towards an articulation of why social capital matters to people and social institutions.

3.2.4 Why Does Social Capital Matter To People And Social Institutions?

In providing an answer to the question above, Field (2008:1) posits that when people make relationships or connections either in their personal lives or in social organizations and institutions and maintain them over time, they are able to cooperate to achieve great things they either could not achieve by themselves, or could only achieve with great difficulty. It is through a series of social networks that people connect and eventually share common values with other members of the networks. Consequently, it is from such social networks that a resource of social capital is formulated. In a nutshell, the thesis of social capital is based on the premise that the more people someone knows, the more they share a common out-look (or common values), and more importantly, the richer their social capital (Field, 2008:1). Related to the aforementioned is the understanding that, to help one another, people need to feel good about it or feel something in common with each other or share common values then they are much more likely to cooperate to achieve mutual goals (Ibid).

Social networks formulated by people for the achievement of mutual outcomes are based on two important aspects namely 'trust' and 'reciprocity'. Central to the operations of social capital are these two aspects because according to Field (2008:3), social networks bring obligations based on trust to other people, but by the same token, those people are expected to reciprocate their acquired obligations. It is through trust and reciprocity that people acquire tightly knit social networks leading to desired social outcomes at various social levels (O'Reilly, 2013:3).

As indicated earlier, from social networks can also result positive or negative social capital. Similar to Anthony Giddens sociological theory of '*structuration*' based on the proposition that 'structure' is always both enabling and constraining, owing to the inherent relation between structure and agency or agency and power (Giddens, 1984:169), the social capital theory also posits that people may sometimes find that options are either enabled or constrained by the nature of the resources that they can get hold of through their connections (Field, 2008:3). At times people may use their networks to liberate themselves from other constraints and at other times use the resources from their networks to achieve their own interests over those of others trying to achieve the same resources.

Related to the concept of social capital is also the fact that although our closest and highly valued ties often bring meaning and affirmation to our existence, for the same reason they can also prove to be the cause of deep pain or failure (Field, 2008:1).

The idea of social capital also points to the links between the micro level of individual experiences and everyday activity and the meso level of institutions, associations and community (Field, 2008:8). This firmly associates the concept of social capital into a broader Marxist, Weberian and Durkheimian perspective on social order. Therefore, people's membership of networks, a set of shared values coupled with trust and reciprocity, are at the core of the concept of the social capital theory.

Having stated why social capital matters to people and social institutions above, the next section attempts to contextualize the concept in the current study in order to explain how it relates to the current study and how it can be used to explain the problem of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province.

3.2.5 Relation of Social Capital Theory To The Current Study

The theoretical framework adopted in this study was '*social capital*' owing to the fact that this study was based on 'values' grounded in society (Andrew, 2005:2). Catholic education policies or the philosophy of Catholic education and Zambian national education policies are social constructs consisting of values formulated by social institutions, that is, the Catholic Church and the Ministry of Education (MoE) respectively. The fact that both Catholic education policies and Zambian national education policies are grounded in desired social values points to the other fact that social capital theory and the current study have an important point of convergence making them share a fundamental common aspect. Therefore, social capital theory was the most suitable theory to provide a systematic examination and analysis of the concerns of the current study because just like the central concern of the current study, social capital is also based on social values.

In this study, immediate relationships of all target participants in all target institutions together with their wider set of relationships and values that allow them to pursue their goals were analyzed using the various concepts of social capital outlined earlier. This is because as pointed out above, from social networks can also result positive or negative social capital. Therefore, positive social capital at both individual and institutional levels enables the achievement of desired outcomes and the opposite is the case in terms of negative social capital. Therefore, social capital was a suitable theory to explain the problem of identity reformation experienced in Catholic secondary schools in Zambia's Southern Province. Therefore, the question was, is it the negative social capital causing the identity change or reformation in Catholic secondary schools in the Southern Province of Zambia or not? The answer to this question will be provided in the next chapter.

In support of the evident link between social capital theory and social values, O'Reilly (2013:2) states that the theory is grounded in the two aspects of 'trust' and 'reciprocity' for the achievement of mutual outcomes at the individual and institutional levels. The maintenance of Catholic school identity as stipulated in the philosophy of Catholic education is what is desired in not only Catholic circles but the entire Zambian society (Carmody, 2007; Kabwe 2010, Chisempere, 1993). Therefore, the fact that it is claimed by Kabwe (2010) and Chisempere (1993) that Catholic schools are currently experiencing an identity reformation or change and that the Zambian people lament this undesired development vis-à-vis these educational institutions pointed to the inevitable need to investigate whether the two pivotal social capital aspects of 'trust' and 'reciprocity' were functioning properly in terms of their enhancement of the achievement of mutual outcomes at both the individual and institutional levels within and beyond these education institutions. Employment of the two concepts of 'trust' and 'reciprocity' portrayed how the theory of social capital can be applied in the context of the current study in order to understand the identity reformation experienced by Catholic secondary schools in Zambia's Southern Province.

As indicated above, social capital theory also posits that people may sometimes find that options are either enabled or constrained by the nature of the resources that they can get hold of through their connections (Field, 2008:3). In this respect, social capital theory helped establish whether the nature of social networks or connections of people existing in the target Catholic schools in the Southern Province enabled or constrained the resources needed to achieve desired outcomes with regards to the overall identity of these educational institutions. Therefore, through the use of social capital, social connections were analyzed in line with the identity of these Catholic educational institutions in order to establish whether they were the reason for the identity reformation experienced by such social educational institutions or not. Theories were developed and presented from a social capital perspective through causal relationships for the purpose of understanding the identity change or reformation experienced by these institutions.

With regards to social capital theory, it was also pointed out earlier that related to this theory is also the fact that although the closest and highly valued ties in people's lives often bring meaning and affirmation, for the same reason they can also prove to be the cause of deep pain or failure (Field, 2008:1). This aspect led this study to ask whether the problem of identity reformation in Catholic secondary schools in the Southern Province was entirely an internal problem or not. That probably the cause of the undesired identity reformation experienced in these schools was entirely caused by social networks or connections within them and not from beyond their own confines. That the cause of the undesired identity failure or reformation was caused by their own existing closest and highly valued ties within or beyond their confines. This was a possibility which needed to be investigated through the use of social capital theory. Therefore, a systematic examination of the values, social networks or connections of the people within Catholic secondary schools in the Southern Province helped explain the identity reformation experienced in these educational institutions.

Philosophical ideas have a tremendous effect on the practice of research. It is because of this that the following section grants attention to what is meant by the 'philosophical worldview of the study'. The section also names the constructivist worldview as the adopted philosophical worldview for the current study.

3.2.6 Philosophical Worldview of the Study

Even if 'philosophical ideas' mostly remain largely hidden in research, they greatly influence the practice of research (Slife & Williams, 1995:8). This points to the importance of identifying them in any research project and the current study was not an exception to this important requirement. The larger philosophical ideas to be used in the study should form part of the preparation of any research proposal or plan. In agreement with the above Slife and Williams (1995) state that a research design should involve the philosophical assumptions of the study and should also include distinct research methods and procedures.

In research, consideration of philosophical ideas leads to an inevitable need to also consider the philosophical worldview of the research. According to Guba (1990:17), the philosophical worldview of the research refers to “a basic set of beliefs that guide action”. The philosophical worldview of the research is also known as the epistemology or ontology of the research (Crotty, 1998) or it can broadly be conceived as the research methodology of the study (Newman, 2000) or research paradigm (Mertens, 1998; Lincoln and Guba, 2000). In other words, the research worldview concerns the general orientation about the world and it is especially related to the type or nature of research utilized by the researcher. In relation to this, Creswell (2008:7) posits that specific aspects such as; the discipline area of the researcher, the beliefs of advisers and faculty in the researcher’s area and past research experiences combine to shape the research worldview of the study.

From the philosophical worldview of the research, information can be gathered explaining why the researcher chose a particular research approach or design (quantitative, qualitative or mixed methods approaches) for their study. This is because according to Creswell (2008:7), “the type of beliefs held by the individual researchers often lead to embracing a qualitative, quantitative or mixed methods approach in their research”. Due to the above, every research plan or proposal involves the philosophical worldview proposed in the study, the basic considerations of the chosen philosophical worldview and finally how the chosen philosophical worldview shapes the researchers approach to research.

There are four distinct worldviews in research namely; post-positivism, advocacy/participatory, constructivism and pragmatism (Creswell, 2008:8). Each worldview has its own major elements defining its distinct set of philosophical beliefs that guide action when used in research. This particular research adopted the *constructivist worldview*. Hence, the current discourse exclusively focuses on the constructivist worldview and *not* the other three alternative philosophical worldviews. In the next section attention is directed towards discussing some basic considerations of the constructivist worldview.

3.2.7 Basic Considerations of the Constructivist Worldview

The ideas of the social constructivist worldview originated from works such as Lincoln and Guba's (1985) *Naturalistic Inquiry* and Berger and Luckmann's (1967) publication titled *The Social Construction of Reality*. Among the recent notable writers that have advocated for the social constructivist position are writers such as Newman (2000), Lincoln and Guba (2000), Schwandt (2007) and Crotty (1998) to mention only a few.

A number of philosophical assumptions are held by social constructivists. Forming part of their assumptions is the assumption that people seek understanding of the world in which they live and work. Also forming part of the important assumptions held by social constructivists is the assumption that individuals develop subjective meanings of their experiences. Such meaning is directed towards certain objects or things. Since these meanings are varied and multiple, the researcher is required to consider the complexity of views instead of narrowing meanings into few categories or ideas (Creswell, 2008; Crotty, 1998).

Crotty (1998) further highlights one of the major assumptions held by constructivist researchers when he asserts that as much as possible, a constructivist researcher needs to rely on the participant's views of the situation being studied. As opposed to closed questions usually preferred in quantitative research works, social constructivists rely on broad and general questions in order to accord the participants an opportunity to construct the meaning of a situation as provided by the discussions or interactions with others. Still in line with the aspect of questioning, Crotty (1998:9) states that:

in the questioning sessions, the more open-ended the questioning, the better, as it helps the researcher to listen carefully to what the participants say or do in their original life settings as well as negotiating the subjective meanings socially and historically.... the meanings are not imprinted on individuals but are formed through interaction with others and through historical and cultural norms in the lives of people.

It is because of the above that this worldview is known as social constructivism due to the high social interactive nature of the worldview leading to purely socially constructed subjective meanings as provided by the research participants. The aforementioned also points to the fact that constructivist researchers often address the process of interaction among research participants.

According to Creswell (2008), constructivist researchers also focus on the specific contexts in which people live and work in order to understand the historical and cultural settings of the participants. Such researchers also recognize the effect of their own backgrounds on their interpretation thereby positioning themselves in such a way that they acknowledge how interpretation flows from their own personal, cultural and historical experiences. This is because the researcher's main aim is to make sense of (or interpret) the meanings of others about the world (Crotty, 1998). In the same vein, it can also be stated that rather than beginning with a theory, as in post-positivism, constructivist researchers inductively develop or generate a theory or pattern of meaning (Creswell, 2008; Crotty, 1998).

In providing a summary of the basic considerations of the social constructivist worldview, firstly Crotty (1998) states that in this research worldview, meanings are constructed by human beings (constructivist researchers) as they engage very closely with the world they are interpreting. It is because of this that constructivist researchers tend to use broad or open-ended questions to enable participants to share their views. Secondly, Crotty (1998) also highlights the fact that in this worldview, humans interact with their social world and make sense of it based on their historical and social perspectives. This is because people are born in a meaningful world enhanced by culture thus qualitative researchers strive to seek a proper understanding of the setting or context of the participants through regular visits and the aspect of collecting data personally. Also the researchers' own experiences and background act as the basis for the interpretation of the data gathered in the research setting or context.

Thirdly, it can also be stated that the basic generation of meaning by constructivist researchers is always social, that is, arising in and out of interaction with a human community (Crotty, 1998:8). To the constructivist researchers, meaning is socially inclined because it is based on human interactions. This is because the process of constructivist research which is linked to qualitative research is largely 'inductive', with the researcher generating meaning from the collected field data.

At this point it is important to note that social constructivism, a worldview often combined with interpretivism, is typically seen as an approach to qualitative research (Mertens, 1998:16). This is because it is much more inclined to shape approach to research in a qualitative manner as it fits into qualitative research the way a human hand fits into a glove. This is because the two are based on the same philosophical foundations. This implies that in scholarly research, the constructivist worldview has an umbilical attachment to qualitative research. The following section is an exposition of some selected basics of qualitative research.

3.2.8 Basic Principles of Qualitative Research

Although qualitative research was discussed in chapter one, it is still vital at this point to give a detailed explanation of it hence the current exposition. As pointed out above, there is a link between the constructivist worldview and qualitative research. This is evident when Creswell (2003:12) asserts that in qualitative research, "the inquirer often makes knowledge claims based primarily on constructivist perspectives". This is owing to the fact that in this kind of research, knowledge claims can be constructed from multiple meanings of people's experiences. The knowledge claims constructed from such multiple meanings of people's experiences are socially and historically constructed on the part of the qualitative researcher.

As a method of academic enquiry, qualitative research originated from the social sciences particularly in disciplines such as sociology and anthropology. From Sociology and

anthropology, qualitative research grew to be a common method of academic enquiry used in various fields and disciplines today (Hammersley and Atkinson, 1983:20).

Keeping the aforementioned in view, it can be stated that qualitative research is an interesting interdisciplinary kind of research comprising diverse perspectives and practices for knowledge generation (Seale, 2004:4). This is one of the reasons why qualitative research is used across various social and behavioral sciences in academia worldwide. The other reason worth mentioning here is its dependability and reliability across a wide range of fields and disciplines vis-à-vis production of detailed research findings.

In line with the aforementioned, qualitative research is not a single methodology of inquiry as it is a diverse field with various distinct data collection techniques. It is due to this fact that Omari (2011:57) posits that “within qualitative research, there are variations in styles, emphasis and other differentiations at various levels”. However, despite the qualitative research variations outlined above, Morse (1994:27), states that qualitative researchers undergo similar procedural steps in the practice of qualitative research. Regardless of the specific research technique, qualitative researchers experience cognitive processes such as:

a. Comprehending the phenomenon under study, b. synthesizing a representation of the phenomenon, which accounts for linkages and relationships within its pieces, c. theorizing the how and why these relationships appear the way they do and finally d. recontextualizing the new knowledge (Morse, 1994:27).

Qualitative research is also a type of scientific research. This is because according to Mack et al., (2005:1) in general terms, scientific research consists of an investigation that:

seeks answers to a question or questions, systematically uses a predefined set of procedures to answer the question, collects evidence,

produces findings that were not determined in advance and produces findings that are applicable beyond the immediate boundaries of the study.

Qualitative research shares the scientific characteristics highlighted above making it a purely scientific type of research.

Qualitative researchers are after meaning. They always seek 'social meaning' linked to people's experiences, circumstances and situations, as well as the meanings embedded into texts and other objects (Seale, 2004:4). As indicated above, qualitative research is based on the study of meaning because, "by nature human action is perceived as infused with meaning in terms of intentions, motives, beliefs, social rules and values" (Draper, 2004:643) and these factors of human meaning need to be considered in order to understand and explain them. It can therefore be stated that at the heart of their work, qualitative researchers try to extract meaning from their data. Qualitative researchers mainly, generally, focus on 'words' and 'text' as opposed to 'numbers' as the case in quantitative/statistical research. In the same vein, Labuschagne (2003:2) argues that the word 'qualitative' refers to a preoccupation with 'processes' and 'meanings' but as indicated earlier, which are not based on the aspect of measurement and quantification of phenomena.

Still on the preoccupation of qualitative research with the aspect of 'meaning making' Winget (2013:3), states that one of the notable outcomes of a proper or deep qualitative perspective on human action or behavior is a depiction of the *fullness* of experience in a *meaningful* and *comprehensive* way. Moreover, unlike positivism which focuses on data of the sense, constructivism, which is usually linked to the qualitative perspective on human behavior, focuses on data of the consciousness (Taylor, 1979:25). This enables the qualitative researcher to understand and interpret human behavior rather than generalize and predict effects and causes (Patton, 1990:130). This further enables the qualitative researcher to understand the motives, *meaning*, reason, and other subjective experiences which are time and context bound.

Elaborating more on the aspect of 'meaning' in qualitative research, it can be stated that often the use of statistical data and numbers is not the answer to the proper understanding of *meanings*, beliefs and experience, which are better understood through qualitative data. Hence, it is advisable to conduct qualitative research when the intention is to understand and describe meanings from experiences, ideas, beliefs, values and other similar aspects which are abstract or very hard to measure (Palgrave Study Skills, 2015; Hitchcock & Hughes, 1989; Draper, 2004).

An example of an area of study that would benefit from qualitative research would be that of the learners' perception on a particular aspect within their educational context or school. This is because issues concerning some particular educational aspect within the learners' immediate context will be described and understood subjectively by students. From such subjective descriptions and understandings of the learners, the qualitative researcher can understand their experiences, ideas, beliefs, values and other intangibles, all of which culminate in meaning-making concerning their perceptions on a particular aspect within their educational context.

Related to the aspect of meaning making in qualitative research is the aspect that in this kind of research, meaning is *socially constructed* (Crotty, 1998; Kothari, 2008). This entails that the qualitative researcher does not exclusively construct meanings but actually derives them from participants in a specific social context of the research. In agreement with this aspect Draper (2004:643) argues that "it is a fundamental requirement to qualitatively interpret human behavior because its meanings are perceived as *socially constructed* rather than universal 'givens' and thus contingent on social context". Based on the above, it can be stated that qualitative meaning making is socially constructed.

A description of qualitative research which excludes the *contextual* and *cultural* nature of this kind of research is incomplete. This is because it is important for a description of qualitative research to also recognize and include the contextual nature of the knowledge and actions obtained from such research as well as the aspect that knowledge and action

is to a large extent determined by culture (Creswell, 2008; Draper, 2004; Mark, et al., 2005). Qualitative research is always conducted from the point of view of a specific contextual and cultural perspective. In line with this, Labuschagne (2003:23) asserts that from a qualitative perspective, “research questions are always examined in the individual’s immediate social and cultural contexts and their meanings and explanations are derived from the same”. Further, it can be stated that “qualitative research is especially effective in obtaining culturally specific information about values, opinions, behaviors and social contexts of particular populations” (Mark et al., 2005:1).

Although qualitative research has often been criticized by advocates of quantitative research owing to their claim that its findings cannot be generalized to a larger population (Palgrave Study Skills, 2015:2), it is evident that this criticism is not entirely true. This is because qualitative research is classified as ‘*inductive*’ research, which means research works that frequently begin with specific data and end with generalized data. Qualitative research is inductive in that “it typically uses qualitative ‘inductive’ research strategies or methods” (Seale, 2004:9). Examples of qualitative inductive research strategies are; interview, focus-group interview, discourse analysis, case study, grounded theory, content or textual analysis and others.

According to Seale (2004:9), such qualitative inductive research strategies or methods “begin with the accumulation of specific data, the analysis of which leads to a more general understanding of the research topic”. Moreover, “although qualitative data are usually collected from a few cases or individuals, the findings are still transferable to other similar settings” (Anderson, 2010:4). It is important to note that despite being perceived from a specific context and culture, in some instances, qualitative research findings can be transferable beyond the immediate target context and culture to other similar contexts and cultures. It is therefore important to recognize the transferable feature of qualitative findings to similar settings in any description of qualitative research.

Research conducted from a qualitative perspective always portrays *interpretive* and *naturalistic* characteristics. This is because “this kind of research seeks to understand

and explain human beliefs and behaviors within the context that they occur” (Draper, 2004:642). It is due to this that qualitative research is broadly described as interpretive and naturalistic. Due to the importance granted to interpretation of human behavior, qualitative research is to a large extent grounded in what is known as the interpretive tradition (Mertens, 1998; Draper, 2004). At the core of the interpretive tradition is:

the use of data collection techniques which are qualitatively designed to describe and understand patterns of behavior by accessing the intentions, motives, beliefs, attitudes, rules and values that lie behind them and make actions and behavior meaningful (Draper, 2004:644).

As indicated above, qualitative research is also *naturalistic* in orientation. Creswell (1994:6) supports this notion when he argues that “qualitative research is a process of enquiry centered on analyzing detailed views of participants in a *natural setting*”. This is because unlike the artificial research contexts used in quantitative research (such as laboratories and others), qualitative research is generally conducted in natural settings such as communities, homes, schools and others. Therefore, the contexts in which qualitative research takes place are not artificially created by researchers but are purely naturalistic in orientation. The experiences of the participants are interpreted from their natural settings.

In qualitative research the research participants take center stage in terms of understanding the research problem or topic. In other words, the research participants are vital and form an important, if not the most important part, of the entire research process. This is owing to the fact that research participants are the prime source of qualitative data. It is because of this that in qualitative research, patterns of human behavior are always analyzed, described and understood from the participants’ point of view (Kombo and Tromp, 2006; Bogdan and Taylor, 1975; Keppel, 1991). In line with the aforementioned, Patton (1990:130) states that:

unlike the positivist approach to research, constructivism which is strongly linked to qualitative research, gives high regard to the human dimension in any reality it investigates thereby utilizing what is known as the 'inner perspective' of the people being researched on.

Further emphasizing the importance of the human dimension in qualitative research, Mark et al., (2005:1) assert that “qualitative research seeks to understand a given research problem from the perspectives of the local population it involves”. In describing qualitative research, it is also important to mention that it is used when the phenomena to be investigated are unexplained, broad, uncommon and without previous theories.

One of the goals of qualitative research is the development of theories hence the suitability of embarking on this kind of research when investigating phenomena that are unexplained, uncommon, broad and without previous theories. Echoing the sentiments above, Patton (2002:16), posits that “qualitative research is most appropriate for those projects where phenomena remain unexplained, where the nature of the research is uncommon or broad and where previous theories do not exist or are incomplete”. In the same vein, “qualitative research is most appropriate where the goal is extensive narrative understanding or development of theories” (Hamersley and Atkinson, 1983:20).

In our description of qualitative research it is also important to highlight its *subjective nature*. This is because subjectivity is an important and common feature of this kind of research. At the core of this subjectivity is the fact that apart from the research participants, a qualitative researcher also takes center stage in almost all that is done in qualitative research. In line with this aspect, VanBaren (2015:1) argues that “a qualitative researcher subjectively studies why people do the things they do, investigates the data and describe it and gives meaning to life’s experiences”. Further pointing out the subjective tasks of a qualitative researcher, it can also be stated that he/she is the one responsible for studying experiences as well as environmental variables. Using correlations and predictions based on the data, qualitative researchers also collect information about experiences and relationships.

Finally, it can also be stated that “it is the qualitative researcher that uses information that includes people’s perceptions, viewpoints, conditions, values and interpretations” (VanBaren, 2015:1). This allows personal thoughts, ideas and concepts of both the researcher and participants to be included in the findings. Hence, the researcher plays a massive subjective role in a qualitative research process.

It is also important to mention that qualitative research is *flexible* and *open-ended*. This is yet one of the notable important features of qualitative research. It is said to be flexible and open because it tolerates new and unanticipated issues to be explored rather than always using fixed or standardized research protocol such as the one associated with quantitative research (Green and Thorogood, 2004; Pedersen, 1992; Creswell, 1998; Kothari, 2008). In line with this, it can be stated that forming the flexibility and open-endedness of qualitative research is the possibility of qualitative research questions to change in the course of the research depending on the changing interests of the researcher or the influence of the newly discovered qualitative data on the direction of the research. In line with the aforementioned is Draper’s (2004:644) argument that central to the flexibility and open-endedness of qualitative research is the issue that “research questions may be modified as the research progresses and new data is collected as well as new avenues of enquiry are suggested”.

The flexibility of qualitative research is further enhanced by the aspect of asking each research participant “open-ended” questions that are worded differently (Mark, et al., 2005:4). This depicts a high degree of flexibility because unlike in quantitative research where participants are always subjected to rigid closed-ended questions with the intention of eliciting extremely brief responses such as ‘yes’ or ‘no’, in qualitative research participants are free to respond in their own words usually eliciting detailed responses. This flexibility is further enhanced by probing participants’ responses on the ‘why’ and ‘how’ factors. This kind of flexibility vis-à-vis participant probing is unique to qualitative researchers and acts as one of the important features of qualitative research worth mentioning in any meaningful description of qualitative research.

Examination of issues in *detail* or *depth* is a prominent feature of qualitative research. This is enhanced by a constructivist/qualitative approach to research which perceives reality as multiple (Patton, 1990:130). This entails that there is more than one reality and more than a single way of accessing such reality. The complex detail and depth associated with qualitative research data makes them concrete. In line with this, Mark et al. (2005:1) assert that “the strength of qualitative research is its ability to provide complex textual descriptions of how people experience a given research issue”. It provides detailed information about the “human” side of an issue, that is, the often contradictory behaviors, beliefs, opinions, emotions and relationships of individuals” (Mark et al., 2005:1).

The examination of qualitative research questions and problems in detail is further enhanced by the use of ‘open-ended’ questions. This is because, unlike simply saying ‘yes’ or ‘no’ as required in quantitative research, in qualitative research the participants are granted the freedom to respond in their own words thereby eliciting much more complex or detailed responses (Mark et al., 2005:4). Greater detail in qualitative data is also achieved through participant-probing. This is because qualitative researchers probe participant responses on the ‘why’ and ‘how’ factors and also listen carefully to what participants say and closely engage with them according to their unique individual personalities and styles and also encourage them to elaborate or expand on their answers or responses (Mark et al.,2005:4). The acceptance by qualitative researchers that research questions/problems cannot be answered with a simple ‘yes’ or ‘no’ enables such researchers a wider horizon to study and explain through interpretation leading to complex or detailed qualitative data based on a small number of cases.

In this descriptive account of qualitative research it is important to also state that it uses a *holistic* approach to *knowledge-building*. The process of knowledge-building takes center stage in qualitative research. Knowledge-building is a process because qualitative researchers are very attentive to all aspects of the research process. They are specifically attentive to aspects such as “the conceptualization of the research project, the interconnections between each phase of the research process and the effect the researcher has on the research process” (Seale, 2004:4). Therefore, qualitative research

advocates a holistic approach to research entirely based on the use of a process-oriented approach to knowledge-building.

Qualitative research has a *particular* way of asking questions. This makes this kind of research a unique grounding or position from which to conduct research. This aspect about qualitative research is highlighted by Seale (2004:3), when he asserts that at the core of its uniqueness, is the fact that “it fosters particular ways of asking questions and particular ways of thinking through problems”. Focusing specifically on the aspect of particular qualitative ways of asking questions, it can be noted that “the questions asked in this type of research usually begin with words like ‘how’, ‘why’ or ‘what’” (Seale, 2004:3). From this, it can be stated that ‘W/H-questions’ take center stage in this kind of research. Therefore, when questions asked in a research work are framed as indicated above, it can be stated that they are framed from a qualitative perspective or approach.

Like any other research methodology, qualitative research has its own specific types of studies within it all contributing to its uniqueness as a research methodology. According to Creswell (2008:9):

a researcher not only selects a qualitative, quantitative or mixed method study to conduct, the inquirer also decides on the type of study within these three choices.

In this particular case, the researcher or inquirer has to decide the type of study within qualitative research. The types of studies within qualitative research are also known as ‘strategies of inquiry’. They are also known by other names such as ‘approaches to inquiry’ (Creswell, 2007) or ‘research methodologies’ (Mertens, 1998). Although used interchangeably in scholarly circles, these different concepts refer to the same thing. When selecting a strategy of inquiry or research method for a particular research project, it is of utmost importance to ensure the link between the purpose/question of the research and the strategies of inquiry selected. This is because different research tools are better suited to different research projects. Hence, to arbitrarily select a strategy of inquiry

without carefully considering the kind of data the qualitative researcher seeks is a serious mistake as it can lead to a poor research outcome.

In line with the above, it can be stated that the strategies of inquiry provide specific direction for procedures in a research design (Creswell, 2007; Mertens, 1998). Despite the difficulty of providing an exhaustive list, it can be stated that qualitative researchers use one or more of the following strategies of inquiry:

oral history, ethnography or field research, auto-ethnography, interview, focus-group interview, discourse analysis, case study, grounded theory, content or textual or document analysis, visual or audiovisual analysis, historical comparative method, evaluation, narrative inquiry and ethno-drama (Seale, et al., 2004; Draper, 2004; Patton, 1999; Weiss, 1994).

Therefore, the diversity of *strategies of inquiry* with which qualitative researchers work, is one of the distinguishing features of qualitative research. In other words, qualitative researchers have a lot of strategies of inquiry to choose from at their disposal. They are only required to choose the right strategies of enquiry for a particular qualitative research project. The chosen strategies of inquiry from the diversity of strategies of inquiry must be best suited for the phenomenon being studied.

From the diversity of qualitative strategies of inquiry portrayed above, three were of particular interest in the current study. These were; standardized open-ended interviews, focused group interviews and document analysis. This is because the three strategies of inquiry were best suited to the phenomenon studied in the current study (Catholic Secondary Education and Identity Reformation in Zambia's Southern Province). The following is a brief articulation of the chosen qualitative strategies of enquiry mentioned above.

According to Denzin and Lincoln (2008:17), "interviews are the most popular form of qualitative research and there are different kinds of them". In standardized open-ended

interviews, the researcher asks all the research participants the same open-ended questions allowing them to respond in their own words. Such interviews help the researcher “to describe and understand the meanings of central themes in the life world of the participants” (Kvale, 1996:7). Using standardized open-ended interviews “the researcher also explores the responses of the participants at both the factual and meaning levels” (Kvale, 1996:8). Consideration of the participants’ responses at the factual and meaning levels enables the qualitative researcher proper understanding of the participants’ experiences and relationships with regards to the phenomenon being studied.

Focus group interviews are also referred to as ‘focus group discussions’. These are conducted “on *group basis* and on *selected subjects* of the research” (Kvale, 1996:9). Such interviews usually consist of 8-12 pre-screened members and last anywhere from 1-2 hours (Administrative Methods, 2010:1). However, the size of focus group interviews and their duration may vary depending on the researcher’s preferences. Despite the common variations at the levels of ‘size’ and ‘duration’ of focus group interviews, most variations do not deviate much from the established norm outlined above. In such interviews, “the researcher takes on the role of a moderator and sometimes can be assisted by a scribe or other members of the research team” (Administrative Methods, 2010:1).

In this qualitative strategy of inquiry, the researcher also ensures that there is a free flow of ideas by the participants but only those centered on the topic of the research. This is meant to elicit as much information related to the topic as possible from the participants. Although the participants are free to articulate issues related to the topic, the researcher controls the process to some extent. These interviews “also accord the researcher a chance to closely observe and take note of visual aspects such as body language and facial expressions of the participants during the interview discussions” (Administrative Methods, 2010:1). The researcher’s direct involvement in the entire interview process enhances personal contact with the participants who are always asked to answer questions.

Document analysis is also a qualitative strategy of inquiry. This is in line with Patton's (1999:140) assertion that written documents or document analysis, interviews and direct observations, together form the three primary types of qualitative strategies of inquiry. In document analysis, "the researcher is obliged to extensively read necessary written materials or documents in order to give them voice and meaning around an assessment topic" (Administrative Methods, 2010:1). There are different kinds of documents from which detailed qualitative data can be derived. Document analysis is a reliable strategy of inquiry in qualitative research and a useful part of *triangulation*. As indicated earlier, there are several different ways or sources in which qualitative researchers gather their research data and this *expanded view of relevant data* by qualitative researchers is what is known as *triangulation*. Triangulation or use of different ways of gathering qualitative data is a very important way of ensuring that qualitative data are properly verified before arriving at conclusions.

As a closure to this descriptive account of qualitative research, it is important to mention the three *purposes* of qualitative research. These are, *exploratory*, *descriptive* and *explanatory* respectively. Elaborating on exploratory qualitative research Seale (2004:10), states that "this research seeks to investigate an under researched aspect of social life". In line with the aforementioned, in an under researched topic, the study seeks to explore the topic in order to gain some preliminary insights into the key issues to help shape future research. Descriptive qualitative research "seeks to understand the experiences of participants on a particular research topic" (Seale, 2004:11). Through developing descriptions of the experiences of participants, thick or detailed qualitative data are generated for interpretation by the qualitative researcher. Explanatory qualitative research "seeks to explain or give reasons for the experiences of the participants" (Seale, 2004:11). In other words, explanatory research involves the qualitative researcher's engagement with the 'why' and 'how' factors vis-à-vis the experiences of the participants.

This descriptive account of the basics of qualitative research is not an exhaustive one as there are other significant features of qualitative research not mentioned here. However, the basic features discussed are pivotal to the practice of qualitative research and were

purposefully selected specifically to provide a platform or basis for the justification for using qualitative research in the current study.

The following section focuses on some selected features of qualitative research discussed above and uses them to justify its use in the current study.

3.2.9 Rationale for Choosing Qualitative Research

The current study is entitled 'Catholic Secondary Education and Identity Reformation in Zambia's Southern Province'. From the onset, it is important to mention that a number of reasons can be used to justify the use of qualitative research in the current study. One of the reasons for the justification of the use of qualitative research in the current study is the fact that qualitative research is a type of scientific research (Mack et al., 2005:1). Specifically, qualitative research is a type of social scientific research which generally involves among other things:

seeking answers to a question or questions, systematic use of predefined set of procedures to answer a question or questions, collecting evidence and producing findings that are not pre-determined
(Mark et al., 2005:1).

In line with the aforementioned, it can be stated that the current study asked a number of questions on Catholic secondary schools in Zambia's Southern Province. These questions were not only asked from a social perspective but also demanded social scientific answers. This made qualitative research relevant to the current study because from a social perspective, it guaranteed the provision of answers from participants since it is a dependable and reliable type of scientific research.

Still in line with the aforementioned, it can be stated that the current study fit well with qualitative research owing to its compliance with other scientific research attributes highlighted earlier. For instance, the current study was based on the use of systematic

predefined set of procedures to answer questions, collecting evidence and producing findings that were not pre-determined. The compatibility of the nature of the current study and that which consists of social scientific investigation in terms of characteristics was another justification for the use of qualitative research in the current study.

The current study was based on a topic of a *social nature*. Since the topic of the current study was of a social nature, it was therefore inevitable to ground the entire study under a qualitative social scientific approach to research. In addition to the social nature of the current study, it is also important to mention that like any other education institution, Catholic schools are perceived as social institutions based within communities in various societies not only in Zambia's Southern Province but globally. In other words, in academic research, a topic with a social orientation demands to be conducted under a social scientific approach to research owing to the unique features of such research which are normally compatible with socially oriented research topics. In such cases, usually qualitative research is an inevitable option owing to the fact that social research topics usually ask questions that demand specific and unique social answers which are mostly better provided from a social scientific perspective.

An expanded view of the relevant data of the current research was very important. To achieve this in a research work, a researcher ought to use different ways or sources of gathering research data known as *triangulation* (Administrative Methods, 2010; Patton, 1999). The current study focused on different but somewhat related aspects concerning the alleged identity reformation experienced by Catholic secondary schools in Zambia's Southern Province. In order to enhance a thorough understanding of various aspects related to the alleged identity reformation experienced by such schools in Zambia's Southern Province, there was need for an expanded view of the relevant data of the current research. Therefore, to achieve this, the researcher needed to select the right research methodology for the study.

A close scrutiny of qualitative research reveals that it is best suited to enhance the researcher's expanded view of the data of the current research because according to

Omari (2011:57), “qualitative research is not one unitary methodology of inquiry as it is a diverse field with a wide array of different data collection techniques”. Having a wide array of different data collection techniques, a qualitative researcher can use *triangulation* in order to have an expanded view of the relevant data of the current study. Indeed collection of data using different qualitative strategies of inquiry enhances collection of rich or deep data which further leads to an expanded view of relevant data of the current study. Qualitative triangulation also acts as an added advantage to the researcher because it ensures careful verification of the data provided by participants before arriving at conclusions. This aspect was crucial to the current study as all the data obtained from the participants needed to be carefully verified before making conclusions.

The current research sought to make sense of the alleged identity reformation experienced by Catholic secondary schools in Zambia’s Southern Province. In other words, it intended to understand the meaning of the alleged identity reformation experienced by Catholic secondary schools in Southern Province. This is because a few scholars in the field of Catholic education in Zambia such as Kabwe (2010), Chisempere (1993) and Carmody (2007) argue that a conflict of values between the evolving Catholic education policies and Zambian national education policies over the years since Zambia’s independence (1964) is the cause for the undesired identity reformation experienced by Catholic schools in Zambia. They do not explain or provide details concerning this alleged identity reformation. Therefore, there was need to investigate exactly ‘how’ and ‘why’ this conflict of values enhances identity reformation in such institutions.

An investigation of the ‘how’ and ‘why’ aspects regarding the identity reformation experienced by these institutions leads to understanding the implication or meaning of it. If the current study’s aim was ‘meaning making’ of the identity reformation experienced by Catholic secondary schools in Zambia’s Southern Province, there was need for it to be conducted using a research methodology which best suits its overall purpose. Therefore, qualitative research was a natural option for the current study because its prime purpose was the quest for meaning (Seale, 2004:4). This is because qualitative researchers are after meaning. This is because “by nature, human action is perceived as

infused with meaning in terms of intentions, motives, beliefs, social rules and values” (Draper, 2004:643). In the same vein, “people attribute meaning to their experiences, circumstances, situations and the meanings they embed into texts and other objects” (Seale, 2004:4). Consequently, the current study considered the intangible factors highlighted above in order to understand and explain them in the light of the alleged identity reformation experienced by Catholic secondary schools in Zambia’s Southern Province. Only then was the alleged identity reformation depicted in a qualitatively *meaningful and comprehensive way*.

The two aspects of *context* and *culture* were important in the current study. This is because there was a contextual nature to the knowledge and actions obtained from the current research. Moreover, to a large extent, the knowledge and action in this research were also determined by culture. This is because the current study was conducted from the point of view of a specific contextual and cultural perspective. Elaborating on the statements above it can be stated that the current study was conducted in the Southern Province. Generally, the Southern Province is perceived as the larger context in which the current study was conducted but it also has smaller and more specific contexts and these are the four different Catholic secondary schools within the province. In other words, there was a contextual nature to the current study.

The cultural nature of the study stemmed from the fact that the target schools were traditionally Catholic in orientation and hence exhibited Catholic cultural traits. Therefore, to a large extent, the researcher’s knowledge and action within these schools was determined by the Catholic ethos or culture. The centrality of the two aspects of context and culture to the current study led to the importance of using a research methodology that could enable the two central aspects granted the importance they deserved in the study. In line with the aforementioned, naturally, qualitative research was suitable for the current study because it recognized the contextual nature of knowledge and actions and also the aspect that knowledge and action is to a large extent determined by culture (Creswell, 2008; Draper, 2004; Mark, et al., 2005). Further, stressing the importance of the context and culture in qualitative research, Labuschagne (2003:23) asserts that “from

a qualitative perspective, research questions are always examined from the participants' immediate social and cultural contexts and their meanings and explanations are derived from the same".

There was an important need for the current study to be interpretive and naturalistic in its approach to research. In terms of the interpretive nature of the current study, the researcher was required to *understand* and *explain* various intangible aspects of the participants within their Catholic secondary school contexts in the Southern Province. The researcher is required to understand intangibles such as the intentions, motives, beliefs, attitudes, rules, values, experiences and others. All these intangibles needed to be in line with the alleged identity reformation experienced by Catholic secondary schools in Zambia's Southern Province. Qualitative research is best suited for the interpretive task because according to Draper (2004:642), "it seeks to understand and explain human beliefs and behaviors within the context that they occur". It is due to this aspect that qualitative research is broadly described as interpretive.

In line with the above, it was also important for the current study to be naturalistic in orientation. This implies conducting the study in a natural setting. The current study was conducted in natural settings not artificial ones (such as a laboratory or other similar contexts). The Catholic secondary schools in Zambia's Southern Province are natural settings. From these natural Catholic secondary school settings, the experiences and relationships of the participants were interpreted in order to explain and understand them. In order to enhance a naturalistic approach to research, the current study employed qualitative research because "it is a process of enquiry centered on analyzing views of participants in a natural setting" (Creswell, 1994:6). Therefore, qualitative research was the most appropriate methodology for the current study because generally it is meant to focus on subjects in their natural settings such as communities, homes, schools and others.

Research participants were a crucial element of the entire process of the current study. The research participants actually take center stage because they are a very important

part of the research process. In the current study, alongside documentary sources, research participants are the prime source of data. In the current research issues of importance were understood from the participants' perspective because they were the ones that provided the answers to questions. Therefore, without the participants, it is pointless to conduct the study because it would not yield any data to provide answers to the research questions.

A close assessment of qualitative research vividly reveals that research participants are of great importance in this kind of research methodology. This is because in qualitative research all patterns of human behavior are always analyzed, described and understood from the point of view of the research participants (Kombo and Tromp, 2006; Bogdan and Taylor, 1975; Keppel, 1991). In the same vein, Patton (1990:130) states that:

qualitative research gives high regard to the human dimension in any reality it investigates thereby utilizing the 'inner perspective' of the people being studied.

In qualitative research, the research problem or topic is always understood from the perspective of the research participants. Unlike in other research methodologies where other aspects of the research process seem to matter most, in qualitative research, research participants are a crucial element of the entire process since they are prime sources of detailed qualitative data.

Apart from the research participants, the researcher also took center stage in the current study. This is because the researcher is at the center of almost all that is done in the research process. Hence, the researcher takes on a subjective role in qualitative research. In the current study the researcher studied why things were the way they were at various levels vis-à-vis the alleged identity reformation experienced by Catholic secondary schools in Zambia's Southern Province. This is because in qualitative research, the researcher is the driving force at all levels of the research process and has tremendous influence on the course of direction taken by the research.

Owing to the subjective nature of the current study regarding the activities taken by the researcher, qualitative research was chosen over other methods. This is because subjectivity is an important and obvious feature of this kind of research. In line with this, Van Baren (2015:1) states that “a qualitative researcher subjectively studies why people do the things they do, investigate the data and describe it and gives meaning to life’s experiences”. A qualitative researcher is also responsible for studying experiences and environmental variables. Through correlations and predictions based on the data themselves, the qualitative researcher also collects information about experiences and relationships. Moreover, a qualitative researcher also:

uses information that includes people’s perceptions, viewpoints, conditions, values and interpretation and also allows personal thoughts, ideas and concepts of both the researcher and participants to be included in the findings (VanBaren, 2015:1).

Therefore, the massive subjective roles taken by a qualitative researcher made this approach to research favorable to the current research. As indicated earlier, a lot of subjective roles were taken by the researcher in the current study.

In terms of the nature and scope of the current study, it was expected to be flexible and open-ended. A close assessment of the topic reveals that it was somewhat contentious, especially to those that believe in Catholic education and feel compelled to defend its positive image socially. In such a situation it was vital to expect anything as an outcome. Also a number of distinct participants believed to be well informed on the topic were identified to provide the answers to the research problem or questions. From such a variety of participants, diverse information was expected. With a status quo characterized by diversity with regards to the nature and scope of the study at hand, it can therefore be stated that it was inevitable for the current study to allow new and unexpected or unpredicted issues related to the research topic explored. The study needed to be flexible in order to change things in the light of changing interests of the researcher or the influence of the newly discovered qualitative data. The flexibility of the current study was

also enhanced by the use of open-ended questions where participants were free to respond in their own words.

In line with the aforementioned, having outlined how it was an important requirement for the nature and scope of the current study to be flexible and open-ended, it can be stated that qualitative research was the most appropriate research methodology for this kind of study. This is because qualitative research is said to be flexible and open because it allows new and unanticipated issues to be explored rather than using fixed or standardized research protocol such as the one associated with quantitative research (Green and Thorogood, 2004; Pedersen, 1992; Creswell, 1998; Kothari, 2008). In the same vein, Draper (2004:644) asserts that the flexibility of qualitative research is enhanced by:

the possibility of research questions to change during the course of the research depending on changing interests of the researcher, influence of newly discovered qualitative data as well as suggestion of new avenues of inquiry.

Further qualifying qualitative research as a flexible and open research method, Mark et al., (2005:4) argue that “qualitative inquiry is flexible because it asks open-ended questions that are not worded differently for each participant”. Moreover, it is flexible and open because participants are not restricted in their responses but are allowed to be free to express themselves according to their own words. This flexibility can further be enhanced by the probing of participant responses by the researcher on the ‘why’ and ‘how’ factors.

Examination of issues related to the research topic in detail was a major requirement in the current study. This is because at the end of the study, the findings needed to provide detailed textual descriptions of how the research participants experience the alleged identity reformation experienced by Catholic secondary schools in Zambia’s Southern Province. A detailed description of the alleged identity reformation experienced by such

schools in Zambia's Southern Province was important because although people claimed it, they were mostly unable to describe it in clear terms. To achieve this, there was need for the researcher to choose a research methodology which has a prominent feature of detailed description of what the participants know about the social phenomenon being studied. The aspect of detailed descriptions of the experiences of the participants on a specific topic of the study should be reflected at various levels in the research process. In line with the aforementioned, it can be stated that qualitative research was most suitable for the task at hand. This is because according to Patton (1990:130), in line with the constructivist worldview, "qualitative research perceives reality as multiple, that there is more than one reality and more than a single way of accessing such reality". Perceiving reality as multiple and the use of different strategies of inquiry to access it, leads to much more detailed descriptions of the social phenomenon being studied. The suitability of qualitative research vis-à-vis provision of detailed descriptions of the social phenomenon being studied is evident in the statement by Mark et al., (2005:1) when they argue that "the strength of qualitative research is its ability to provide complex textual descriptions of how people experience a given research issue". This is because qualitative research provides detailed information about the "human" side of an issue, that is, the often contradictory behaviors, beliefs, opinions, emotions and relationships of individuals.

Still on the issue of the importance of detailed data to the current study, it can also be stated that qualitative research was a useful option because of its use of 'open-ended' questions. This is because, "unlike simply eliciting extremely brief answers like 'yes' or 'no' as required in quantitative research, in qualitative research the participants have the freedom to respond in their own words eliciting much more detailed responses" (Mark et al., 2005:4). In the same vein, greater detail in qualitative data is also achieved through participant probing. This is because qualitative researchers probe participant responses on the:

'why' and 'how' factors, listen carefully to what they say, closely engage with them according to their personalities and also encourage them to elaborate on their answers (Mark et al., 2005:4).

Therefore, the acceptance by qualitative researchers that research questions or problems cannot be answered through brief responses such as 'yes' or 'no' enables them a wider horizon to study and explain through interpretation leading to very detailed qualitative data from usually a small number of cases.

Further, it was an important requirement for the current study to be grounded in a holistic approach to knowledge building. This involves a consideration of all the major dimensions of research such as; ontology, epistemology, methodology and strategies of inquiry. According to Seale (2004:4), "an ontology refers to a philosophical belief system about the nature of social reality, basically aspects such as what can be known and how". In the current study this was equivalent to establishing the cause of the alleged identity reformation experienced by Catholic secondary schools in Zambia's Southern Province as well as establishing exactly how such an investigation can be conducted.

An epistemology is a philosophical belief system about who can be a knower (Harding, 1987; Guba & Lincoln, 1998; Hesse-Biber & Leavy, 2004). In this study, this was equivalent to identifying research participants well versed in Catholic secondary education in the Southern Province and elsewhere to provide answers to the research problems or questions. The ontological and epistemological positions of the researcher form the philosophical grounding of the research. It is the philosophical basis of the study which impacts every aspect of the research process, including "topic selection, formulation of research questions, selection of method, sampling and the research design" (Seale, 2004:4).

In the current study, there was need to pay attention to all aspects of the research process outlined above. Consideration of all the aspects above in the process of knowledge-building is what is referred to as a *holistic approach* to research. Qualitative research stands out as the best approach to holistic research because:

qualitative researchers are very attentive to all aspects of the research process including the conceptualization of the research project, the

interconnections between each phase of the research process including the effect the researcher has on the research process (Seale, 2004:4).

Therefore, qualitative research was best suited for the current study because it is entirely based on the use of a process oriented approach to knowledge-building. Through qualitative research the researcher can carefully consider the ontological and epistemological aspects which together formulate the philosophical basis of the study and thereafter understand the impact of the philosophical basis or foundation of the study on the entire research process.

It was hoped by the researcher that the findings of this research reflect some kind of a general understanding of the social phenomenon studied. In other words, the researcher hoped to generalize the findings of the current study to a larger population or similar settings in Zambia. The findings should apply not only in Southern Province but beyond to similar settings in other parts of the country. This is because Zambia is a vast country covering a total area of 752, 618 square kilometers with Catholic secondary schools spread across different provinces of the country. Additionally, the alleged identity reformation experienced by Catholic schools is not only a Southern Province issue but a national one (Kabwe, 2010; Chisempere, 1993; Carmody, 2007). These Catholic schools share a lot in common and the problem of undesired identity reformation is not an exception. For instance, these schools have similar school ethos and value systems.

To achieve the above, the researcher needed to use qualitative research because “although qualitative data are usually collected from a few cases or individuals, the findings are still transferable to other similar settings” (Anderson, 2010:4). Although qualitative data are perceived from a specific context and culture, in some cases, qualitative research findings can be transferable beyond the immediate target context and culture to other similar contexts and cultures. Moreover, in justifying the use of qualitative research for the cause at hand, it can also be stated that classified as *‘inductive’* research or research works that begin with specific data and end with generalized data, this kind of research was appropriate to the current study. In line with the aforementioned, Seale

et al., (2004:9) state that “inductive strategies of inquiry begin with the accumulation of specific data, the analysis of which leads to a more general understanding of the research topic”.

The strategies of enquiry selected for use in the current study were interviews, focus-group interviews and documentary analysis. These strategies of inquiry fit tightly with the purpose or question of the current study. Research tools other than the ones outlined above could have been selected for the current study had it not been for the fact that different research tools are better suited to different research projects. Therefore, the ones selected for this study were deemed better suited to the current study because they were in line with the kind of data the researcher sought. The strategies of inquiry or tools selected provide specific direction for procedures in the research design (Creswell, 2007; Mertens, 1998). The fact that the strategies of inquiry selected were derived from qualitative research made them useful to the current research. This is evidenced by the fact that qualitative researchers may use one or more of the following strategies of inquiry:

oral history, ethnography or field research, auto-ethnography, interview, focus-group interview, discourse analysis, case study, grounded theory, content or textual or document analysis, visual or audiovisual analysis, historical comparative method, evaluation, narrative inquiry and ethnodrama (Seale, et al., 2004; Draper, 2004; Patton, 1999; Weiss, 1994).

The selection of three strategies of enquiry from the diversity of strategies of inquiry used by qualitative researchers also acts as a justification for the use of this kind of research in the current study.

In relation to the above, it can also be stated that the use of the three qualitative strategies of inquiry above had other advantages for the researcher in the current study further pointing to the justification for their use in the study. In terms of standardized open-ended interview questions, it can be stated that they allow the participants to respond in their own words leading to the gathering of rich and deep qualitative data (Denzin and Lincoln,

2008:17). Such interviews are also useful to the researcher because “they help to describe and understand the meanings of central themes in the life world of the participants” (Kvale, 1996:7). Moreover, Kvale (1996:8) adds that through the use of standardized open-ended interviews, “the researcher is also enabled a chance to explore the participants’ responses at both the factual and meaning levels”.

In terms of ‘focus group interviews’ it can be stated that they are useful to the current study because in such interviews the researcher takes on the role of a moderator (Administrative Methods, 2010:1) and ensures that there is a free flow of ideas by the participants but only those linked to the topic of the research. This is useful to the researcher as it is meant to elicit as much information related to the topic as possible from the participants. Another aspect perceived as a useful advantage of this qualitative strategy of inquiry is the direct involvement of the researcher in the entire interview process enabling the researcher’s personal contact with the participants who are always asked to provide answers to questions.

Document analysis is useful to the researcher because in this strategy of inquiry, the researcher is obliged to extensively read necessary written materials or documents in order to give them voice and meaning around an assessment topic (Administrative Methods, 2010:1). This is a reliable *tool* of qualitative research.

Together the three qualitative strategies of inquiry outlined above (interviews, focus-group interviews and document analysis) are useful for triangulation. Each one of them forms a useful part of *triangulation* which enhances an expanded view of relevant data by qualitative researchers. Triangulation is also useful to qualitative researchers because it ensures that qualitative data are properly verified before making conclusions on them.

Like any other scientific research, the current research had its own research questions. This is one of the reasons why it qualifies as ‘scientific research’ because generally “scientific research consists of an investigation that seeks answers to a question or questions” (Mark et al., 2005:1). In a research project, “research questions help to guide

the research process, construct a logical argument, write a literature review, plan thesis chapters and devise efficient research strategies” (Foss et al., 2007:85). The main research question of the current study was ‘How has a conflict of values between the evolving Catholic education policies and Zambian national education policies affected the identity of Catholic secondary schools in Zambia’s southern province?’

The following were its sub-research questions: 1. What contemporary challenges do Catholic secondary schools experience in Zambia’s Southern Province?, 2. What is the nature, role and place of Religious Education (RE) in the curriculum of Catholic secondary schools in Zambia’s Southern Province?, 3. How can contemporary Catholic secondary schools in Zambia’s Southern Province be characterized? 4. How can Catholic secondary schools in Zambia’s Southern Province be realigned with Catholic education policy?

An assessment of the main research question and sub-research questions vividly reveals that they all begin with either ‘what’ or ‘how’. Therefore, in order to conduct a good research and generate intended data vis-à-vis the alleged identity reformation experienced by Catholic secondary schools in Zambia’s Southern Province, the current study needed to employ a research methodology with a similar approach to asking questions. Qualitative research was the desired methodology because it has a particular way of asking questions identical to the questioning used in this study. In line with this Seale (2004:3) argues that “qualitative research is unique because it fosters particular ways of asking questions and particular ways of thinking through problems”. Moreover, “particular questions asked in qualitative research usually begin with words like ‘What’, ‘why’ and ‘how’” (Seale, 2004:3). The link between the way questions are asked in the current study and the particular qualitative ways of asking questions in the qualitative tradition, acts as a justifiable basis for the use of qualitative research in this study.

The social phenomenon under investigation in this study was unexplained, broad and without previous theories in Zambia. Despite being front-line providers of education in both rural and urban communities (Kabwe, 2010; Chisempere, 1993; Carmody, 2007), educational research and discourse in Zambia has not granted Catholic schools the

attention they deserve. As a result a lot is not only unknown but also unexplained regarding these schools in Zambia. Therefore, there was need to open up the field of Catholic education to systematic scholarly research in Zambia in order to explain a lot of things which would have otherwise remained unknown if this was not done. In line with this aspect, the current study investigated the alleged identity reformation experienced by Catholic secondary schools in Zambia's Southern Province. This is because scholars such as Kabwe (2010), Chisempere (1993) and Carmody (2007) lament the undesired identity reformation experienced by such schools in Zambia but do not thoroughly explain the nature and scope of it. This heightened the need for the current study to provide explanations for the alleged undesired identity reformation experienced by Catholic secondary schools in Zambia's Southern Province.

In line with the above, the social phenomenon investigated in the current study was very 'broad'. This is because the alleged identity reformation experienced by Catholic secondary schools in Zambia's Southern Province is not perceived from a single perspective. Instead, the study perceived the problem broadly from multiple viewpoints. Elaborating on the case in point, it can be stated that the problem of identity reformation is perceived from the following multiple perspectives namely; a conflict of educational policies (Catholic education policies and Zambian national education policies), contemporary Catholic educational challenges, the nature, role and place of RE in the Catholic secondary school curriculum, characterization of Catholic secondary schools and realignment of Catholic secondary schools with Catholic education policy or the philosophy of Catholic education. These multiple perspectives from which the current study was perceived were a confirmation of its broad nature and scope hence a further justification for the adoption of qualitative research as the official research approach for the current study.

In line with the above, it can also be stated that the current study is without previous theories not only in the southern province but also in other provinces of Zambia. As pointed out already, Kabwe (2010), Chisempere (1993) and Carmody (2007) allege that Catholic schools in Zambia are experiencing identity reformation but do not provide a

detailed explanation of the nature and scope of this identity reformation. This implies that there are no known scholarly theories explaining this alleged identity reformation experienced by Catholic schools in Zambia. The lack of reliable theories regarding this matter is exacerbated by the limited number of scholars and researchers active in the field of Catholic education in Zambia.

Still in line with the aforementioned, it can be stated that qualitative research is best suited for the current study because it is most appropriate for those projects where “phenomena remain unexplained, where the nature of the research is uncommon or broad and where previous theories do not exist or are incomplete” (Patton, 2002:16). In agreement with the contention above, Hamersley and Atkinson (1983:20) state that “qualitative research is most appropriate where the goal is extensive narrative understanding or development of theories”. Therefore, the use of qualitative research in the current study is justified by the fact that its goals are directly linked to qualitative research aims.

The current research had a triple task of ‘exploring’, ‘describing’ and ‘explaining’ the alleged identity reformation experienced by Catholic secondary schools in Zambia’s southern province. In terms of the exploratory task of this research, as pointed out earlier, the field of Catholic education is a virgin territory vis-à-vis systematic academic inquiry. Due to this status quo, a lot is unknown in the field of Catholic education in Zambia. The fact that a lot is unknown in the entire field of Catholic education points to the other fact that many vital aspects concerning Catholic schools in Zambia lack systematic academic inquiry. In other words, the entire field of Catholic education in Zambia is under researched and the topic of the current study is not an exception to this claim.

Therefore, the current study is fully exploratory in nature because it investigates an under researched aspect. An investigation of this kind intended to explore the alleged ‘identity reformation experienced by Catholic secondary schools in Zambia’s Southern Province’ in order to gain preliminary insights into key issues concerning the topic as well as help shape future research. Qualitative research was the most appropriate methodology available for this task because one of its major purposes is to explore under researched

social phenomena. In line with this Seale (2004:4) states that “qualitative research seeks to investigate an under researched aspect of social life”. It is therefore justified to use qualitative research in the current study because the two share a common task or purpose of exploring an under researched aspect of social life.

Description of the alleged undesired identity reformation experienced by Catholic secondary schools in Zambia’s Southern Province was also an important task of the current study. This is because the study targeted people well versed in matters concerning Catholic secondary schools in the Southern Province such as; the Secretary of Catholic education at the Catholic Secretariat, the Provincial Education Officer (Southern Province), Catholic secondary school headteachers, teachers of RE, the learners and parents. These people provided their different experiences on the alleged undesired identity reformation experienced by Catholic secondary schools in Zambia’s Southern Province. Central to the descriptive act is proper understanding of the experiences and relationships of the target population on the research topic at hand. The descriptive task of the study can be achieved through the use of qualitative research. This is because descriptive qualitative research seeks to understand the experiences and relationships of the participants in line with a particular research topic (Seale, 2004:11). Through developing descriptions of the experiences and relationships of the participants, thick and detailed qualitative data are generated for interpretation by the qualitative researcher.

The current study also had the task of explaining the alleged identity reformation experienced by Catholic secondary schools in Zambia’s Southern Province. This explanatory task of the study was based on providing causal factors or reasons for the experiences of the participants on the alleged identity reformation experienced by such schools. It is only through provision of such reasons that this alleged identity reformation can be properly comprehended. Since the other major purpose of qualitative research is to *explain* a particular aspect of social life, it was an appropriate methodology for the current research. In agreement with this Seale (2004:11) states that explanatory qualitative research seeks to explain or give reasons for the experiences of the

participants on a given topic. This is possible because in explanatory research the qualitative researcher engages closely with the 'how' and 'why' factors vis-à-vis the experiences and relationships of the participants.

The following section focuses on 'data collection' specifically focusing on the various purposes for it as well as sources of data. It also discusses the instruments used by the researcher to collect information related to the current research topic.

3.3 RESEARCH METHODS

3.3.1 Data Collection and Instruments

Data collection is an important part of any research process and it refers “to the gathering of information to serve or prove some facts” (Kombo and Tromp, 2013:99). In data collection the researchers must have a clear understanding of what data they hope to gather as well as how they hope to gather or obtain it. In order to have a successful process of data collection, the researcher must also have a clear vision of the instruments to be used, the respondents and the selected area. According to Kombo and Tromp (2013:100), the importance of data collection in research is that “it allows the dissemination of accurate information and development of meaningful programs”. There are various purposes for the collection of data in research. Relating to the above, Kombo and Tromp (2013:100) further state that data collection enables:

stimulation of new ideas, highlighting of a situation thereby creating awareness and improvement, formulation of legislative policies and regulations, justification for an existing programme or illustrate a need for a new programme, a reliable way to evaluate the responsiveness and effectiveness of the study, decision-making and resource allocation that are based on solid evidence rather than on isolated occurrences, assumptions, emotions, politics and others.

Having discussed what data collection is and the various purposes for it, it is also important to highlight sources of data. There are two major sources of data namely: *primary* and *secondary* sources respectively. According to Msabila and Nalaila (2013:41) primary sources involve “information gathered directly from the respondents through interviews, questionnaires, observation and experimental studies and focus group discussions”. Secondary sources involve data neither collected directly by the user nor specifically for the user (Kombo & Tromp, 2013; Msabila & Nalaila, 2013). Instead, it involves gathering of data that has already been collected by someone else. Specifically, this involves collection and analysis of published material and information from internal sources such as documents or electronically stored information. Sometimes research of this kind is referred to as desk research (Kombo & Tromp, 2013:101).

Multiple data collection procedures are used in qualitative studies (Kothari, 2004:98). This study employed the survey approach to collect information from different participants. The term ‘survey’ does not refer to a single technique of data collection but a broad category of techniques (Merriam & Simpson, 1995; Kothari, 2004). In order to collect both primary and secondary data, this study employed three (3) qualitative data collection techniques namely: Interviews, focus group interviews and document/content analysis. These three qualitative data collection techniques are explained in detail in the following section.

3.3.1.1 Data Collection Instrument: Interviews

This is a common qualitative data collection technique which involves gathering of information directly from the respondents. The investigator gathers data directly from the respondents in a face-to-face contact and recording their views and opinions through a recorder. Instead of writing the responses, the interviewee gives the needed information verbally in a face-to-face relationship with the interviewer. According to Robson (2002:269), as a qualitative research technique, “interviewing involves the researcher asking questions and receiving answers from the people he or she is interviewing”. In relation to the aforementioned, Sidhu (2006:145) defines ‘interview’ as “a two-way method which permits an exchange of ideas and information”.

Therefore, interviews reveal what people think and do by what they express in conversation with the interviewer. Interviews are a unique qualitative data collection technique in that through their use, the researcher may capture “the feelings, opinions and emotions of the respondents towards a particular aspect, something which cannot be achieved through the use of questionnaires” (Sidhu, 2006:147). Interviews are unique because they sometimes grant the researcher a rare chance to establish a friendly rapport with the respondents leading to obtaining confidential information, something that the respondent might be reluctant to present in an interview. Holstein and Gubrium (2004:140) posit that “interviewing provides a way of generating empirical data about the social world by asking people to talk about their lives”.

3.3.1.1.1 *Rationale for Using Interviews*

Face-to-face interviews are therefore an appropriate qualitative data collection technique used in this research because they gave the researcher a good chance to collect data from the respondents on the identity reformation experienced by Catholic secondary schools in Zambia’s Southern Province. It was important to get the respondent’s actual views and opinions on the aspect of Catholic secondary education and identity reformation or change in Zambia’s Southern Province. In this study, the research participants were people purposefully selected to participate in the study because of their valuable experience with the research topic. It was therefore important for the researcher to conduct face-to-face interviews with research participants in order to find answers to the research problem from the people who understood the research topic better owing to their valuable experience and expertise on the research topic. Interviews were appropriate for this study also because they helped the respondents to give more complete and valid responses. This is owing to the detailed responses provided by the respondents.

In addition, interviews also permitted the researcher/interviewer to help the respondents clarify their thinking on a given point, making them provide responses where they would normally plead ignorance. Moreover, on the appropriateness of interviews to this study it

can be stated that in instances where the respondents could not remember, the researcher/interviewer had a chance to skillfully structure the field for them, pointing out some concurrent events in order to refresh their memory thereby ensuring that data was fully collected on all important aspects of the study.

Interviews were useful to the research in many other aspects. For instance, they helped the researcher capture the behaviors, gestures, reactions, emphasis, assertions and emotions of the respondents. The non-verbal expressions can give more accurate information than in a questionnaire. In relation to the aforementioned, Robson (2002:273) states that “non-verbal cues may also give messages which help in understanding the verbal response, possibly changing or reversing its meaning”. The other advantage of the use of interviews in this study were that in instances where the respondents faced challenges to understand concepts of the research topic in the interview questions, the researcher/interviewer could quickly modify the questions in order to make them clearer to the respondents to give true, honest, factual and original answers. Moreover, interviews enabled the researcher/interviewer the freedom to also “ask follow-up questions to explore a viewpoint for the sake of opening up other explanations and answers to questions that were not foreseen when the research questions were determined” (Newby, 2010:5).

Pre-planned qualitative semi-structured, open-ended questions were used to collect information from the respondents. The structure of the questions was followed in order to stimulate responses from the participants in all the target institutions of the study. As pointed out earlier, sometimes in order to suit the respondents, questions could be altered in order to make them more comprehensible. This enabled the respondents to answer the questions according to their understanding. Respondents were also allowed to express themselves freely by the researcher/interviewer through the granting of ample time for both reflection and answering of questions. The researcher also asked one question at a time to avoid confusing the respondents during the interviews.

In order to avoid misinterpretation of the data provided by the respondents, a recorder was used to record all the interviews. The interviews were always conducted in places chosen by the respondents at times most convenient to them. This enabled the respondents to be free and less agitated as the venue of the interview was their own chosen atmosphere most suitable to them. Following the face-to-face interviews, the researcher conducted the focus group interviews. Focused group interviews/discussions are explained in detail in the next section.

3.3.1.2 Data Collection Instrument: Focus Group Interviews/Discussions

These are a specific type of qualitative interview technique usually conducted on group basis on selected subjects of the research (Kvale, 1996; Administrative Methods, 2010). In his definition of a 'focus group interview', Bryman (2008:47) stresses the uniqueness of such interviews when he argues that, "they typically emphasize a specific topic or theme that is explored in depth according to the investigators preferences". Usually, "focus group interviews consist of 8-12 pre-screened members and last anywhere from 1-2 hrs" (Administration Methods, 2010:1) but their sizes and duration usually varies depending on the researcher's preferences. The use of focus group interviews has its own advantages to the research process. The next section focuses on the rationale for using focus group interviews in the current research.

3.3.1.2.1 Rationale for using Focus Group Interviews/Discussions

Focus group interviews were an appropriate qualitative data collection technique for the current study because they gave the researcher some assurance of eliciting desired information from the chosen participants. This is in line with Newby's (2010) assertion that "the chosen participants of focus group interviews are chosen because they have views, opinions and perceptions they willingly want to share relating to the research topic". Therefore, after requesting their involvement in the study owing to their experience in the research topic, the participants voluntarily availed themselves to share their views, opinions and perceptions on the research topic. The involvement of such participants in

the study gave the researcher assurance of collecting data on the research topic because they were the right participants involved in the study.

The other rationale for the use of focus group interviews in the current research is that they allowed “free flow of ideas by the participants but only those centered on the topic of the research” (Bryman, 2008:475). This helped the researcher to elicit as much information related to the research topic as possible from the participants as they raised a variety of views, opinions and perceptions on the identity reformation experienced by Catholic secondary schools in Zambia’s Southern Province.

Focus group interviews were also appropriate to the current study because “they encouraged collective stances on the views, opinions and perceptions given by the participants” (Bryman, 2008:475). This is because after the researcher’s questions, participants could collectively reflect on the questions and reach consensus on what their collective answer should be for each question they were asked by the researcher. Therefore, the general agreement or consensus among the members of the focus group interviews on their views, opinions and perceptions to the investigator’s questions was a positive aspect for the study. This enhanced credibility and trustworthiness of the findings of the study.

The researcher’s authority takes center stage in research. This is because the researcher controls the direction of the research process from the beginning to the end (Creswell, 2007; Bryman, 2008). In this research, although the participants were free to articulate issues related to the research topic during the focus group interviews, the researcher controlled the processes of the interviews. This made this qualitative research technique appropriate for the study because it enabled the researcher a chance to exert his authority vis-à-vis controlling the focus group interview process thereby directing the entire research process towards achievement of the research objectives.

Face-to-face contact of the researcher and the group members is a feature of focus group interviews. Such face-to-face contact does not only enhance data collection by the

researcher but also a deeper comprehension of issues related to the research topic. Through the face-to-face contact with the group members, the researcher was accorded a chance “to closely observe and take note of visual aspects such as body language and facial expressions of the participants” (Administrative Methods, 2010:1). This is enhanced by the researcher’s direct involvement in the entire focus group interview process. Consideration of visual aspects by the researcher such as the participant’s body language and facial expressions enhanced a better understanding of the identity reformation experienced by Catholic secondary schools in the Southern Province of Zambia.

Focus group interviews/discussions were useful to the current study in that they enabled the collection of detailed information from the grade twelve (12) learners in two target Catholic secondary schools on ‘Catholic secondary education and identity reformation in Zambia’s Southern Province’. This is because in research, focus group discussions can be used to collect large amounts of data/information in a short period of time (Bryman, 2008; Newby, 2010).

Finally, the ‘focus group interviews/discussions’ used in this study complimented the standardized, semi-structured, open-ended, interviews as they were used as their follow-ups by the researcher. They were follow-up interviews involving grade twelve (12) learners, participants with good experience and expertise on the topic of the research as well as important stakeholders in Catholic education. Their views, opinions and perceptions on the topic of the research were a major factor to understanding the identity reformation experienced by Catholic secondary schools in the Southern Province of Zambia. Therefore, owing to the difference they bring to the qualitative technique of interviewing, focus group interviews enhanced a perfect combination of qualitative interview techniques in the research.

3.3.1.3 Data Collection Instrument: Document/Content Analysis

Document or content analysis has been defined differently by different academics but the common aspect in all definitions across different academics is the fact that in document

analysis, “the researcher is obliged to extensively read necessary written materials or documents in order to give them voice and meaning around an assessment topic” (Administrative Methods, 2010:1). In line with the aforementioned, it can be stated that “in document analysis, it is not the general importance of the document which is the main concern but the characteristics of the document deemed relevant to the study” (Sidhu, 2006:141). Detailed qualitative data can be derived from different kinds of documents such as public records, physical evidence and personal documents (Patton, 1999; Robson, 2002; Platt, 2006; Administration Methods, 2010).

3.3.1.3.1 Rationale for Using Document/Content Analysis

This study is entitled ‘Catholic Secondary Education and Identity Reformation in Zambia’s Southern Province’ and its main research question is ‘How has a conflict of values between the evolving Catholic education policies and Zambian national education policies affected the identity of Catholic secondary schools in Zambia’s Southern Province?’ The main research question of the study demanded an investigation of how a conflict of values between the evolving Catholic education policies and Zambian national education policies had affected the identity of Catholic secondary schools over the years in Zambia’s Southern Province. Therefore, it was inevitable for the researcher to closely examine both Catholic education policies and Zambian national education policies over the years since independence (1964) in order to establish how a conflict of values in them had affected the identity of Catholic secondary schools in Zambia’s Southern Province.

The other reason for using document analysis in the study is linked to the need by the researcher of an expanded view of relevant data. To achieve this, the researcher had to use triangulation, a qualitative research technique which allows the use of different ways or sources of gathering the relevant data of the research. In this research triangulation was achieved through the use of standardized semi-structured open-ended interviews, focus group interviews and document analysis. Triangulation or the use of these different ways of gathering data also helped the researcher to ensure proper verification of data before arriving at conclusions (Patton, 1999; Administrative Methods, 2010). Therefore,

in this research, document analysis did not only enable the researcher have an expanded view of the relevant data but it was also a useful part of triangulation. The next section discusses the criteria for selection of data. This is because it is mandatory to select data in any research project.

3.3.1.3.2 Criteria for Selection of Documents for Analysis

This study is entitled 'Catholic Secondary Education and Identity Reformation in Zambia's Southern Province'. Through inspiration from Carmody (2007), the study closely engages with the issue of investigating whether a conflict of values in Catholic education policies and Zambian national education policies is responsible for the undesired identity reformation experienced by Catholic secondary schools in Zambia's Southern Province since independence (1964). Through the same inspiration, the study also endeavors to investigate whether the 'upper-hand' accorded to Zambian national education policies over Catholic education policies in the educational partnership formed shortly after independence is partly the cause of the undesired identity reformation experienced by Catholic secondary schools in Zambia's Southern Province. A close inspection of the two aspects above forming an important part of the overall purpose of the current study reveals that at the core of the current study is a close engagement or assessment of Catholic education policies and Zambian national education policies by the researcher in order to verify Carmody's (2007) strong contentions regarding the root causes of undesired identity reformation in Catholic schools. This leads to an inevitable need for the researcher to access all the evolving Catholic education policies and Zambian national education policies over the years since independence. This is because these education policies are the ones which contain the educational values to be analyzed in relation to the overall purpose of this entire study. In certain cases, other documents such as books containing valuable information on the two educational policies highlighted above are also utilized by the researcher for the sake of achieving the overall purpose of this entire study. Therefore, the main aspect in the criteria for selection of documents for document analysis involves the need for the researcher to extensively read or analyze relevant documents (Catholic education policies, Zambian national education policies and books)

for the sake of giving them voice and meaning around an assessment topic (Catholic Secondary Education and Identity Reformation in Zambia's Southern Province) (Administrative Methods, 2010:1).

3.3.2 Criteria for Selection of Data

In research, selection of data precedes the actual practice of data collection. At the core of selection of data is "the researcher's task of determining the appropriate data type, source and suitable instruments to collect data" (Harold, 2005:16). In selecting data for a particular study, the researcher should not only consider the research question (s) of the study but also "the scope of the study, the most appropriate data to collect as indicated by previous research and the type of data to consider" (Savenye & Robinson, 2004:1049).

As stated earlier, this research is titled 'Catholic Secondary Education and Identity Reformation in Zambia's Southern Province'. The data of the study was purposively selected in that it was selected to address all major concerns of the study. In selecting data for this research, the researcher ensured that the data addressed the research questions of the study. This enabled the researcher to provide answers to the research questions of the study. The provision of answers to the research questions through the data collected in the study enabled the achievement of the objectives of the entire study.

In selecting the data of the study, the researcher also considered the scope, parameters or boundaries of the study so that the selected data addresses only the concerns within the study and not beyond the confines or boundaries of the study. After reading through various literature from previous research works related to the study from around the world, the researcher was able to identify and include important aspects in the study regarding identity issues in Catholic education. Finally, since the type of data considered in the study was entirely qualitative, the researcher selected data that are compatible with the qualitative approach to research.

Having discussed the criteria used for selection of data in the current study, the next section discusses the questions used in collection of data and also provides the rationale or justification for each question used in the study.

3.3.3 Questions Used in Collection of Data and Justification

What are research questions? In answering this question, it can be stated that “these are specific questions that guide data collection in the field” (Msabila & Nalaila, 2013:18). They focus on the research problem and are usually developed together with specific research objectives. Depending on the research approach used, that is, whether qualitative or quantitative, a researcher has three options, which are, deciding to use research questions, or hypothesis, or both research questions and hypothesis (Mbabila & Nalaila, 2013:17). Qualitative research uses research questions and quantitative research uses hypothesis and a mixed design involving both qualitative and quantitative approaches uses both research questions and hypothesis. According to Omari (2011:41), good research questions “possess four essential characteristics in that they are feasible, clear, significant and ethical”.

Having stated what research questions are, the nature of research approaches in which they are used and characteristics of good research questions, at this point attention is shifted to the main research question and sub-research questions used in the current study. The main research question was: ‘How has a conflict of values between the evolving Catholic education policies and Zambian national education policies affected the identity of Catholic secondary schools in Zambia’s Southern Province?’ The following were sub-research questions of the study: ‘What contemporary challenges do Catholic secondary schools experience in Zambia’s Southern Province?’, ‘What is the nature, role and place of Religious Education (RE) in the curriculum of Catholic secondary schools in Zambia’s Southern Province?’, ‘How can contemporary Catholic secondary schools in Zambia’s Southern Province be characterized?’ and ‘How can Catholic secondary schools in Zambia’s Southern Province be realigned with Catholic education policy?’

As indicated above the main research question was ‘How has a conflict of values between the evolving Catholic education policies and Zambian national education policies affected the identity of Catholic secondary schools in Zambia’s Southern Province?’ A justification of why this main research question was used in the study is based on statements made by Brendan Carmody in a chapter entitled ‘Catholic Church and State Relations in Zambian Education: A Contemporary Analysis’ in ‘The International Handbook of Catholic Education, Part II. According to Carmody (2007:550), since Zambia’s political independence in 1964, there has been a conflict of values between the evolving Catholic education policies and Zambian national education policies leading to identity reformation in Catholic schools. Moreover, that in the educational partnership between the Catholic Church and government, policy directives of the latter have always had an upper hand in terms of controlling educational practice in the Zambian setting, causing an imbalanced one-sided partnership mostly in favor of government educational interests over Catholic educational interests leading to the problem of undesired identity reformation experienced by Catholic schools (Carmody, 2007:550).

The statements above by Carmody (2007) acted as an inspiration for the current study because they are not well explained or elaborated to enhance a proper understanding of his strong claims. He speaks of a conflict of values between the evolving Catholic education policies and Zambian national education policies since independence as the cause of the identity reformation experienced by Catholic schools in Zambia but he does not describe or explain the nature and scope of the identity reformation experienced by Catholic schools in Zambia. Concerning the educational partnership between the Catholic Church and government, Carmody (2007) also claims that the government policy directives always have an upper hand in terms of controlling educational practice in the Zambian setting, causing an imbalanced one-sided partnership mostly in favor of government educational interests and further leading to the problem of undesired identity reformation by Catholic schools.

Therefore, inspired by Carmody’s (2007) somewhat strong claims on ‘Catholic education and identity reformation in Zambia above, in order to enhance a proper comprehension

of his claims, this study transcended them by establishing whether it is true or not. The study also explained the nature and scope of the identity reformation experienced by Catholic secondary schools in Zambia's Southern Province. This study also investigated whether the conflict of the two education policies (Catholic education policies and Zambian national education policies) above is truly responsible for the identity reformation experienced by Catholic secondary schools in Zambia's Southern Province or whether there were other factors related to the undesired identity reformation experienced by these education institutions.

Concerning the educational partnership between the Catholic Church and government, this study closely examined the partnership in order to establish how government policy directives dominate the control of educational practice in the Zambian setting and how their dominance further leads to the problem of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province.

As a justification for the use of the main research question outlined above, it can also be stated that the question is the basis upon which this entire study is grounded within the discipline of Philosophy of education. The question vividly highlights an educational problem through a conflict of values between the evolving Catholic education policies and Zambian national education policies over the years since Zambia's independence (1964) and its effect on the undesired identity reformation experienced in Catholic secondary schools in the Southern Province. This educational problem is at the level of 'policy'.

Since the main research question was a question based on an educational problem, there was also an inevitable requirement for the study to come up with a solution to the problem. This is because among other things, philosophical studies are not only based on educational problems but are also based on providing solutions to educational problems. Related to this is a definition of 'Philosophy of education' by Noddings (1995:1) who states that it is "the philosophical study of education, its problems and their solutions". Therefore, the main research question is a purely educational aspect representing an educational

problem and the current study uses philosophical methods to study it as well as providing solutions to it.

The first sub-research question of the study was: 'What contemporary challenges do Catholic secondary schools experience in Zambia's Southern Province?' A justification of why this question was used in the study is that after some careful scrutiny of literature on Catholic education globally, it was evident that the challenges experienced by such educational institutions are perceived as major causes of their undesired identity change or reformation (Flynn, 1985; Flynn, 1993; Grace, 2002; Welbank, 2011). Such challenges are multiple and are experienced at various levels by such education institutions. Therefore, by focusing on the challenges experienced by selected Catholic secondary schools in Zambia's Southern Province, the study established the root causes of the undesired identity reformation they experience. This is because there is a close link between educational challenges and undesired identity reformation in such schools (Grace, 2002:124).

'What is the nature, role and place of Religious Education (RE) in the curriculum of Catholic secondary schools in Zambia's Southern Province?' This was the second sub-research question of the current study. At this point, the question could be, 'why is the current study concerned about the nature, role and place of RE in the curriculum of Catholic secondary schools in the Southern Province of Zambia?' In answering this question, it can be stated that the 'Catholic school' plays a particular role in education and religious formation (Grace, 2002; Schmiesing, 2004). One of the reliable ways of achieving this is through RE. Catholic schools are perceived as extensions of the Catholic Church because of the inclusion of RE in their curricula. This is one of the reasons why RE is one of the most common features evident in all Catholic schools. RE contributes to the religious dimension of the school's life and it is for this reason that among other subjects, the Catholic school curriculum also includes a substantial RE programme (Davies, 1999; Congregation for Catholic Education, 2009). RE is important in Catholic schools because "its principles, ethics and truths permeate whatever the school does" (Congregation for Catholic Education, 2009:24).

According to Davies (1999:56), “in a Catholic school an RE programme should be life-centered, broad and multi-faceted, encompassing personal growth as well as moral formation”. Moreover an RE programme should also explicitly involve full-religious exploration and practice especially practice of the Christian faith by the learners. Therefore, in Catholic schools, RE programs are intended to deal with the primary goal or purpose of Catholic education (Grace, 2002; Egan 2003). From the above it is evident that RE is at the core of Catholic schooling because it deals with the goal or purpose of Catholic education.

The nature, role and place of RE was considered in this study owing to its primary importance regarding the identity of Catholic schools. RE is the essence of Catholic education because of its particular role of education and religious formation (Schmiesing, 2004:11). This study investigated the nature, role and place of RE in the curriculum of target Catholic secondary schools in Zambia’s Southern Province in order to establish whether its current nature, role and place in the target Catholic secondary schools is compatible with what is desired or recommended in the Catholic education policy as a deviation from the subject’s desired recommendations or directives therein represents undesired identity reformation in Catholic schools.

The third sub-research question was ‘How can contemporary Catholic secondary schools in Zambia’s Southern Province be characterized?’ This question was appropriate for the current study in that it gave the researcher a chance to characterize the target Catholic secondary schools as Catholic or not. In other words, this sub-research question helped the researcher to establish the extent to which Catholic secondary schools targeted by the current study in the Southern Province could be characterized as Catholic or not depending on their compliance with Catholic education policy or deviation from Catholic education policy. This sub-research question helped the researcher, based on the views, opinions and perceptions of the participants, to carefully consider and judge the target Catholic secondary schools of the study in terms of their catholicity. That is, based on the views, opinions and perceptions of the research participants, as well as those of the

researcher, since the researcher's opinion also counts, can the target Catholic secondary schools be characterized as 'Catholic' or not?

The yardstick for the definition of a true Catholic school is drawn from the evolving Catholic education policies over the years since 1965 (when the first Catholic education policy document was released at a global level) as they act as *key* documents or *policy* on Catholic educational provision worldwide (Sullivan, 2002:10). This sub-research question was important to the study because a characterization of this nature portrayed the extent to which Catholic secondary schools in Zambia's Southern Province were still Catholic or exposed the extent of their undesired identity change or reformation due to multiple factors. This sub-research question enhanced an important statement by the study as to whether the target Catholic secondary schools in Zambia's Southern Province were Catholic or not.

The fourth and last sub-research question was 'How can Catholic secondary schools in Zambia's Southern Province be realigned with Catholic education policy?' One of the important initial motivations of this study was to find ways or means of rectifying the problem of undesired identity reformation experienced by Catholic secondary schools in Zambia's Southern Province. This is because vis-à-vis Catholic education in Zambia, identity change or reformation is a problem and it is lamented by Catholics and others interested in the welfare of Catholic education (Kabwe, 2010; Chisempere, 1993; Carmody, 2007). Therefore, the importance of this sub-research question to the study is that it provided the means through which the problem of undesired identity reformation in target Catholic secondary schools in Zambia's Southern Province could be resolved or rectified. In other words, this sub-research question helped to resolve the problem of undesired identity reformation in target Catholic secondary schools in Zambia's Southern Province through valuable participant suggestions.

Without the above sub-research question, this study would have otherwise just studied the problem of undesired identity change or reformation in target Catholic secondary schools in the Southern Province without suggesting ways or means of rectifying the

problem. Such an approach to the study would have been incomplete unless problem solving measures or suggestions were devised by the study. The study's suggestion of measures to take to correct the problem of undesired identity reformation in Catholic secondary schools in the Southern Province should be perceived as a positive contribution to Catholic secondary educational provision in the Southern Province and Zambia at large as the measures are in line with desired Catholic educational values contained in Catholic education policy.

The final justification for the questions used in this study, is that all of them are fairly good research questions. They all possess the four essential characteristics of good questions because they are feasible, clear, significant and ethical (Omari, 2011:41). Elaborating on the four characteristics of good research questions outlined above Omari (2011:41) states that:

feasible research questions can be investigated without undue amount of money, time or energy. Clear research questions contain key words whose meanings most people agree with or understand. Significant research questions are worth investigating as they help contribute important knowledge about the human condition and ethical research questions do not cause physical or psychological harm or damage to human beings or to the natural or social environment of which they are a part.

A close inspection of all the five research questions used in this study reveals that they comply with the academic research rules of questioning and possess the characteristics of good research questions as provided by Omari (2011).

In research, researchers are expected to act in a correct way regarding a lot of things. One of the ways in which they can achieve this is through the use of an interview protocol. The following section discusses the interview protocol used in the current study.

3.3.4 Interview Protocol Used in the Study

An interview protocol refers to a system of rules about the correct way researchers should act during data collection in research (Creswell, 2007; Fontana & Frey, 2000). There are a number of rules about the correct way researchers should act during data collection. The following are the few selected rules the researcher deemed applicable to the current study among many rules on the correct way researchers should act during data collection in research.

Researchers conducting interviews should use a script at the beginning and end of their interviews. Flick (2007:13) argues that the use of a script at the beginning of an interview helps guide the entire interview process and helps the researcher avoid forgetting to raise important aspects of the interview. This is owing to the fact that during interviews usually many issues are raised on the research topic. In the beginning of the interview, the script also helps the researcher share critical details of the study such as 'what is being studied' and 'why it is being studied'.

In addition, at the beginning of the interview, a script also helps the researcher to deal with matters of explaining the notion of informed consent or assent and also ensuring that the participants sign the statement of informed consent or assent (Morgan, 1988:23). In the initial stages of an interview, an interview script can also provide the participants with information about the researcher and is used to deal with the concerns of the participants regarding matters of confidentiality. At the end of the interview, a script is used to provide the researcher's contact details for matters of clarity of information, asking of additional questions or "soliciting feedback from one's respondents on the inquirer's findings" (Schwandt, 1997:88).

According to Kvale (1996) and Flick (2007), it is important for the questions to be used in an interview to be guided by the research literature. This acts as a confirmation that the researcher has done a thorough review of relevant literature to the research and that the researcher is aware of what other scholars have said about the people being studied or

similar populations. Review of relevant literature leads to developing questions that “are grounded in the literature, that differ from what previous research says, and that still need to be answered” (Jacob & Ferguson, 2015:1). It also helps the researcher to focus or narrow research questions in ways that help create meaningful data (Ibid).

In qualitative research, interview schedules should contain open-ended questions because in such research, the researcher’s intention is to gather detailed information about the research topic. Closed-ended questions should be avoided in qualitative research because they only result in either ‘yes’ or ‘no’. Relating to such questions, Maxwell (2005:16) argues that closed-ended questions do not allow the interviewee to offer the researcher any additional information and hence the reason why they should be avoided. This is because answers provided by the interviewee to such questions are always extremely brief as indicated earlier.

It is also important to point out that, according to Marshall & Rossman (2006:21), in interview scripts, it is important to begin with questions that are easy to answer before moving towards those that are more difficult or controversial. This is advantageous to the researcher as it helps build confidence and trust with the interviewee. The researcher’s relationship with the interviewee based on confidence and trust leads to freedom on the part of the interviewees which further enables the collection of detailed qualitative data by the researcher. The researcher would be risking closing-up the entire research to the much needed information on the research topic if he/she began the interview with very difficult or contentious questions.

The use of big, expansive questions in interview scripts is important. This is because “qualitative research is all about the materialization of unexpected data from participants” (Flick, 2007:15). Therefore, the use of big, expansive questions allows the participants to take the researcher’s question in several directions thereby providing the sought for detailed information of the research topic. In line with the aforementioned, Jacob and Ferguson (2015:1) state that the use of big, expansive questions “leads participants to

say things that the researcher would have never thought to ask and often such things become one of the most important parts of the study”.

Relating to the selected interview protocol rules highlighted above, this study draws the themes of the questions used from the research literature and links them to the research questions of the study. In other words, although drawn from the research literature, all the open-ended questions used in the study are designed by the researcher in such a way that they address or provide answers to all the research questions of the study. Specifically, at this point, it can be stated that in the interview scripts or schedules of specific interviews in the study, there is a question focused on eliciting responses from the research participants on the issue of: 1. A conflict of values between the evolving Catholic education policies and Zambian national education policies over the years since independence (1964) and its effect on the identity of Catholic secondary schools in Zambia’s Southern Province, 2. Contemporary challenges experienced by Catholic secondary schools in Zambia’s Southern Province, 3. The nature, role and place of Religious Education (RE) in the curriculum of Catholic secondary schools in Zambia’s Southern Province, 4. How contemporary Catholic secondary schools in Zambia’s Southern Province can be characterized and finally, 5. How Catholic secondary schools in Zambia’s Southern Province can be realigned with Catholic education policy or the philosophy of Catholic education.

The qualitative research conventions highlighted earlier, both at the beginning and at the end of the research interviews were followed in all the interviews conducted in the study. This refers to the use of interview scripts or schedules that share critical details of the study by the researcher such as ‘what is being studied’ and ‘why it is being studied’ at the beginning of the interviews. This includes “explaining the notion of informed consent and also the signing of the statement of informed consent forms by the participants” (Morgan,1988:23). Also forming part of the qualitative research conventions used by the researcher in the initial stages of the interviews was the provision of information to participants concerning matters of confidentiality and contact details. In the same vein,

Schwandt (1997:88) argues that “contact details help the researcher provide feedback of research findings to the respondents at a later stage”.

The current study also used open-ended questions in the interview schedules. This enhanced the gathering of detailed information about the research topic. This is in line with Maxwell's (2005:16) that open-ended questions allow the interview respondents to provide additional information to the researcher as they lead respondents into different and usually valuable directions in their responses. Open-ended questions were preferred by the researcher to closed-ended questions that only result in either 'yes' or 'no', an undesired outcome in qualitative research due to its usual quest for detailed data enhanced only by open-ended questions.

In interviewing there are specific things that need to be done by the researcher in order to enhance 'confidence' and 'trust' in the respondents. According to Marshall and Rossman (2006:21) to enhance 'confidence' and 'trust' in the respondents the researcher needs to use interview schedules with questions listed in order from simple to difficult. In line with the argument above, the respondents in the current study answered easy questions before moving to much more challenging questions. This helped the researcher to gather very detailed qualitative data as the respondents felt free to open up and provide detailed data on various components of the interview scripts or schedules.

The use of big, expansive questions in the interview schedule was one of the rules of the interview protocol used in this study. Like the use of open-ended questions, this aspect enabled the researcher to collect unexpected detailed and important data from the respondents as they took questions in several directions in their answers generating a lot of interesting issues related to the research topic (Flick, 2007:15).

The use of the interview protocol rules discussed above resulted in a somewhat consistent process of data collection across all interviews and focus group interviews/discussions in the study. It helped the researcher to achieve the objectives of the study.

Research is conducted in an orderly manner. One of the ways to ensure this orderliness in academic research is through the following of established procedures to obtain important things related to the study. The next section focuses on the data collection procedure employed in this study.

3.3.5 Data Collection Procedure

This basically refers to the process followed by the researcher to obtain permission, informed consent and assent from the research participants. The researcher obtained permission from all the target institutions of the study namely: The Catholic Secretariat, The Ministry of Education (MoE) and four (4) target Catholic Secondary Schools. Informed consent was obtained by the researcher from all adult target research participants (18 years and above) and these came from the Catholic Secretariat, The MoE, and Catholic Secondary Schools. The researcher obtained assent from one Catholic Secondary School in the Southern Province for the focus group interviews/discussions (six (6) members only). Assents were obtained from these six (6) focus group interview members because they were the only research participants under eighteen (18) years of age.

In terms of the procedure followed by the researcher in obtaining permission, informed consent and assent, it can be stated that steps were followed. The following were the steps followed by the researcher:

Step One:

The researcher wrote letters seeking permission to conduct the study to all the target institutions. The institutions were; The Catholic Secretariat, The Ministry of Education, and the four (4) target Catholic secondary schools in Zambia's Southern Province. It should be noted under this step that since the study also involved document/content analysis, the researcher also sought permission from the Secretary of Catholic education

at the Catholic Secretariat to use Catholic education policy or 'the philosophy of Catholic education' in the study.

Step Two:

After permission was granted through written permissions by the target institutions named above, the researcher shifted attention to obtaining informed consents and assents from target research participants within the target institutions named earlier. The participants were; The Secretary of education at the Catholic Secretariat, the Provincial Education Officer (At Ministry of Education headquarters, Southern Province), the head teachers/principals of the four (4) target Catholic secondary schools, the teachers of Religious Education (RE), one from each of the four (4) target Catholic secondary schools in the Southern Province, Four (4) Parents of the learners, one from each of the four (4) target Catholic secondary schools and finally the twelve (12) grade twelve learners – 6 boys and 6 girls. Once again, the researcher wrote letters seeking consent from adult research participants (18 years and above) and assent from research participants below eighteen years. Research did not commence before the obtaining of consents and assents from the participants. Therefore, interviews were only conducted with the research participants after obtaining either their consent or assent depending on their age.

Step Three:

When the written consents and assents were granted from all the research participants named above, the researcher then applied for a Clearance Certificate from the Research Ethics Committee (REC) at the University of South Africa (UNISA). This is a body in charge of ensuring that all research done by all researchers at UNISA, both staff and student research, meets the required high standards. The application was meant to allow the researcher to go out in the field to collect data. No researcher goes out in the field to collect data without clearance from REC at UNISA. Therefore, application for research clearance with REC at UNISA is a mandatory requirement by researchers at all levels at UNISA.

Step Four:

After the issuance of the Clearance Certificate by REC at UNISA, the final stage of the procedure taken by the researcher involved shifting attention to the actual interviews and focus group interviews in order to collect data before data analysis.

Step Five:

This study also involved document/content analysis and the documents that were analysed were the evolving Catholic education policies (philosophy of Catholic education) and Zambian national education policies over the years since independence (1964). This was meant to investigate how a conflict of values in the two education policies indicated above has affected the identity of Catholic secondary schools in Zambia's Southern Province from 1964 to date.

Having outlined the procedure for data collection above, the next section provides a detailed description of the data collection procedure. It provides details of how things were done by the researcher to collect data.

3.3.5.1 Description of Data Collection Procedure

The researcher purposefully identified some institutions to be part of the study and wrote formal letters seeking their permission to conduct research on Catholic secondary schools in Zambia's Southern Province as indicated earlier. All the research target institutions replied to the researcher's letters granting written permission to conduct the research in their institutions.

The researcher also wrote to the Secretary of Catholic education again seeking permission to obtain the Catholic education policy or the philosophy of Catholic education as it was one of the key documents to the research. Once again the researcher was granted permission by the Secretary of Catholic education to obtain and use the Philosophy of Catholic education in the study.

At this point, it can be stated that:

- a. The researcher managed to obtain official letters from all target research institutions mentioned earlier granting permission to conduct the study on Catholic secondary schools in the Southern Province.
- b. The researcher also obtained an official letter from the Secretary of Catholic education granting permission to use the philosophy of Catholic education in the study. This was a Key document to the study especially in document/content analysis.
- c. All the letters granting the researcher permission concerning the matters above were obtained by the researcher and are attached as appendices at the end of this thesis.

After obtaining permission to conduct the study from the institutions above, the researcher turned attention to seeking informed consent and assent from the research participants within the target institutions. Therefore, the researcher wrote letters seeking consent to participate in an interview to: the Secretary of education at the Catholic Secretariat, the Provincial Education Officer in the Southern Province, the head teachers or principals of the four (4) target Catholic secondary schools in the Southern Province, four (4) teachers of RE, one from each of the four (4) target Catholic secondary schools and four (4) parents, one from each of the four (4) target Catholic secondary schools. After seeking consent to participate in the study from the participants above, in reply they all gave the researcher their written consents to participate in the study.

The last stage in terms of obtaining the consent and assent of participants focuses on grade 12 learners who were involved in the 2 focus group interviews (each group had six (6) members). A letter requesting consent from adult grade 12 learners (those 18years & above) to participate in an interview was prepared by the researcher and availed to the target learners. Another letter was prepared by the researcher to request assent and parental consent for those grade 12 learners below 18 years of age. This was due to the high possibility of finding learners below 18 years, 18 years and above 18 years in

Zambian secondary schools. The signing of a written assent by the grade twelve learners was also an important part of the procedure here.

It should be noted that:

- a. All the required permissions from the target institutions, consents and assents from all major participants in the study were obtained by the researcher and are attached as appendices at the end of this thesis.
- b. Although each grade 12 learner received their own assent or consent letter, depending on their age, the researcher made them sign one letter, when they decided to either give their assent or consent to take part in the study. In other words, the grade twelve learners that gave their consent to participate in the study did this on a single letter where they wrote their names and signed against them and they were all from one Catholic secondary school in Zambia's Southern Province. And grade twelve learners that gave their assent to participate in the study did this on a single letter where they wrote their names and signed against them and they were all from one Catholic secondary school in Zambia's Southern Province. This was done because, the researcher wanted to avoid having so many letters from the grade twelve learners as they were twelve (12) in total. Therefore, instead of having twelve (12) separate letters, only two (2) were obtained to provide the learner's consents and assents.

Moving away from the detailed description of the data collection procedure above, the next section grants attention to the population of the study, specifically focussing on what is meant by a research population and some of the main characteristics or traits of the population of the current study.

3.3.6 Population

Research always has a population. By population is meant "a complete set of elements that possess some common characteristic defined by the sampling criteria established by

the researcher” (Msabila & Nalaila, 2013:36). The elements of a population can be persons or objects. The individuals or objects of a population should always have a common characteristic or trait. It is because of this aspect that a research population is also defined as “a well-defined collection of individuals or objects known to have similar characteristics” (Msabila and Nalaila, 2013:36).

The population from which the sample of this study was drawn consisted of multiple subjects. This is because the population of the study included: the Secretary of education at the Catholic Secretariat, the Provincial Education Officer in the Southern Province, the Catholic secondary school headteachers or principals, teachers of Religious Education (RE), parents and grade twelve (12) learners in the target Catholic secondary schools. The Secretary of education at the Catholic Secretariat is in charge of coordinating all Catholic educational matters countrywide. The Provincial Education Officer in the Southern Province is in charge of coordinating all educational matters at the Ministry of Education (MoE) in the Southern Province. The Catholic secondary school headteachers or principals are in charge of managing Catholic secondary schools. Among other things, teachers of RE teach the subject in Catholic schools. In Catholic schools, parents are perceived as important stakeholders in the provision of Catholic education and are important partners in the provision of this kind of education. The learners are also important stakeholders in the provision of Catholic education as they are on the receiving end of this form of education.

Despite the population consisting of different subjects, it portrays the researcher’s desired sample. This is because the selected individuals of the population have common characteristics or traits, the most important being their vast experience and expertise with Catholic secondary education in Zambia’s Southern Province.

In any research work, the researcher is obliged to choose individuals to form the sample of the study. It is due to this fact that the next section discusses the important research aspect of ‘sampling and sample size’.

3.3.7 Sampling and Sample Size

Sampling is the process of selecting a number of individuals or objects from a population such that the selected group contains features representative of the characteristics of the entire group (Kombo and Tromp, 2006; Best and Kahn, 2008). Through sampling a researcher can observe the characteristics of a sample and from it, infer the characteristics of the larger population from which it was taken. Sampling is perceived from a slightly different perspective by Rwegoshora (2006:109) when he posits that:

the main purpose of sampling is not the type of units or persons to be observed or interviewed but how many units of what particular description and by what method they should be chosen.

There are different types of sampling namely: probability sampling and non-probability sampling. According to Sidhu (2006:31), “under probability sampling is simple random sampling and under non-probability sampling are sampling techniques such as snowball sampling and purposive sampling”. In purposive sampling a group is selected by the researcher from a population to constitute a sample and such a group is selected on grounds that it possesses characteristics representative of the entire group from which it was selected (Sidhu, 2006; Rwegoshora, 2006; Kombo & Tromp, 2006). In other words, in purposive sampling, the researcher purposively selects as well as purposively leaves out members of a group.

Purposive sampling was used in this study by the researcher. It involved only people with extensive experience and expertise with Catholic secondary schools in Zambia’s Southern Province. The sample included: The Secretary of education at the Catholic Secretariat, The Provincial Education Officer at the Ministry of Education headquarters in the Southern Province, headteachers or principles of target Catholic Secondary schools in the Southern Province, Parents from target Catholic Secondary Schools, Teachers of RE in the target Catholic Secondary Schools and Grade Twelve (12) learners. Interviews were conducted with: The Secretary of education at the Catholic Secretariat, The

Provincial Education Officer at the MoE headquarters in the Southern Province, headteachers or principles of target Catholic Secondary schools in the Southern Province, Parents from target Catholic Secondary Schools, Teachers of RE in the target Catholic Secondary Schools. Focus group interviews/discussions were conducted with the grade twelve (12) learners in the target Catholic Secondary Schools in the Southern Province. The participants above were selected to provide information on matters of Catholic education and identity reformation in the Southern Province of Zambia. This was because the researcher considered the participants well versed to provide the solutions to the research problem.

With regards to the sample size used in this study, it can be stated that a group of twenty six (26) participants was purposefully selected by the researcher owing to their experience and expertise with Catholic secondary education in the Southern Province. The researcher selected a sample size of twenty six (26) because the sample was deemed to contain a sufficient number of respondents to provide the needed qualitative information on the study. This is in line with Rwegoshora's (2006:26) assertion that "the researcher can decide the sufficient number of respondents to form a sample in a study". This is because in qualitative studies, generalizations are concerned with quality and not quantity (Ibid). Therefore, in qualitative research, the sample size is chosen on the basis of whether it is suitable and sufficient enough to provide the required qualitative data.

In research when data is collected, it must also be processed and analyzed in order for it to provide meaningful answers to research questions. The following section focuses on data processing and analysis.

3.3.8 Data Processing and Analysis

Data collection is not the end of research as it leads to a culmination of activities that include processing and analysis of findings in the final report of the study. A number of closely related operations are performed to summarize the collected data and organize it to answer research questions or objectives.

In this study data processing operations involved among other things *editing, classification and tabulating* of qualitative data. This was used to process data from interviews, focus group interviews/discussions and documents. Therefore editing, classification and tabulation of data applied to process data from the three qualitative data collection tools employed in the study. Elaborating on exactly what is involved in the three data processing operations above, it can be stated that:

Editing involves a process of examining the collected raw data to detect errors and omissions and correcting them wherever possible. Classification involves arranging data in groups or classes on the basis of common characteristics in descriptive terms. Tabulating is focused on summarizing raw data and displaying it in compact form for further analysis (Best & Kahn, 2008:21).

The three qualitative data processing operations above were used in the study and they helped a great deal in the processing of qualitative data. Their careful application by the researcher helped to yield rich, clear and detailed data from interviews, focus group interviews and document/content analysis. The next section provides the details of how qualitative data from interviews was processed in the current study.

3.3.8.1 Processing and Analysis of Data from Interviews

Qualitative data analysis is utilized in this research. Qualitative data from interviews were analyzed descriptively using thematic categorization procedures. The themes are topics or major subjects that come up in the interview discussions or vigorous documentary analysis (Punch, 1998; Kombo and Tromp, 2006). From the standardized, semi-structured, open-ended interviews that were conducted by the researcher, related topics were categorized in this kind of analysis.

In data analysis there are no straightforward tests for reliability and validity or absolute rules except to do the very best with one's full intellect to fairly represent the data and

communicate what the data reveals given the purpose of the study (Patton, 1990; Babbie, 2003). Two approaches of content analysis were used to analyze interviews. These are; the case-by-case approach and the across-case approach. According to Patton (1990:376), the case-by-case approach allows the researcher to write a case study for each informant interviewed or each unit being studied while in the across-case approach the researcher puts together answers from different respondents or informants on common questions or consolidates the different perspectives on a given theme or issue being studied. Both approaches were used by the researcher in this study because although the two can be used separately, they were used together in order for them to supplement each other to enhance proper analysis of data.

Using a recorder, the researcher thoroughly went through the responses of the research subjects to each research question in order to understand the meanings they communicated. This was meant to identify the main themes that emerged from their responses. Through content analysis of detailed data from interviews, the researcher followed four (4) important steps. These are; identifying the main themes, assigning codes to the main themes, classifying responses or data under the main themes and integrating themes and responses into the text of the final research report (Punch, 1998:23). All the interview and focus group interview/discussion participants remained anonymous as their names were not mentioned in the resultant qualitative data.

Since this research also utilized document/content analysis in its endeavor to understand the identity reformation problem in Catholic secondary schools in the Southern Province of Zambia, the next section shifts attention towards processing and analysis of data from written documents.

3.3.8.2 Processing and Analysis of Data from Written Documents

There were documents related to the study and these were evolving Catholic education policies and Zambian national education policies over the years since independence (1964). These documents were analyzed using qualitative content analysis. Through

qualitative content analysis, the researcher developed a valid framework which made it possible to make reducible inferences from the documents mentioned above. From the evolving Catholic education policies (philosophy of Catholic education) and Zambian national education policies since 1964, the researcher analyzed two levels of content appropriate for analysis. These are; the *primary level* of content analysis and the *latent level* of content analysis. According to Mayring (2000:5), “‘primary content’ includes the *themes* and main *ideas* of the text and ‘latent content’ includes any *contextual* information within the text”.

In relation to the aforementioned Winget (2013:10), states that forming a central basis of qualitative content analysis is “its focus on the methodological and empirical analysis of relevant documents within their context of communication”. There are a number of procedures in the application of qualitative content analysis. In this study, as a first step- the researcher ensured that the context of production and reception of the documents above were fully understood before analysis. Secondly, the researcher ensured that the documents above were analyzed in a consistent manner, following procedural rules. Thirdly, the researcher ensured that the categories of analysis used were based on the specific research questions that needed document analysis, and fourthly, the researcher also ensured that the procedure used was valid across different researchers. Therefore, the four steps of analysis followed by the researcher in this study fall under the categories of “first step – ‘model of communication’, second step – ‘category development’, third step – ‘Category application’ and fourth step – ‘reliability and validity’” (Winget, 2013:11).

Despite it referring to a number of things in academic research, the concept of triangulation is granted attention in the following section. Its various definitions are provided and its contribution to the current study stated.

3.3.9 Triangulation

This is a widely discussed concept in qualitative research. According to Bogdan and Biklen (2011:115), in the social sciences, triangulation “conveys the idea that to establish

a fact you need more than one source of information”. The term can also refer to the aspect of verification of the facts (Bogdan and Biklen, 2011; Patton, 1999; Administrative Methods, 2010). The central belief in triangulation is that many sources of data are better than a single source as multiple sources lead to a fuller understanding of the phenomena being studied. This belief has been expanded to include “multiple researchers, multiple subjects, different theoretical approaches in addition to different data-collecting techniques” (Bogdan & Biklen, 2011:116).

In relation to the aforementioned, it can be stated that this study utilized triangulation at two levels. These are the levels of the use of multiple subjects and different data-collecting techniques. In terms of multiple subjects, the study obtained data on Catholic secondary education and identity reformation from multiple subjects. These are: the Secretary of education at the Catholic Secretariat, the Provincial Education Officer in the Southern Province, the head teachers or principles of the four (4) Catholic secondary schools, the teachers of RE, the parents and grade twelve (12) learners from Catholic secondary schools. Together the research subjects were twenty six (26) in total.

The different subjects above enhanced the use of many or multiple sources of data thereby enhancing a fuller understanding of the concept of Catholic education and undesired identity reformation in Zambia’s Southern Province. This enabled the researcher to collect detailed data as it came from multiple subjects. This also enabled the researcher to clarify the data provided by the multiple subjects involved in the study leading to better credibility and trustworthiness of research findings.

In terms of different data-collection techniques, the study utilized a number of qualitative data-collecting techniques namely: interviews, focus group interviews and document/content analysis. Therefore, the researcher used the different data-collecting techniques outlined above to establish facts about Catholic secondary education and undesired identity reformation in Zambia’s Southern Province. It was possible to establish facts about Catholic secondary education and undesired identity reformation in the Southern Province because there was more than one source of information leading the researcher

to verify the data obtained from interviews, focus group interviews/discussions and document/content analysis. Apart from verifying the data from these different sources, the researcher also clarified the data from the different data-collecting techniques employed in the study. This was also a positive development vis-à-vis the credibility and trustworthiness of the qualitative data obtained from the participants.

The current study was conducted in the Southern Province of Zambia. It was therefore important to understand what is meant by Zambia's 'Southern Province'. The next section is dedicated to providing some important details about the Southern Province of Zambia.

Having provided a detailed discussion of the methodological and theoretical underpinnings of the study in this section, the next section discusses the geographical location of the study in Zambia's Southern Province.

3.4 GEOGRAPHICAL LOCATION OF THE STUDY

The following is a map of Zambia showing the ten (10) provinces of Zambia. The map shows the exact geographical position of the Southern Province, an area taken as the geographical location of the study.



Source: Wikipedia: the free encyclopedia (2015)

As indicated above, Zambia has ten (10) provinces inclusive of the Southern Province. The Southern Province has a population of 1, 606, 793 people and covers an area of 85, 283 square kilometers (Wikipedia, 2015:1). In stating the exact geographic location of the Southern Province, it can be stated that the province is bordered by:

the Zambezi River in the south, Lake Kariba in the south-eastern edge, the Kariba Gorge and Zambezi River in the east, the Kafue River and its gorge in the north-east (Lusaka Province), the Kafue Flats in the north (Central Province), the Kafue National Park and Itezhi-Tezhi Dam in the north-west and Western Province in the south-west (Wikipedia, 2015:1).

Choma is the provincial capital of the Southern Province since 2011. Before 2011, the provincial capital was Livingstone. In total, Zambia has seventy three (73) ethnic groups with each of the ten provinces hosting a number of them. In the Southern Province, the Tonga form the largest ethnic group in the province (Wikipedia, 2015:1). Agriculture is the

main preoccupation of the people and the main cash crop grown in the province is maize. The other central activity of the province is tourism and Livingstone, a district in Southern Province, is both the national and provincial tourism capital mostly because of being host to the mighty Mosi-oa-Tunya (the smoke that thunders) or Victoria Falls, a natural wonder shared with the Republic of Zimbabwe (Wikipedia, 2015:1). As a closing remark it can also be stated that the Southern Province is also considered as the hub of Catholic education in Zambia owing to the early introduction of Catholic education in the province (1905) by the Jesuit Missionaries and the presence of many prestigious Catholic schools (Carmody, 1992: ii).

Having provided some important information on Zambia's Southern Province above, the following section discusses ethical considerations utilized in the current study. This is because all academic research is obliged to observe ethical considerations in order for it to be valid in academic circles.

3.5 ETHICAL CONSIDERATIONS

According to Omari (2011:18), the concept of 'research ethics' refers to the aspect that "research is supposed to be sophisticated business conducted with the highest standards of moral and ethical considerations". Any research approach or data collection technique involves ethical issues on the part of both the participants and the researcher. As such, this study ensured that ethical considerations were taken care of.

Central to ethical research is the researcher's duty to ensure that research participants are not: coerced to participate in a study and harmed in any way (Babbie, 2003; Omari, 2011). Moreover, in research, "the researcher also needs to ensure that the research possesses some benefits to the research participants" (Babbie, 2003:21). In any research project, the researcher needs to resolve ethical dilemmas in favor of participants. Such dilemmas include "respecting the privacy of individuals, anonymity of participants, confidentiality of information supplied by the participants and non-betrayal of the suppliers of information" (Omari, 2011:18). Another important ethical requirement to be followed by

the researcher is linked to abiding by the national regulations guiding the research enterprise. This enhances control of all research works in order to ensure that they are conducted in line with acceptable national and international research standards.

Relating to the aforementioned, it can be stated that this study avoided coercing participants to take part in the study. Instead, formal letters were written by the researcher seeking permissions, consents and assents from participants. Permissions were granted by the institutions involved in the study while consents and assents were granted by participants involved in the study. Hence, both institutions and people took part in the study because they decided to do so themselves. Therefore, there was a high degree of autonomy on the part of the participating institutions and people in this study because they were free to either agree to take part or decline.

There was no harm experienced by the participants attributable to their participation in the study. This is because the researcher ensured that such a thing does not happen in the study and also because the research topic was strategically selected to ensure that there was no harm whatsoever to the research participants.

In terms of benefits of the study to the participants it can be stated that the study itself was a source of benefits to all research participants as all of them were important stakeholders in Catholic education. In all the formal letters written by the researcher to institutions and target participants seeking their permission, consent and assent to participate in the study, the researcher clearly stated the benefits of the study to Catholic education to which they were a part, being stakeholders in this form of education. Therefore, generally the study had benefits to the participants as it intended to improve Catholic education through provision of suggestions of how to rectify the problem of undesired identity reformation experienced particularly by Catholic secondary schools in Zambia's Southern Province.

In this study, the researcher was fully aware of the need to abide by the ethical rule of respecting the privacy of individuals taking part in the study. In relation to this aspect, all

deliberations associated with the study carried out by the researcher were totally private and not public affairs. This was meant to respect the privacy of all individuals that took part in the study. This is also linked to matters of anonymity of the participants and Catholic secondary schools involved in the study.

Similarly, all the participants of the study remain anonymous to the public as all their valuable views, opinions and perceptions were only known by the researcher for use only in the research and participant's identities will forever remain hidden to the public eye. All the information provided by the participants remains confidential and is used only for research purposes and nothing else. The researcher also ensures that there is completely non-betrayal of the suppliers of information in this study as the names of the participants and Catholic secondary schools involved in the study are concealed from the public and their views, opinions and perceptions on the research topic are totally private and as already mentioned above are only for research purposes. Moreover, their views, opinions and perceptions on the research topic are stored with serious care in a password-locked computer for a period of five years after which they will be permanently destroyed.

It is also important to state here that this study did not commence before ethical clearance by the Research Ethics Committee (REC) at the University of South Africa (UNISA). This is a mandated body at UNISA in charge of ensuring that all research conducted with the institution abides by the acceptable rules and regulations for conducting research. This body ensures that researchers abide by all required ethical considerations before embarking on academic research. The granting of ethical clearance to this research by REC entails that the researcher was able to prove beyond any reasonable doubt that the study was to be conducted with the highest standards of moral and ethical considerations (See the Research Ethics Clearance (REC) Certificate in appendix H).

It is also important to state that in this study, the researcher ensured that information on 'what the study was about' and 'why it was being conducted' was provided to the research participants at all times. This enabled the participants to fully understand the purpose of the study. Moreover, at all times, the researcher also ensured that his own contact details

were given to all the research participants. This was meant to help the participants contact the researcher for any matters of clarity on the research.

This section discussed the ethical considerations observed by the researcher in the current study. The following section provides a summary of the entire chapter highlighting all the significant aspects discussed earlier.

3.6 SUMMARY

It was stated at the onset of this chapter that the title of the current research is ‘Catholic Secondary Education and Identity Reformation in Zambia’s Southern Province’. In its endeavor to investigate the identity reformation experienced by Catholic secondary schools in the Southern Province of Zambia, the study had to consider the research design. This is because as indicated in the chapter, there is need for the researcher to devise a plan or strategy for any research or study owing to the various things a researcher needs to consider before embarking on research. Among the various aspects that a researcher needs to consider in a research design are things such as: the underlying philosophical assumptions of the study, selection of respondents, data gathering techniques, data analysis and others (Nieuwenhuis, 2010; Babbie, 2001).

The concept of ‘research design’ was discussed and it was indicated that the methodological approach or design used in the study was qualitative research. Social Capital theory was discussed as the adopted theoretical framework of the study. Under this it was discussed what is meant by a theory and what ‘Social Capital’ theory is. In addition to this, attention was also granted to why social capital matters to people and social institutions. Closing this section was a discussion of the relation of Social Capital theory to the current study, basically highlighting why the theory is suitable for the current study.

All research methodologies or approaches are influenced by philosophical assumptions (Slife and William, 1995:8). In line with this assertion, the chapter granted attention to

discussing what is meant by a 'philosophical worldview' before giving an analysis of the study's chosen philosophical worldview known as the 'constructivist worldview'. Stemming out of the constructivist worldview is always the qualitative research design and this is the reason why the current study chose the qualitative design over other designs. Having adopted the qualitative design in the study, it was inevitable to discuss the basic principles of qualitative research in this chapter. This was followed by the rationale or justification for using qualitative research in the current study.

Data collection was also granted attention, specifically pointing out what it is and the instruments employed in the study. Here, attention was given to the qualitative instruments or techniques used in the study such as interviews, focus group interviews/discussions and document/content analysis. The rationale for the use of the three qualitative data collection instruments/techniques in the study was also discussed in this chapter. The criteria for selection of documents for analysis as well as the criteria for selection of data were also discussed in this chapter. The issue emphasized in the criteria for selection of documents for analysis was the relevance of information in the documents analyzed to the overall purpose of the research project. In terms of the criteria for selection of data, the importance of always ensuring a link between the research questions and the data selected for the research was highlighted. The questions used in the collection of data were discussed and justifications or rationales were highlighted for their use in the study.

The interview protocol of the study was also discussed in this chapter. This discussion was based on a few selected interview protocol rules deemed most appropriate for the current study. The few rules selected enabled the researcher to formulate a dependable and reliable interview protocol for the current study as it led to the collection of detailed qualitative data from the research participants of the current study. The data collection procedure highlighted the process followed by the researcher to obtain permissions, informed consents and assents from the target institutions and participants of the study. This was meant to show the normal or ethical channels followed by the researcher to obtain permissions, informed consents and assents as they were perceived as major

requirements to be obtained by the researcher before commencement of data collection in the field.

A discussion on the 'population' of the study helped the researcher to highlight the common characteristics of the selected sample for the study. This discussion also helped to highlight what is meant by a research population. It was learnt from the discussion that a research population can either involve individuals or objects that shared common characteristics or traits. It was pointed out that the sample drawn from the population of the current study had vast experience with Catholic secondary education and this was one of their common characteristics or traits. Under sampling and sample size, it was indicated that the selected sample was the right one to provide answers to the research problem of the study owing to its familiarity with Catholic educational matters and that the sample size used was deemed of the right size by the researcher and suitable for the achievement of all the goals of the study. It was also indicated that the researcher used 'purposive sampling' where only those with experience and expertise in Catholic education were targeted by the study.

In terms of data processing and analysis, the chapter pointed out the activities used by the researcher in the processing and analysis of findings. Under this the activities of editing, classification and tabulation of qualitative data were highlighted among others. The chapter also focused on 'triangulation'. The concept was defined and its benefits or advantages to the current study were also highlighted. Specifically, it was pointed out that the use of multiple subjects and different data-collecting techniques was of great benefit to the study as it led to verification of data and collection of detailed qualitative data by the researcher.

The geographical location of the study was also one of the aspects discussed. Under this, the exact geographical location of the 'Southern Province' was provided and other significant details of Zambia's Southern Province were mentioned. The last aspect discussed in the chapter was the ethical considerations employed by the researcher in

the study. A number of these were raised in the chapter and all of them were meant to ensure that the current study complied with acceptable research standards.

The next chapter will focus on the research findings, their analysis and discussion. The chapter will specifically address the issue of how a conflict of values between the evolving Catholic education policies (philosophy of Catholic education) and Zambian national education policies over the years since independence (1964) has affected the identity of Catholic secondary schools in Zambia's Southern Province. Other aspects addressed in the next chapter are: the contemporary challenges experienced by Catholic secondary schools in Zambia's Southern Province and their effect on their identity, the effect of the changing nature, role and place of RE in the curriculum of Catholic secondary schools in Zambia's Southern Province on the identity of such schools, the somewhat involving task of the characterization of Catholic secondary schools in Zambia's Southern Province and finally how Catholic secondary schools in Zambia's Southern Province can be realigned with Catholic education policy (philosophy of Catholic education) in order to resolve the alleged problem of undesired identity reformation they have been experiencing since independence (1964).

CHAPTER FOUR

RESEARCH FINDINGS, ANALYSIS AND DISCUSSION

4.1 INTRODUCTION

In the previous chapter, attention was given to the research design. This is owing to the inevitable need of every researcher to devise a plan before embarking on any research project. It was stressed that a plan or strategy for any research project was important because of the various aspects a researcher ought to consider before embarking on research such as; the underlying philosophical assumptions of the study, selection of respondents, data gathering techniques, data analysis and others (Nieuwenhuis, 2010; Babbie, 2001). The previous chapter also highlighted that all research methodologies or approaches are influenced by philosophical assumptions (Slife and William, 1995:8). In relation to this, the chapter gave attention to what is meant by a 'philosophical worldview' before discussing the 'constructivist worldview' as the preferred worldview in the current study. It was pointed out that always stemming out of the constructivist worldview is qualitative research hence the adoption of the 'qualitative research design' in this particular study.

This chapter presents, analyses, interprets and discusses the findings of the study obtained through the utilization of qualitative data collection techniques namely; semi-structured interviews, focus-group interviews/discussions and documentary analysis. The presentation, analysis, interpretation and discussion of findings are done to enhance the development of explanations for the undesired identity reformation experienced by Catholic secondary schools in Zambia's Southern Province. Also forming a major part of the presentation, analysis, interpretation and discussion of the findings of the study is the utilization of 'social capital' theory because of its grounding in *social values* and the power of *social networks* to enhance either *positive* or *negative* outcomes in the lives of people and social institutions (Field, 2008; Giddens, 1984; Coleman, 1990; Wilson, 1997). Categorized under social institutions, Catholic secondary schools are among social

aspects whose social dynamics can be presented, analysed, interpreted and discussed using social capital theory.

In order to enhance a logical presentation, analysis, interpretation and discussion of research findings, this chapter is divided into six (6) sections. The first section is a demographic profile of the research participants/respondents. The second section is on findings from semi-structured interviews held with four (4) headteachers, one (1) secretary of Catholic education, one (1) provincial education officer, four (4) teachers of Religious Education (RE) and four (4) parents and focus group interviews held with twelve (12) grade twelve learners. The third section comprises findings derived from documentary analysis of the evolving Catholic education policies and Zambian national education policies over the years since Zambia's independence (1964). The fourth section involves the provision of comments on findings from the three sources of data in the study (semi-structured interviews, focus group interviews/discussions and document analysis) in relation to the main research question and sub-research questions of the study. The fifth section provides comments on the findings of the study and the six and final section provides a summary of the chapter.

This chapter utilizes vital aspects from the data collection instruments employed in the study for the sake of reporting the findings of the study. These vital aspects are; selected *summarized narratives* and *quotes* from the semi-structured interviews. In addition to the above are some focus group interview *scripts* as well as important *extracts* from document analysis. For the sake of clarity and specification of the sources of data, this chapter uses the following symbols: HT 1-4 (Headteachers), RET 1-4 (Religious Education Teachers), P 1-4 (Parents), PR 1-2 (Either the Provincial Education Officer or the Secretary of Catholic Education) and FG 1-2 (Focus Groups with grade 12 learners 1-2). Note: As a research ethical concern, for the sake of anonymity of respondents in the study, it will not be stated who PR 1 or PR 2 is whenever reference is made to these two symbols. Table 1 overleaf shows symbols used in this chapter for all sources of data.

Table 1: Symbols Used for the Sources of Data

HT 1-4	Headteachers
RET 1-4	Religious Education Teachers
P 1-4	Parents
PR 1-2	Provincial Education Officer or Secretary of Catholic Education
FG 1-2	Focus group interviews with Grade 12 learners
CEP 1-5	Catholic Education Policies CEP 1: Declaration on Christian Education (1965). CEP 2: The Catholic School (1977). CEP 3: Lay Catholics in Schools: Witness to Faith (1982). CEP 4: The Religious Dimension of Education in a Catholic School (1988). CEP 5: The Catholic School on the Threshold of the Third Millennium (1998).
EA	Education Act of 1966
ZNEP 1-3	Zambian National Education Policies ZNEP 1: Education Reform: Proposals and Recommendations (1977). ZNEP 2: Focus on Learning: Strategies for the Development of School Education in Zambia (1992). ZNEP 3: Educating Our Future (1996).

It is important to note that each one of the following respondents HT 1-4, RET 1-4, and P 1-4, came from the four target Catholic secondary schools in Zambia's Southern Province. Moreover, respondents RET 1-4 were all trained teachers of RE from either a college of education or university in Zambia. Respondents P 1-4 consisted of only parents that had a child who was a grade twelve (12) learner in a Catholic secondary school in Zambia's Southern Province. The two focus group interviews were conducted in different

Catholic secondary schools in Zambia's Southern Province and were of different genders as one consisted of boys as members and the other consisted of girls as members.

4.2 DEMOGRAPHIC PROFILE OF PARTICIPANTS

The demographics of the participants refer to the statistics relating to the research participants/respondents who took part in this study. This includes all the background information of the research participants deemed necessary and relevant to the study by the researcher. A research participant, informant or respondent is someone who is well versed in the social phenomenon being studied and who is willing to provide information on it (Babbie, 2007: 186). It is important to note that respondents HT 1-4 were all very experienced Catholic secondary school headteachers with over twelve (12) years' experience as headteachers in Catholic secondary schools. Respondents RET 1-4 were all trained teachers of Religious Education (RE) with at least eleven (11) years' experience of teaching the subject in Catholic secondary schools. Respondents P 1-4 had at least ten (10) years' experience in a Catholic secondary school. The respondents PR 1-2 were very experienced in terms of monitoring and evaluation of matters relating to educational provision in their respective capacities as Provincial Education Officer and Secretary of Catholic Education and they both had a minimum of five (5) years working experience. The focus group members were all learners with vast experience in Catholic secondary schooling as they had spent close to five (5) years in a Catholic secondary school. The two focus group interviews were conducted in different Catholic secondary schools and one had boys as members whilst the other had girls as members. Tables 2, 3, 4, 5 and 6 below provide summaries of background information of research participants of the study.

**Table 2: Summary of Demographic Information for Catholic Secondary School
Head teacher Participants**

Participant	Gender	Position and Qualification	Date and Place of Interview	Years as Headteacher
1.	Male	Headteacher/ Bachelor's degree in Education	Conducted on 9 th September, 2015 in the interviewee's office	13 years
2.	Male	Headteacher/ Bachelor's degree in Education	Conducted on 8 th September, 2015 in the interviewee's office	13 years
3.	Female	Headteacher/ Diploma in Education	Conducted on 9 th September, 2015 in the interviewee's office	13 years
4.	Male	Headteacher/ Bachelor's degree in Education	Conducted on 8 th September, 2015 in the interviewee's office	15 years

**Table 3: Summary of Demographic information for Religious Education (RE)
Teacher Participants**

Participant	Gender	Position & Qualification	Date and Place of Interview	Years as RE Teacher
1.	Female	RE teacher/ Bachelor's degree in Education	2 nd September, 2015 at the Department of Social Sciences office	15 years
2.	Female	RE teacher/ Diploma in Education	4 th September, 2015 at the Department of Social Sciences office	11 years
3.	Male	RE teacher/ Bachelor's degree in Education	5 th September, 2015 at the Department of Social Sciences office	13 years
4.	Male	RE teacher/ Diploma in Education	8 th September, 2015 at his residence	12 years

Table 4: Summary of Demographic Information for Parent Participants

Participant	Gender	Position	Date and place of interview	Years as Parent at School
1.	Male	Parent	16 th August, 2015 in the school staff room	10 years
2.	Male	Parent	8 th September, 2015 at his residence	11 years
3.	Female	Parent	16 th August, 2015 in the school staff room	14 years
4.	Female	Parent	9 th September, 2015 in the school staff room	10 years

Table 5: Summary of Demographic Information for Grade Twelve (12) Learners Participants

Type of Focus Group Interview	Date and Place of Interview	Number of Participants	Gender of Participants	Years in Catholic Secondary School
FG 1	Conducted on 28 th August, 2015 in the school hall	Six (6) participants	Female	4 years
FG 2	Conducted on 9 th September, 2015 in the school hall	Six (6) participants	Male	4 years

Table 6: Summary of Demographic Information for the Provincial Education Officer and the Secretary of Catholic Education Participants

Participant	Gender	Position and Qualification	Date and Place of Interview	Years on the Job
PR 1	Male	Secretary of Catholic Education/ PhD	3 rd September, 2015 in the interviewee's office	5 years
PR 2	Male	Provincial Education Officer/ Masters in Education	10 th August, 2015 in the interviewee's office	6 years

The researcher needed to ensure that all the research participants were the most appropriate people to be involved in the study. One way of doing this was to ensure that

the research participants had sufficient experience with Catholic secondary education in Zambia's Southern Province. The participants' sufficient experience with Catholic secondary schooling in the Southern Province was of utmost importance to the study because it was based on undesired identity reformation experienced by Catholic secondary schools in Zambia's Southern Province over the years since independence (1964). Therefore, only participants well versed in Catholic secondary education in Zambia's Southern Province were the most appropriate to provide informed answers and responses to the research questions. It is also important to note that the researcher also ensured a gender balance of the participants involved in the study. In terms of the academic qualifications of the research participants, apart from the parents of the learners in Catholic secondary schools, all the other research participants possessed academic qualifications ranging from a diploma to a doctorate in education. Therefore, the participant's sufficient experience with Catholic secondary education in Zambia's Southern Province and to some extent their academic qualifications were central in the selection of the most appropriate persons to involve in the study as research participants.

The data for the study were collected from a total of sixteen (16) interviews consisting of twenty six (26) participants well versed in Catholic secondary schooling in Southern Province. Some interviews were semi structured open-ended interviews and others were focus group interviews. The semi structured open-ended interviews were conducted with the following research participants: four (4) Catholic secondary school headteachers, four (4) teachers of RE, four (4) parents, one (1) official from the Ministry of Education (MoE) in Southern Province and the Secretary of Catholic education. The focus group interviews/discussions were conducted with the following research participants: two groups of grade twelve (12) learners, each one consisting of six (6) members, one for boys and the other for girls. The two focus group interviews/discussions were conducted at different Catholic secondary schools in Zambia's Southern Province. All participants in both semi structured interviews and focus group interviews/discussions were selected on the basis of being well versed in Catholic secondary education owing to their proven long experience with such kind of educational provision in the province as well as their suitability for the provision of informed data in line with the research questions.

Having provided the demographics of the research participants above, the following section focuses on the presentation of research findings from semi-structured interviews and focus group interviews.

4.3 PRESENTATION OF RESEARCH FINDINGS (SEMI-STRUCTURED INTERVIEWS AND FOCUS GROUP INTERVIEWS)

The researcher presents and analyses research findings in this section. These are findings originating from the semi-structured interviews and focus group interviews conducted with the twenty six (26) participants of the study. The findings of the study are presented in line with the main themes or major categories and sub-categories emerging from the data. The sub-categories are meant to illustrate the main-themes or major categories of the research findings.

4.3.1 Participants' Views on What They Know About the Philosophy of Catholic Education

In the initial stages of all the semi-structured interviews, the researcher asked all participants to share their views on what they know about the philosophy of Catholic education or Catholic education policy. The issue of the philosophy of Catholic education was something strange to most of the participants such that they did not seem to have a fair understanding of it. Participants viewed the philosophy of Catholic education differently but in their views they generally linked this philosophy of education to Christian beliefs, the way Catholic schools are managed and something to do with the Catholic Church. All the participants' views on what they know about the philosophy of Catholic education or Catholic education policy was linked to Christian beliefs and values as well as the Catholic Church. Therefore, the overarching theme which emerged from the participants' views is that Catholic education policy is based on Christian, Catholic beliefs and values in education.

A sub-category which emerged from the overriding theme above was the lack of a proper understanding of Catholic education policy by the participants in most of the semi-structured interviews conducted by the researcher. This sub-category is summarised in the following subsection.

4.3.1.1 Lack of a Proper Understanding of the Philosophy of Catholic Education

The only subcategory to emerge from the participants' views on what they know about Catholic education policy was that it was based on Christian, Catholic beliefs and values in education. Most of the participants' (HT 1-4, RET 1-4, P 1-4 and PR 1) views reflected cognitive interpretations in which Catholic education policy was viewed as the use of Christian, Catholic beliefs and values in educational provision, the way Catholic schools are managed and something to do with the Catholic Church. The main focus of the views provided by the participants was the association of Catholic education policy with Christian, Catholic beliefs and values in educational provision at all educational levels. The cognitive statements or views of the participants on what they understood by Catholic education policy, revealed a restriction of a very broad and multifaceted policy of education to merely Christian, Catholic beliefs and values in educational provision. The omission of a variety of different and important other features or elements which constitute Catholic education policy by the participants indicated their lack of proper understanding of the policy in question. The following are verbatim quotations from the responses of the participants to support the findings above.

Participant HT 2: *I am not so sure but I think Catholic education policy should be related to Christian beliefs and values* (interviewed on 8th September, 2015).

Participant RET 1: *I am not sure what the philosophy of Catholic education is. It could mean the way Catholic schools are managed* (interviewed on 2nd September, 2015).

Participant P 3: *Catholic education policy has something to do with the Catholic Church* (interviewed on 16th September, 2015).

4.3.2 Participants' Views on Whether Catholic Secondary Schools have been Experiencing Identity Reformation in Zambia's Southern Province

In order to confirm the problem of identity reformation in Catholic secondary schools in Zambia's Southern Province since independence (1964), the researcher needed to know the views of the participants on this matter. The researcher therefore deemed it necessary to elicit the views of the participants on whether such schools had been experiencing such undesired identity reformation since Zambia's independence. In addition, the researcher asked all participants (HT 1-4, RET 1-4, P 1-4, PR 1-2 and FG 1-2) whether Catholic secondary schools in Zambia's Southern Province experienced undesired identity change or reformation since independence. All participants above held the view that Catholic secondary schools in the Southern Province experienced identity change since Zambia's attainment of political independence. Different participants expressed the undesired identity reformation experienced by Catholic secondary schools in the Southern Province differently. This portrayed the different levels and ways in which Catholic secondary schools experienced identity reformation in the province. Therefore, the overarching theme originating from the data analysis concerning the matter at hand was that Catholic secondary schools have been experiencing undesired identity reformation at various levels in Zambia's Southern Province since independence. This theme included two sub-categories which were (a) there is a weakening 'academic mission' in Catholic secondary schools in Zambia's Southern Province, (b) there is a weakening 'religious mission' in Catholic secondary schools in Zambia's Southern Province. The two sub-categories are critically examined below.

4.3.2.1 There is a weakening 'Academic Mission' in Catholic secondary schools in Zambia's Southern Province

When asked to confirm the problem of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province since independence (1964), all participants (HT 1-4, RET 1-4, P 1-4, PR 1-2 and FG 1-2) accepted and pointed out that their Catholic secondary schools had reformed or changed over the years since

independence at various levels which, among other things, negatively affected the schools' academic mission. In other words, the participants pointed out the weakening 'academic mission' or academic achievement levels of their Catholic secondary school in the Southern Province over the years since independence. In line with this undesired identity reformation aspect, participants raised among other things, the falling levels of discipline in their Catholic secondary schools and the problem of inadequate teaching and learning materials in their Catholic secondary schools. The undesired identity change factors at the levels of falling discipline and inadequate teaching and learning material had combined over the years since Zambia's independence to enhance the undesired weakening 'academic mission' of Catholic secondary schooling in the Southern Province. The following are verbatim quotations from the responses of the participants to support the findings above.

Participant HT 1: *Unlike before, the issue of discipline was becoming more of a challenge at this Catholic secondary school (interviewed on 9th September, 2015).*

Participants FG 2: *Unlike in the previous years when this school had enough teaching and learning materials, today there are inadequate teaching and learning materials hence the reason why the school's academic achievement levels have gone down because it is not easy for our teachers to perform their work diligently without these things and the situation is worse for us the pupils (interviewed on 9th September, 2015).*

4.3.2.2 There is a weakening 'Religious Mission' in Catholic secondary schools in Zambia's Southern Province

Once again when asked to confirm the problem of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province since independence (1964), participants (HT 2, RET 3, P 1-4, PR 1-4) accepted and pointed out that their Catholic secondary schools had reformed or changed over the years since independence at various levels which among other things negatively affected the schools' religious mission. The religious mission of a Catholic school concerns the religious character of the

school related to the enhancement of holistic development of the learners within Catholic school settings. In other words, the participants pointed out the weakening 'religious mission' or religious character of their Catholic secondary school in the Southern Province over the years since independence. To express this undesired identity reformation aspect, participants raised among other things, the rise to prominence within Catholic secondary school settings of the 'academic culture' over the 'religious culture' over the years since Zambia's independence. Participants also mentioned the negative attitude towards Religious Education (RE) by the learners within Catholic secondary school contexts and the drastic reduction of members of Catholic religious orders within the schools as the cause of undesired identity reformation over the years in such schools in the Southern Province. Together these factors and others have been the reasons behind the weakening religious mission in Catholic secondary schools in the Southern Province of Zambia. The following are verbatim quotations from the responses of the participants to support the findings above.

Participant HT 2: *The religious character of this school is reducing at a fast rate because academic achievement of the learners has become more important than anything else including the holistic development of the learners which involves their religious development* (interviewed on 8th September, 2015).

Participant RET 3: *Nowadays secondary school pupils look down on RE as a curriculum subject in a Catholic school in preference for science oriented subjects because they believe such subjects guarantee them upward social mobility in terms of acquisition of prestigious jobs in future* (interviewed on 5th September, 2015).

Participant P 4: *The big reduction in the number of members of religious orders such as priests, brothers and nuns teaching at this Catholic secondary school has contributed to its poor religious character over the years because the result has been a scarcity or lack of religious role models for our children within the school* (9th September, 2015).

4.3.3 Participants' Views On Whether There Had Been A Conflict Of Values Between The Philosophies Of Catholic Education And National Education Policies Since Zambia's Independence (1964).

It was deemed necessary, for the purposes of the study, to elicit participants' views on whether there had been a conflict of values between Catholic education policies and national education policies over the years since Zambia's independence. This was meant to verify Carmody's (2007:550) contention that a conflict of values between Catholic education policies and Zambian national education policies was responsible for the undesired identity reformation experienced by Catholic schools since the attainment of political independence in 1964. This was also meant to find out from the participants, what they felt was the reason (s) for the undesired identity reformation experienced by Catholic secondary schools in Zambia's Southern Province. Participants (HT 1-4, PR 1-2, P 1-4 and RET 1-4) pointed out that there had been no conflict of values between Catholic education policies and Zambian national education policies over the years since independence. Therefore, regarding the matter at hand, the overarching theme which emerged from the participants' views is that there has been no conflict of values between the evolving Catholic education policies and Zambian national education policies over the years since independence. This theme included three sub-categories which were (a) there is no conflict of values between Catholic education policies and Zambian national education policies because of the Catholic Church's commitment to a spirit of cooperation with the outside world, (b) the educational partnership formed shortly after Zambia's independence (1964), is characterised by a spirit of dialogue, mutual agreement and cooperation not a conflict of values between Catholic education policies and Zambian national education policies, and (c) Zambian national education policies have always had an upper hand over Catholic education policies in the educational partnership between the Catholic Church and the Zambian government. A critical examination of the three sub-categories is what follows below.

4.3.3.1 There is no conflict of values between Catholic Education Policies and Zambian National Education Policies because of the Catholic Church's commitment to a spirit of cooperation with the outside world

When asked to elucidate why they held the view that there had been no conflict of values between Catholic education policies and Zambian national education policies over the years since independence, participants (HT 1-4, PR 1-2, P 1-4 and RET 1-4) raised different views on why they thought there had been no conflict of values between the two education policies above. However, generally, the participants' views reflected cognitive interpretations in which the relationship between the values contained in Catholic education policies and Zambian national education policies was cordial or friendly. The participants based the cordial relationship between Catholic education policies and Zambian national education policies in the educational partnership between the Catholic Church and government on the Catholic Church's commitment to a spirit of cooperation with the outside world in all its manifestations in this case being the Zambian government and its evolving national education policies since independence (1964). The following are participants' responses supporting these findings.

Participant HT 3: *As far as I am concerned, there is not a thing which is classified as 'Catholic' which can be in conflict with anything outside of the church because the Catholic Church values cooperation in anything it does* (interviewed on 9th September, 2015).

Participant PR 2: *I disagree that there has been a conflict of values between Catholic education policies and national education policies because the Catholic Church is committed to cooperating with government in all its educational endeavours including the formulation of national education policies as Catholic academics have played an important role in the formulation of such policies in the past* (interviewed on 10th August, 2015).

4.3.3.2 The educational partnership formed shortly after Zambia's independence (1964), is characterised by a spirit of dialogue, mutual agreement and cooperation not a conflict of values between Catholic Education Policies and Zambian National Education Policies

The second subcategory which emerged from the participant's views on whether there had been a conflict of values between Catholic education policies and national education policies since Zambia's independence (1964) was that the educational partnership formed shortly after Zambia's independence (1964), is characterised by a spirit of dialogue, mutual agreement and cooperation not a conflict of values between the two policies. Several participants (HT 1-4, PR 1-2, P 1-4 and RET 1-4) said "NO" there has been no conflict of values between Catholic education policies and Zambian national education policies over the years since independence. Analysis of most of the participants' views reflected cognitive interpretations in which Catholic education policies national education policies were viewed as strongly grounded in an educational partnership characterised by a spirit of dialogue, mutual agreement and cooperation and not a conflict of values between the two education policies. The following are verbatim quotations from the responses of the participants to support the findings above.

Participant HT 1: *In my twenty (20) years teaching career mostly in Catholic schools, there has not been a conflict of values between the two education policies causing identity change in Catholic secondary schools in Southern Province.... What I know is that the Catholic Church and government cooperate on a lot of issues pertaining to educational provision in the province.... Identity change is caused by other things not a conflict of education policy values in the two policies* (interviewed on 9th September, 2015).

Participant PR 1: *There has been no conflict of values between the two education policies because in the past all education policy disagreements had been resolved amicably through dialogue and mutual cooperation between representatives of the Catholic Church and government* (interviewed on 3rd September, 2015).

4.3.3.3 **Zambian national education policies have always had an upper hand over Catholic education policies in the educational partnership between the Catholic Church and the Zambian government**

The third subcategory which emerged from the participant's views on whether there had been a conflict of values between Catholic education policies and national education policies since Zambia's independence (1964) was that Zambian national education policies have always had an upper hand over Catholic education policies in the educational partnership between the Catholic Church and the Zambian government. Participants (HT 1-4, PR 1-2 and RET 1-4) held the view that in the educational partnership between the Catholic Church and government, national education policies have always had an upper hand over Catholic education policies since independence (1964). In other words, the participants' views indicated that national education policies had more authority than Catholic education policies in the Zambian education system. In line with this aspect, participants (HT 4, RET 4 and P 2) pointed out that despite national education policies having an upper hand over Catholic education policies over the years, a conflict of values between them has been avoided by the educational partnership's grounding in a spirit of dialogue, mutual agreement and cooperation. The following are participants' responses supporting these findings.

Participant HT 4: *From my long experience as a teacher and administrator in a Catholic secondary school, I can say that even if there is no conflict of values between national education policies and Catholic education policies due to cooperation by the two parties involved in the educational partnership, being educational policies of the entire nation, national education policies have had an upper hand since Zambia's independence (interviewed on 8th September, 2015).*

Participant P 2: *Over the years, national education policies have seemed to be more influential than Catholic education policies but this has not been a source of conflict between the two education policies because I think they have always been in agreement*

with each other at different levels including their content (interviewed, 9th September, 2015).

4.3.4 Participants' Views on the Stance of the Zambian Ministry of Education on the Philosophy of Catholic Education

For the purposes of this study, the researcher deemed it necessary to elicit the views of the participants on the stance of the Zambian MoE on the philosophy of Catholic education or Catholic education policy. This was meant to shed light on the alleged conflict of values between national education policies and Catholic education policies over the years since Zambia's independence. In line with this aspect, the overarching theme emerging from the data analysis was that in Zambia, the MoE has a positive stance on the philosophy of Catholic education. This theme included two sub-categories which were (a) the Zambian MoE has a positive stance on Catholic education policy because it is based on Christian values, and (b) the Zambian MoE has a positive stance on Catholic education policy because it upholds other significant common values with national education policies. The two sub-categories are critically examined below.

4.3.4.1 The Zambian MoE has a positive stance on Catholic education policy because it is based on Christian values

The first subcategory which emerged from the participants' views on the stance of the Zambian MoE on Catholic education policy was that the Zambian MoE has a positive stance on Catholic education policy because it is based on Christian values. Most of the participants' (HT 1-4, PR 1-2, and P 1-4) views reflected cognitive interpretations in which the stance of the Zambian MoE was viewed as positive towards Catholic education policy because it was mainly based on Christian values. The participants above held the view that because Catholic education policy was based on Christian values which were commonplace in Zambia, the Zambian MoE held a positive stance on it. The focus was on the aspect that the Zambian MoE was interested in Catholic schooling because it was well positioned to strengthen the much desired Christian values in the learners

countrywide. The following are verbatim quotations from the responses of the participants to support the findings above.

Participant PR 1: *In my view, since independence, the MoE has always had a positive stance on Catholic education policy because it is grounded in Christian values which are very common everywhere in Zambia* (interviewed on 3rd September, 2015).

Participant HT 3: *Zambia is a Christian nation...therefore support for all Christian beliefs and values is an important national affair. Based on this, I think since Catholic education policies have always been based on Christian values, they must have also always been in good terms with government's intention to promote Christian beliefs and values in the whole country hence government's positive stance on such education policies* (interviewed on 9th September, 2015).

4.3.4.2 The Zambian MoE has a positive stance on Catholic education policy because it upholds other significant common values with national education policies

The second subcategory emerging from the participants' views on the stance of the Zambian MoE on Catholic education policy was that the Zambian MoE has a positive stance on Catholic education policy because it upholds other significant common values with national education policies. Participants (HT 1-4 and PR 1-2), raised a number of reasons why they thought the Zambian MoE had a positive stance on Catholic education policy. Despite their different thoughts on this matter, the reasons participants (HT 1-4 and PR 1-2) elicited concentrated around other common values evident in national education policies and Catholic education policies such as; the provision of quality education, equal educational opportunities for all especially for the poor and marginalised in society and the issue of increasing access to educational provision at all levels through a non-segregative admission policy. These are crucial educational values that have been common in national education policies as well as Catholic education policies over the years since Zambia's independence (1964). Therefore, common educational policy

aspects between the two education policies above entails more compatibility between the policies and little or completely no chance of a conflict of values contained in them. These findings are supported by the following verbatim quotations from the responses of the participants.

Participant HT 4: *I think the MoE has a positive stance on Catholic education policy because there are a number of similar values contained in both national education policies and Catholic education policies....if the educational values are similar, it implies that the two policies can co-exist side by side without any conflict and this is the reason why government tolerates Catholic education policy (interviewed on 8th September, 2015).*

Participant PR 2: *In the years that I have been on this position, I have realised that educational values considered crucial in the national education policies over the years from independence are the same values upheld in Catholic education policies...for example educational policy values such as; provision of quality education, equal educational opportunities for all especially the poor and open admission policy....this means government is highly likely to have a positive stance on Catholic education policy due to the similarity of policies (interviewed on 10th August, 2015).*

4.3.5 Participants' Views on Contemporary Challenges experienced by Catholic secondary schools in Zambia's Southern Province

The next question focused on contemporary challenges experienced by Catholic secondary schools in Zambia's Southern Province. All participants (HT 1-4, RET 1-4, P 1-4, PR 1-2 and FG 1-2) held the view that Catholic secondary schools in Zambia's Southern Province experienced contemporary challenges. They all mentioned different contemporary challenges experienced by such schools in the Southern Province. Analysis of the views provided by the participants regarding this matter indicated that they were very convinced that the various contemporary challenges experienced by Catholic secondary schools in the Southern Province were one of the main reasons for the

undesired identity reformation experienced by the same schools in the province. According to participants (HT 1-4, P 1-4, PR 1-2 and FG 1-2), these contemporary challenges caused undesired identity reformation within Catholic secondary schools at various levels but that each identity reformation aspect negatively affected either the schools' 'academic' or 'religious' mission. Therefore, the overriding theme emerging from the participants' responses regarding the matter at hand was that Catholic secondary schools in Zambia's Southern Province experience various contemporary challenges which cause undesired identity reformation at various levels.

The fifteen sub-categories which emerged from the theme above were (a) over enrolment in Catholic secondary schools in the Southern Province, (b) government and parental misconception that Catholic schools are financially stable, (c) inadequate teaching and learning materials in Catholic secondary schools in Zambia's Southern Province, (d) the drastic reduction of members of Catholic religious orders in Catholic secondary schools in Zambia's Southern Province, (e) the failure by Catholic secondary schools to function as genuine Catholic communities in Zambia's Southern Province, (f) existence of a conflict of interest between the Catholic secondary school mission or vision and non-Catholic teachers within the school contexts, (g) the failure by some Catholic secondary school administrators to implement the identity of Catholic education in their schools, (h) the negative perceptions on Religious Education (RE) as a curriculum subject in a Catholic secondary school by some teachers and learners, (i) poor financial capacity of Catholic secondary schools in Zambia's Southern Province, (j) lack of sufficient understanding of the Catholic education mission or vision by some teachers and learners in Catholic secondary schools, (k) lack of availability or accessibility of Catholic education policy in Catholic secondary schools in the Southern Province, (l) the challenge for the achievement of a 'preferential option for the poor' in Catholic secondary educational provision in the Southern Province, (m) high levels of teacher and learner absenteeism to work and school due to the HIV/AIDS pandemic, (n) existence of high poverty levels in Southern Province, and (o) existence of a conflict of interest between the Catholic secondary school's religious mission and the Religious Education teacher's professional commitment to the teaching of religion.

4.3.5.1 Over enrolment in Catholic secondary schools in the Southern Province

Following the participants' general acceptance that Catholic secondary schools experience contemporary challenges leading to undesired identity reformation in Zambia's Southern Province, the researcher further asked the participants to state some contemporary challenges experienced by Catholic secondary schools and also explain how they lead to undesired identity reformation in such schools in Zambia's Southern Province. Participants (HT 1-4, P 1-4 and RET 1-4), pointed out over enrolment as one of the major contemporary challenges experienced by Catholic secondary schools in the Southern Province. They stated that the increase in the number of students enrolled in Catholic secondary schools tremendously increased class sizes making them very large in terms of the number of learners per class. Regarding the matter at hand, two participants (HT 1 and P 3) emphasised that from the usual acceptable thirty (30) learners per class in such schools, classes increased to forty (40) learners per class and in worse situations class enrolments rose to forty five (45) and beyond. In relation to this aspect, the participants above also stated that forming part of the outcomes of the very large classes in Catholic secondary schools in Zambia's Southern Province was increased teacher-learner ratios in class making it very difficult for teachers to give proper attention to each learner during the instructional process thereby further leading to falling academic achievement levels in the schools. The following are participant responses supporting the findings above.

Participant HT 3: *In terms of one of the contemporary challenges experienced by this Catholic secondary school, I can mention the issue of over-enrolment because the demand for secondary education in the province has doubled if not tripled over the years from independence and it is very difficult for the schools to avoid admitting the very pupils they are meant to serve....as a result, our classes are much larger than they are supposed to be under normal circumstances* (interviewed on 9th September, 2015).

Participant P 1: *If I think of one of the most pressing contemporary challenges experienced by this Catholic secondary school, what comes to my mind is over-enrolment*

because years back, the pupils could be around thirty in each class but today this has changed a great deal because, usually one finds about forty, forty-five or even more pupils in a class sometimes making it hard for teachers to give attention to each pupil in class due to the large class sizes (interviewed on 16th August, 2015).

4.3.5.2 Government and parental misconception that Catholic schools are financially stable

When participants were probed further to clarify their unanimous stance that Catholic secondary schools in Zambia's Southern Province experienced contemporary challenges which caused their undesired identity reformation, they raised other interesting issues. Participants (HT 1-4 and P1-2) pointed out the issue of government and parental misconception that generally Catholic schools are financially stable. Participants above added that generally government and parents believed that Catholic secondary schools were financially stable and that they did not need support on various aspects pertaining to how they are run or managed.

In their effort to further clarify the matter at hand, participants (HT 4 and P 4) underlined that this government and parental misconception has weakened the involvement of the two stakeholders of Catholic secondary educational provision at different levels especially through financial contributions such as 'grants-in-aid' and 'school fees' which are central to the provision of Catholic secondary education in the province. Therefore, this misconception has over the years proved to be a major obstacle to the efficient running of such education institutions mostly negatively affecting the school's academic mission due to lack of adequate finances to purchase the much needed teaching and learning materials. The following are verbatim quotations from the responses of the participants to support the findings above.

Participant HT 2: *There is a wrong understanding by both government and parents out there that in the Southern Province, Catholic schools are generally rich academic*

institutions which do not need financial assistance from external sources (interviewed on 8th September, 2015).

Participant P 3: *This Catholic secondary school finds it very difficult to collect PTA funds from parents because my fellow parents usually question why the school requests for financial help from them due to their wrong belief that being Catholic, the school is rich (interviewed, 5th September, 2015).*

Participant HT 1: *One contemporary challenge faced by this school is the strong misconception by both government and parents that Catholic secondary schools are financially sound by virtue of being Catholic schools rendering them reluctant with regards to their role of financing the schools as important stakeholders of Catholic education (interviewed on September, 2015).*

4.3.5.3 Inadequate teaching and learning materials in Catholic secondary schools in Zambia's Southern Province

Further probing of participants (HT 1-4, RET 1-2, PR 1 and FG 1-2) on the aspect of clarifying their unanimous stance that Catholic secondary schools in Zambia's Southern Province experienced contemporary challenges leading to undesired identity reformation revealed more interesting outcomes. Participant responses revealed that there were inadequate teaching and learning materials in Catholic secondary schools in Zambia's Southern Province. This weakened the academic mission of such schools in the province. Participants (HT 1 and PR 1) linked the contemporary challenge at hand to the contemporary inadequate and erratic grants received by Catholic secondary schools from government as well as the difficulty associated with the collection of school-fees from the learners by the schools due to high poverty levels in households in the Southern Province. In clarifying the issue at hand, participants (HT 1-4, RET 1-2, PR 1 and FG 1-2) further pointed out that the teaching and learning materials in Catholic secondary schools in the Southern Province were below Catholic educational standards as the inadequacy of teaching and learning materials involved shortages of significant educational materials

such as lab chemicals and equipment, text books and desks. The following are participants' responses supporting these findings.

Participants FG 2: *The teaching and learning materials at this school are below acceptable Catholic standards because there is a shortage of many important things such as lab chemicals and equipment, text books and desks....the shortage of these things affects our academic performance especially in science subjects (interviewed on 9th September, 2015).*

Participant HT 1: *I think there are two main reasons for the contemporary challenge of lack of adequate teaching and learning materials in this school...these are the irregular financial grants from government and the usual difficulties faced by the school in collection of school-fees because of high poverty levels in the Southern Province (interviewed on 9th September, 2015).*

4.3.5.4 The drastic reduction of members of Catholic religious orders in Catholic secondary schools in Zambia's Southern Province

In their clarification of their stance that Catholic secondary schools experienced contemporary challenges responsible for their undesired identity reformation, a majority of participants (HT 1-4, P1-4, and FG 1-2) held the view that the drastic reduction of members of Catholic religious orders in Catholic secondary schools in Zambia's Southern Province had a direct relation to the weakening religious mission in such schools. The participants above stressed that the drastic reduction of priests, brothers and nuns over the years had negatively affected the Catholicity of Catholic schools in the Southern Province because these people are true custodians of the Catholic faith for all to emulate within school contexts. The following are verbatim quotations from the responses of the participants to support this finding.

Participant HT 3: *The Catholicity of the school is negatively affected by the high reduction of Catholic brothers and sisters working as teachers in the school because in the past*

when these people were many in this school, they were very resourceful in promoting a Catholic religious ethos in the school (interviewed on 9th September, 2015).

Participant P 2: *Today in this school, the sight of a Catholic brother, sister or even a priest has become extremely rare hence the reason why the religious character of the school has kept on falling over the years (interviewed, 8th September, 2015).*

4.3.5.5 The failure by Catholic secondary schools to function as genuine ‘Catholic Communities’ in Zambia’s Southern Province

One significant aspect which was raised by the participants (HT 3-4 and P 1-4) to support their stance that Catholic secondary schools in Zambia’s Southern Province experienced contemporary challenges leading to undesired identity reformation was that Catholic schools failed to function as genuine Catholic communities. This has weakened both the religious and academic mission of Catholic secondary schools over the years since independence (1964). Despite the Catholic emphasis on the importance of the school to function as a genuine community for the achievement of Catholic educational goals, what is evident in these schools does not fully depict this important feature of Catholic education. According to Miller (2006), Catholic schools are found on a community of people or a genuine community of faith. In line with this aspect, participants (HT 3-4 and P 1-4) pointed out that there is no sufficient mutual trust, close cooperation and continuing dialogue among the stakeholders of Catholic education. Moreover, without a spirit of mutual trust, close cooperation and dialogue among stakeholders of Catholic education, a much desired spirit of communion in the schools cannot be achieved hence the inevitable failure to achieve the goals of Catholic education. The following are participants’ responses supporting these findings.

Participant HT 1: *Personally, I think in order for us to achieve the goals of Catholic education at this school, we need a deeper communion among ourselves as people in charge of running these schools especially on matters of closer cooperation and dialogue*

based on trust in one another as we are working for the achievement of the same thing (interviewed on 9th September, 2015).

Participant P 2: *Currently, at this school, different stakeholders are not so united on the mission and vision of the school because with the passage of time, there has been a reduced spirit of communion among them in terms of issues concerning the achievement of the overall purpose of Catholic education in the school (interviewed on 8th September, 2015).*

4.3.5.6 Existence of a conflict of interest between the Catholic secondary school Mission or Vision and Non-Catholic teachers within the school contexts

When asked by the researcher to clarify their stance on the contemporary challenges experienced by Catholic secondary schools in the Southern Province of Zambia, participants (HT 1-3 and FG 1-2) also held the view that there was a conflict of interest between the Catholic secondary school mission or vision and non-Catholic teachers within the school contexts. This sub-category came out very strongly and was perceived as one of the reasons for the weakening religious mission of Catholic secondary schools. Generally, the Catholic mission or vision is centred on inculcating a Catholic ethos in the schools in order to enhance a balanced or holistic development of the learners (intellectual, personal and religious development). Since a hundred per cent (100%) realisation of the deployment of Catholic teachers is always impossible in Catholic schools owing to the limited population of qualified Catholic teachers in the country, non-Catholic teachers are also deployed by the MoE to teach in Catholic schools. Regarding the matter at hand, participants (HT 1-3 and FG 1-2) stressed that coming from other Christian denominations and religions, some non-Catholic teachers sometimes trivialised the Catholic mission or vision within Catholic secondary schools and that as a consequence, this frustrates efforts made within such schools to promote a Catholic mission or vision thereby reducing the overall Catholicity of the schools. Participants (HT 1-3 and FG 1-2) further pointed out that often some teachers affiliated to non-Catholic Christian denominations or religions within Catholic secondary schools frustrated school

efforts to enhance a Catholic ethos because they uphold other values. It was further revealed from the responses of the participants above that in some cases, some non-Catholic teachers actually opposed Catholic values within Catholic secondary school contexts. The following are participants' responses supporting these findings.

Participant HT 3: *In the thirteen (13) years that I have served as Headteacher in a Catholic secondary school and in my twenty two (22) years as a teacher in both Catholic and government secondary schools, I can confidently speak of the existence of a conflict of interest between the Catholic secondary school mission or vision and non-Catholic teachers within the school contexts because some teachers are not committed to Catholic educational principles* (interviewed on 9th September, 2015).

Participants FG 1: *Some non-Catholic teachers in this school clearly show the pupils that they do not support anything Catholic in the school....from the things they say, it is actually clear that they support their own values and oppose Catholic values* (interviewed on 28th August, 2015).

4.3.5.7 The failure by some Catholic secondary school administrators to implement the identity of Catholic education in their schools

In further explaining their position on the contemporary challenges experienced by Catholic secondary schools in Zambia's Southern Province, participants (FG 1-2 and P 1-4) stated that the failure by some Catholic secondary school administrators to implement the identity of Catholic education in their schools in the Southern Province was one of the reasons for the undesired identity reformation in the schools. It was revealed from the responses of the participants above that this contemporary challenge weakened both the academic and religious mission of Catholic secondary schools. Since Catholic school administrators at all educational levels are appointed mainly for the sustained maintenance of a Catholic ethos within Catholic school settings, they are obliged to implement the Catholic educational mission or vision. This is a duty they are obliged to diligently undertake within the school contexts on behalf of the Catholic Church. It was

revealed from participants' (FG 1-2 and P 1-4) responses that sometimes Catholic secondary school administrators in the Southern Province have not done enough or have actually failed the Catholic Church in this duty. In providing further details of the matter at hand, one participant (P 4), stated that activities of an academic or sports nature take precedence over those of a religious nature hence the falling levels of Catholicity in such schools in the Southern Province. The other participant (P 2) emphasised that the falling pass-rates in the final school leaving examinations in Catholic secondary schools in the Southern Province is un-Catholic and should be blamed on the failure by Catholic secondary school administrators to implement true or genuine Catholic educational identity as known or understood in the past years in the province. The following are participants' responses supporting these findings.

Participant FG 2: *Some things have fallen apart in this school because we think the school administration is not playing its role of ensuring that things are running smoothly in the school* (interviewed on 9th September, 2015).

Participant P 2: *Unlike in the olden days when the people in charge of running this school ensured that the perfect academic record of the school was maintained, nowadays I think these people are not doing enough to maintain this important aspect of the identity of Catholic education* (interviewed on 8th September, 2015).

4.3.5.8 The negative perceptions on Religious Education (RE) as a curriculum subject in a Catholic Secondary school by some teachers and learners

To clarify their position on the contemporary challenges experienced by Catholic secondary schools in the Southern Province, participants (FG 1-2) held the view that the negative perceptions on RE as a curriculum subject in Catholic secondary schools by some teachers and learners formed one of the major reasons for the undesired identity reformation experienced by such schools especially at the level of the schools' religious mission. This is because, owing to this challenge, the religious mission of Catholic secondary schools has been weakening over the years since Zambia's independence.

For various reasons attributed to both the teachers and the learners, RE is not so motivating to some people in Catholic secondary schools. Regarding this aspect, participants (FG 1) pointed out that some teachers take RE so ordinary and simple by considering it as a subject merely based on Christian current affairs. They also added that it is perceived as nothing more than just a biblical subject which should not be taken seriously within the school settings. It was further revealed from the participants' (FG 2) responses that, such a negative perception of the subject by some teachers within Catholic schools renders the subject less motivating to the learners as they always prefer subjects where they expect to be challenged intellectually and which are more prestigious in the Catholic secondary school curriculum. The following are verbatim quotations from the responses of the participants to support these findings.

Participants FG 1: *As a subject, RE is not so appealing to us because even our teachers are not so excited or interested in it....they relate it to current affairs in Christianity....they usually encourage us to concentrate on other subjects* (interviewed on 28th August, 2015).

Participants FG 2: *Since RE is not taken seriously by some teachers in the school, as pupils we just take the subject because we are told to do so at this school* (interviewed on 9th September, 2015).

4.3.5.9 Poor financial capacity of Catholic Secondary schools in Zambia's Southern Province

The researcher's probing of the participants' (HT 1-4 and PR 1) position that Catholic secondary schools in Zambia's Southern Province experienced contemporary challenges leading to undesired identity reformation led to a revelation from their responses that Catholic secondary schools in the Southern Province were in a state of a poor financial capacity. This contemporary challenge experienced by Catholic secondary schools in the province weakened their academic mission. Catholic secondary schools need a lot of money in order to run efficiently such that without financial resources a lot of things fall apart in the management of these education institutions. Most participants (HT 1-4 and

PR 1) held the view that Catholic secondary schools in the Southern Province experience a lot of problems related to lack of adequate finances and that it is mostly due to such financial problems that the schools have deviated away from the desired Catholic identity as portrayed in the philosophy of Catholic education. Analysis of the responses by the participants (HT 1-2) revealed cognitive interpretations indicating that the poor financial capacity of the schools is responsible for the uncondusive teaching and learning environments in the schools enhanced by among other things, the lack of sufficient classrooms, office space, desks and text-books. Catholic secondary schools lack the financial capacity to ensure a sufficient presence of all the educational necessities indicated above within the school settings. The following are verbatim quotations from the responses of the participants to support these findings.

Participant HT 3: Most contemporary challenges experienced by this school are caused by the school's lack of adequate funds to help it meet most of its urgent needs such as adequate desks, buildings, text-books and others (interviewed on 9th September, 2015).

Participant PR 1: If Catholic schools are to perform according to their expectation, government must step up its financial commitment to these schools by providing the financial grants in a regular way and increasing them because one of the reasons for most of their problems is lack of sufficient financial resources to enable them achieve their educational goals (interviewed, 3rd September, 2015).

4.3.5.10 Lack of sufficient understanding of the Catholic education Mission or Vision by some teachers and learners in Catholic secondary schools

One of the outcomes of the participants' endeavour to clarify their position that Catholic secondary schools in the Southern Province of Zambia experience contemporary challenges leading to the undesired identity reformation they have been experiencing over the years is that some teachers and learners in Catholic secondary schools lack sufficient understanding of the Catholic education mission or vision. Despite the Catholic orientation provided to non-Catholic teachers and learners by Catholic secondary schools

upon entry into the schools, there seems to be lack of understanding of the Catholic mission or vision within Catholic secondary schools in the Southern Province. This contemporary challenge experienced by Catholic secondary schools in the province weakens both the academic and religious mission of the schools. This is because both the academic and religious missions of the schools form a central part of the Catholic mission or vision of the schools. This contemporary challenge in Catholic secondary schools is exacerbated by the usual situation of there being fewer Catholic teachers and more non-Catholic teachers. The majority of non-Catholic teachers and learners entrusted with the promotion of a Catholic ethos within the schools generally lack adequate understanding of the very Catholic mission or vision they are entrusted to promote hence the undesired weakening of both the academic and religious missions of the schools. This frustrates the efforts put in place in these schools to promote a Catholic ethos. Regarding the matter at hand, participants (FG 1-2) pointed out their general lack of proper understanding of the Catholic culture or tradition despite having been in a Catholic school for close to five (5) years at the time of the focus group interview/discussion. Some non-Catholic participants in (FG 1) blamed their lack of adequate understanding of the Catholic tradition on having been poorly oriented to matters relating to the Catholic mission or vision in their secondary school. Moreover, participants (P 1-4) held the view that the reducing levels of Catholicity in Catholic schools can be attributed to the growing numbers of non-Catholic teachers that lack proper knowledge or understanding of the Catholic faith and the Catholic education mission or vision. The following are verbatim quotations from the responses of the participants to support these findings.

Participants FG 1: *We do not understand the Catholic tradition very well because this school does not really provide a good orientation programme on matters related to Catholicism and all that goes with Catholic secondary education (interviewed on 28th August, 2015).*

Participant P 4: *The Catholicity of this school is not how it is supposed to be because I think there are so many non-Catholic teachers teaching in the school that do not*

understand the Catholic faith and Catholic educational values (interviewed on 9th September, 2015).

4.3.5.11 Lack of availability or accessibility of Catholic education policy in Catholic secondary schools in the Southern Province

In clarifying why they thought Catholic secondary schools in Zambia's Southern Province experienced various contemporary challenges leading to their undesired identity reformation, participants (HT 1-4 and P 1-4) stated that one of the contemporary challenges experienced by such schools is lack of availability or accessibility of Catholic education policy. Although occasionally, commentaries by the Catholic bishops reach Catholic secondary schools, the actual documents on the evolving Catholic education policies since 1965 have seldom reached these schools. Participants (HT 1-4) stated that the lack of availability of the actual Catholic education policy documents in the schools makes it difficult for the school administrators, teachers and others interested in Catholic education to fully understand what Catholic educational provision entails as matters of this nature are contained in such documents. In the same vein, participants (P 1-4) underlined that reliance on occasional commentaries on Catholic education by the bishops in Catholic secondary schools was not adequate to ensure a proper understanding of Catholic education policy among Catholic school administrators and teachers in the Southern Province. The following are participants' responses supporting these findings.

Participant HT 4: *The lack of availability of the actual documents of Catholic education policy within the school contributes to the lack of adequate understanding of Catholic educational values by school administrators, teachers and others (interviewed on 8th September, 2015).*

Participant P 3: *I know that the school relies on very rare educational commentaries by the bishops in terms of educational direction but I think this is not enough because in order to encourage a good understanding of Catholic education values in the school,*

there is need to make Catholic education policies available to all within the school (interviewed on 16th August, 2015).

4.3.5.12 The challenge for the achievement of a ‘Preferential Option For The Poor’ in Catholic secondary educational provision in the Southern Province

In justifying why they held the view that Catholic secondary schools in Zambia’s Southern Province experienced contemporary challenges responsible for the undesired identity reformation they have been experiencing over the years since Zambia’s independence, participants (FG 1-2, HT 1-4 and PR 2) pointed out that there is a serious challenge for the achievement of a ‘preferential option for the poor’ in Catholic educational provision in Zambia’s Southern Province. This has weakened the school’s academic mission over the years since independence. One of the main purposes for the existence of Catholic education institutions in society is to show concern for the poor in society. In order to achieve this, the Catholic Church aims to provide educational services to those in need through what is known as a ‘preferential option for the poor’ in terms of educational provision. With regards to this matter, participants (HT 1-4) pointed out that Catholic secondary schools try so hard to achieve a ‘preferential option for the poor’ in their educational provision but the problem is that in as much as they endeavor to achieve this, there are also other pressing concerns of the schools which require financial resources to be sorted out hence the reason why the schools only ask for very meagre amounts of money from the poor and even forego such monies in some cases for the sake of achieving this Catholic educational cause. Participants (FG 1-2) stated that a good number of learners at their school struggle with the issue of paying school-fees and usually stay away from school due to high poverty levels in their households. In addition one participant (PR 2) pointed out that in a way; the aspect of cost-sharing in Catholic schools has contributed to the schools’ loss of a sense of purpose because such schools are meant to serve the poor and vulnerable in society. The following are verbatim quotations from the responses of the participants to support these findings.

Participants FG 1: *Everyone is required to pay school fees at this school.... it is not easy for the poor to raise the fees as they would sometimes stay away from school looking for the money to pay* (interviewed on 28th August, 2015).

Participant PR 2: *In a way, the issue of cost-sharing in Catholic secondary schools is a hindrance to their aim of making education more accessible to the poor in society and 'yes' this misplaces the schools sense of purpose as they are supposed to serve the poor and vulnerable in society* (interviewed on 10th August, 2015).

4.3.5.13 High levels of teacher and learner absenteeism to 'Work and School' due to the HIV/AIDS pandemic

The issue of the high levels of teacher and learner absenteeism to 'work and school' due to the HIV/AIDS pandemic in the Southern Province of Zambia also featured prominently in the responses provided by the participants (FG 1 and HT 1-2) in their justification or clarification of their stance that Catholic secondary schools experienced contemporary challenges which caused their undesired identity reformation over the years in the Southern Province. This contemporary challenge mainly weakens the school's academic mission as the teachers stay away from their duty of teaching because of it and the learners also stay away from classes either affected or infected by the disease. As a result the school's levels of academic achievement have been falling since independence (1964) in the Southern Province. The following are verbatim quotations from the responses of the participants to support these findings.

Participants FG 1: *We are not sure if we are going to complete some of our subject syllabuses because some of our teachers are frequently absent from work due to persistent illnesses* (interviewed on 28th August, 2015).

Participant HT 2: *Absenteeism of both teachers and pupils to 'work' and 'school' due to the HIV/AIDS pandemic is one of the major challenges experienced by this school* (interviewed on 21st September, 2015).

4.3.5.14 Existence of high poverty levels in Southern Province

To clarify their stance, that Catholic secondary schools in the Southern Province experience contemporary challenges which cause their undesired identity reformation, participants (HT 1-4 and FG 1-2) pointed out that one of such contemporary challenges is the existence of high poverty levels in the Southern Province of Zambia. Like in the other nine (9) provinces of Zambia, the Southern Province is not an exception to high poverty levels and the various problems associated with it. This contemporary challenge experienced by Catholic secondary schools in the Southern Province contributes to the weakening academic mission of such schools. Regarding the matter at hand, participants (HT 1-4) stated that due to high poverty levels in the school's surrounding communities in the Southern Province, the learners are forced to walk very long distances to school on hungry stomachs. Moreover, participants above also added that due to high poverty levels in their households, often parents were not adequately involved in their children's educational matters in preference for matters concerning the wellbeing of their households especially the aspect of looking for finances and food as they considered such issues much more important than their children's educational matters. In addition, some participants (FG 1-2) pointed out that they disliked school-fees because usually they struggled to pay them due to high poverty levels in their households. The following are participants' responses supporting these findings.

Participant HT 3: *The high poverty levels in the communities surrounding this school are one of the reasons why our academic achievement levels have been falling in the recent past (interviewed on 9th September, 2015).*

Participants FG 2: *We dislike the time when our school begins collecting school-fees from us because we struggle so much just to find the money to pay and it is so embarrassing to be sent back home to find the money by the school authorities (interviewed on 9th September, 2015).*

4.3.5.15 Existence of a conflict of interest between the Catholic secondary school's Religious Mission and the RE teacher's Professional Commitment to the teaching of Religion.

In clarifying their stance on their position that Catholic secondary schools experience contemporary challenges responsible for their undesired identity reformation, participants (RET 1-4) highlighted the existence of a conflict of interest between the Catholic secondary school's religious mission and the RE teacher's professional commitment to the teaching of religion in Zambia's Southern Province. This contemporary challenge has contributed to the weakening religious mission of Catholic secondary schools over the years since Zambia's independence (1964). This is because the two aspects above are opposite extremes because the Catholic secondary school's religious mission demands the inculcation of Catholic religious development in the learners while the RE teachers' professional ethics demands upholding the aspect of critical-autonomy on the part of the learner vis-à-vis religious development. Therefore, in accordance with this strict pedagogical ethic, during the instructional process a teacher of religion presents religious belief systems to the learners from within the Zambian context and ensures the learners' ability to critically engage with them and leaves the aspect of which beliefs to be embraced or upheld by the learners to the learners themselves. This pedagogical ethic does not allow coercion of learners to uphold specific religious beliefs in the classroom. Since, mostly teachers teaching religion in Catholic secondary schools in the Southern Province are professionals in the subject who are graduates from colleges and universities around the country, they find it very difficult to go against their own professional religious pedagogical ethics by embracing the Catholic religious mission within the schools as its achievement implies going against their own professional ethics regarding how religion should be taught professionally in class. The following are participants' responses supporting these findings.

Participant RET 1: *Even if I am teaching in a Catholic secondary school, I cannot coerce my pupils to uphold beliefs of a particular religion because it is professionally unethical for me to do so* (interviewed on 2nd September, 2015).

Participant RET 2: *Inculcating Catholic values in my pupils is not my duty as a professional teacher of religion...I present Zambian religious beliefs to the pupils and the rest is up to them on which ones they decide to uphold* (interviewed on 4th September, 2015).

4.3.6 Participant's Views on the Characterization of Catholic Secondary Schools in Zambia's Southern Province

For the purposes of the study the research deemed it necessary to elicit the views of the participants on the characterization of Catholic secondary schools in Zambia's Southern Province. This was meant to generate an official position, based on the views of the research participants, whether such schools can be characterized as Catholic or not. It was evident from the participants' views on the matter at hand that there had been a number of developments at different levels in Catholic secondary schools in Zambia's Southern Province over the years since independence (1964) which indicate or confirm different aspects of identity reformation thereby affecting the overall Catholic characterization of these education institutions. All participants' (HT 1-4, RET 1-4, P 1-4, PR 1-2 and FG 1-2) responses in relation to the matter at hand indicated that things which act as prototypical marks, features or characteristics of Catholic education had partially changed or reformed in the Southern Province since Zambia's independence.

In relation to the issue at hand, the overarching theme which emerged from the data analysis was that Catholic secondary schools can be characterized as partially Catholic in Zambia's Southern Province. This theme included eleven (11) sub-categories which were (a) the reduced attendance of Mass in Catholic secondary schools, (b) lack of Catholic religious symbols in Catholic secondary schools, (c) the rise of the academic culture at the expense of the religious culture in Catholic secondary schools, (d) lack of a

spirit of unity in Catholic secondary schools, (e) Appointments to key positions in Catholic secondary schools, (f) drastic reduction of members of religious orders in Catholic secondary schools, (g) increased levels of indiscipline in Catholic secondary schools, (h) teachers lack of commitment to work in Catholic secondary schools, (i) inadequate teaching and learning materials in Catholic secondary schools (j) falling academic achievement levels in Catholic secondary schools, and (k) falling levels of Catholicity in Catholic secondary schools.

4.3.6.1 The reduced attendance of Mass in Catholic secondary schools

When asked to clarify why they thought Catholic secondary schools had changed or reformed in terms of their identity over the years since Zambia's independence (1964), participants (P 1-2) lamented the major reduction in the number of times the learners in Catholic secondary school contexts were subjected to the attendance of Mass. This is because attendance of the Catholic Mass in any education context is central to the transmission of the Catholic culture and tradition to the learners. The following are participants' responses supporting this finding.

Participant P 1: *Most of the pupils at this school lack a fair understanding of the Catholic tradition because Mass is rarely held for the learners at this school...It is held only once or twice in a year* (interviewed on 16th August, 2015).

Participant P 2: *At this school, the Catholic Mass is not granted the importance it deserves because sometimes it is held only once in a calendar year* (interviewed on 8th September, 2015).

4.3.6.2 Lack of Catholic Religious Symbols in Catholic secondary schools

In their endeavour to clarify their position that Catholic secondary schools had changed or reformed in terms of their identity over the years since Zambia's independence (1964), participants (HT 2, PR 2 and FG 1-2) mentioned the lack of Catholic religious symbols in

Catholic secondary school settings as a feature which depicts the change or reformation experienced by such schools over the years. They added that unlike today, in olden days such schools had a lot Catholic religious pictures and sculptures within the school premises to promote a Catholic religious ethos. The following are participants' responses supporting this finding.

Participants FG 1: *They tell us that this is a Catholic school but we do not see much of Catholic things in the school premises such as pictures of Catholic saints and statues of Jesus and Mary as our parents say they used to have during their time in such schools* (interviewed on 28th August, 2015).

Participant HT 2: *I know that one of the things we need to do to improve the Catholicity of this school is to improve the religious ethos of the school by reintroducing various Catholic religious symbols in the school premises* (interviewed on 8th September, 2015).

4.3.6.3 The rise of the Academic Culture at the expense of the Religious Culture in Catholic secondary schools

In clarifying their position that Catholic secondary schools had changed or reformed in terms of their identity over the years since Zambia's independence (1964), participants (FG 1-2) pointed out that there had been a rise of the academic culture above the religious culture in Catholic secondary schools in Zambia's Southern Province. Participants above specifically stated that at their school, matters pertaining to 'religion' were secondary and those pertaining to 'academic achievement' were primary. Moreover, participants (FG 1) added that at their school, school programmes concentrated more on academic matters rather than religious matters as if their school was not a Catholic school. The following are verbatim quotations from the responses of the participants to support these findings.

Participants FG 1: *Even if our school is run by the Catholics, most activities in the school are based on academic issues and not religious issues....religious activities are not common at this school* (interviewed on 28th August, 2015).

Participants FG 2: *Our teachers concentrate more on preparing us for tests and final exams than making us good Christians* (interviewed on 9th September, 2015).

4.3.6.4 Lack of a spirit of unity in Catholic secondary schools

In the clarification of their stance that Catholic secondary schools in Zambia's Southern Province experience contemporary challenges which lead to their undesired identity reformation over the years, participants (HT 3 and FG 2) stated that although they perceived themselves as a united community, they were not as united as expected in a Catholic school. One participant (HT 3) pointed out a growing spirit of individualism by staff members in the school. Participants (FG 2) specifically sighted disunity as a characteristic of their schooling experience in a Catholic school and that it was enhanced by an ever increasing competitive spirit in almost all school activities. In line with the competitive nature of the schools, the learners said, it was rare for the learners to help or support one another especially in academic matters for fear of being surpassed by the recipients of their help. The following are participants' responses supporting these findings.

Participant HT 3: *In order for this school to run efficiently the way a Catholic school is expected to run, there is need for my members of staff to avoid the individualism and learn to work together as people fighting for a common goal of achieving all the educational goals of the school* (interviewed on 9th September, 2015).

Participants FG 2: *Out there, people think the pupils are united at this school but we are not because the academic competition is too high here to an extent where fellow pupils do not help others because they do not want them to do better than them in a test or examination* (interviewed on 9th September, 2015).

4.3.6.5 Appointments to Key Positions in Catholic secondary schools

In their explanations of the undesired identity reformation enhanced by contemporary challenges experienced by Catholic secondary schools in Zambia's Southern Province, participants' (HT 1-4, P 1-4 and FG 1-2) responses revealed that despite being Catholic and the official declaration by the Catholic Church that all key administrative positions of influence within Catholic schools be reserved only for Catholics for the sake of enhancing a Catholic ethos in the schools, some key positions in these schools were still held by non-Catholics. One participant (P 1) pointed out that since having non-Catholics in key administrative positions within Catholic secondary schools has sometimes proven to frustrate Catholic efforts to promote a Catholic ethos of the schools owing to some non-Catholic teachers' or administrators' allegiance to other faiths, it is important to reserve such key positions for Catholic administrators within the schools in order to promote the much desired Catholic ethos. The following are participants' responses supporting these findings.

Participant HT 1: *I am aware of the Catholic declaration that key administrative positions within the schools should be given to Catholics for the sake of enabling the Catholicity of the schools but some of those positions are still held by non-Catholics not only at this school but other Catholic schools as well in the province....it is not only my school which is lagging behind on this important Catholic declaration (interviewed on 9th September, 2015).*

Participant P 1: *I think having non-Catholics in some key positions in this school as the situation is at the moment is not good for the school because I have heard strong rumours that some non-Catholic teachers within Catholic schools work against established Catholic values by speaking against them to the pupils (interviewed on 16th August, 2015).*

4.3.6.6 Drastic reduction of members of religious orders in Catholic secondary schools

Explaining their unanimous position that the undesired identity reformation in Catholic secondary schools is enhanced by contemporary challenges experienced by the same schools in Zambia's Southern Province, participants' (HT 1-4 and P 1-3) mentioned the current drastic reduction in the numbers of members of Catholic religious orders teaching in Catholic secondary schools in Zambia's Southern Province. These are priests, brothers, sisters and others. This contemporary challenge has contributed to the weakening religious mission of the schools. This is because within Catholic secondary school contexts, such people are perceived as religious role models to not only the learners but everyone in the schools. Their presence within Catholic secondary school settings contributes a great deal towards the promotion of the Catholicity of the schools. Participants (HT 1-4 and P 1-3) emphasised that the reduction of members of Catholic religious orders teaching in Catholic secondary schools has contributed to the weakening academic and religious mission of the schools over the years since Zambia's independence. The following are participants' responses supporting these findings.

Participant HT 3: *The current major reduction of the numbers of brothers teaching at this school to only one (1) is a serious draw back on the school's efforts to enhance both the 'academic' and 'religious' goals of the school (interviewed on 9th September, 2015).*

Participant P 3: *The absence of a substantial number of Catholic brothers teaching at this school at the moment is one of the main reasons why activities of a religious nature have become uncommon in the school.... this is because when we used to have many of them here, religious activities were commonplace within the school premises (interviewed on 9th September, 2015).*

4.3.6.7 Increased levels of indiscipline in Catholic secondary schools

When asked by the researcher to provide an explanation why they agreed that Catholic secondary schools in Zambia's Southern Province experience contemporary challenges which have led them to experience undesired identity reformation, participants (FG 1-2) pointed out that the current increased levels of indiscipline in Catholic secondary schools contributed to the weakening academic mission of the schools. According to the participants above, because of the ever increasing levels of indiscipline in such schools, the learners' academic achievement levels had fallen tremendously over the years crippling the learning achievement levels in the schools. In relation to the aforementioned, participants (FG 1-2) also raised the consequences of increased levels of indiscipline in the schools experienced by a growing number of their learners such as teenage pregnancies (females) and early parenthood (boys and girls) which together are perceived as hindrances to academic achievement on the part of the learners. The following are participants' responses supporting these findings.

Participants FG 1: *Indiscipline has increased at this school to alarming levels among us the pupils because it is even causing many pupils to perform poorly in their school work and final year examinations (interviewed on 28th August, 2015).*

Participants FG 2: *Poor discipline has caused a lot of bad things to the pupils at this school such as poor performance in school work and sometimes even dropping out of school because of many things related to poor discipline (interviewed on 9th September, 2015).*

4.3.6.8 Teachers' lack of commitment to work in Catholic secondary schools

In clarifying their position that Catholic secondary schools had changed or reformed in terms of their identity over the years since Zambia's independence (1964), participants (FG 1-2) pointed out the teachers' lack of commitment to work in Catholic secondary schools in the Southern Province. This contemporary challenge is a major contributing

factor to the falling levels of academic achievement in Catholic secondary schools in the province. They emphasised that some teachers in Catholic secondary schools in Zambia's Southern Province are not serious with their work of teaching. In addition, participants (FG 2) pointed out that some teachers at their school lacked proper commitment to the work because mostly they were absent from class and when they were available, they did not totally commit to their work of teaching. The following are participants' responses supporting these findings.

Participants FG 1: *Some teachers at this secondary school lack commitment to work...it seems that they are just here for the sake of it because teaching is not their thing* (interviewed on 28th August, 2015).

Participants FG 2: *Some of our teachers are not serious with their work at this school because they are absent from work most of the time and when they are there, they do not show commitment to their work because they will not cover the syllabus in good-time and they also take too long to mark our exercise books* (interviewed on 9th September, 2015).

4.3.6.9 Inadequate teaching and learning materials in Catholic secondary schools

When the researcher asked the participants (FG 1-2) to clarify why they thought Catholic secondary schools had changed or reformed in terms of their identity over the years since Zambia's independence (1964) due to contemporary challenges they experienced, they highlighted the issue of inadequate teaching and learning materials in Catholic secondary schools. This contemporary challenge contributed to the weakening academic mission in Catholic secondary schools in the Southern Province. Participants (FG 1) pointed out that there were inadequate books and desks at their Catholic secondary school. In addition, participants (FG 2) stated that because books and desks were inadequate at their school, they were made to share the use of books and desks such that in worse situations, the sharing ratio was one (1) book or desk to three (3) learners. The following are verbatim quotations from the responses of the participants to support these findings.

Participants FG 1: *People think our school does not lack anything but it is not true because books and desks are not enough here....those which are there are either very few or too old and tattered.... this is a big challenge we face as pupils at this school* (interviewed on 28th August, 2015).

Participants FG 2: *The books we use at this school are not enough for every pupil...the desks are also in a bad state and good ones are few...so we are forced to share books and desks* (interviewed on 9th September, 2015).

4.3.6.10 Falling academic achievement levels in Catholic secondary schools

When the researcher probed the stance by the participants (FG 1-2) that Catholic secondary schools in Zambia's Southern Province experienced undesired identity reformation due to some contemporary challenges they experienced, they pointed out the issue that the falling academic achievement levels in Catholic secondary schools contributed to the weakening academic mission of their school. Participants (FG 1) specifically lamented the falling overall academic performance of their school in the recent past as the school was no longer able to score one hundred per cent (100%) pass-rate in the national final year (grade twelve) examinations. Related to this, participants (FG 2) stated that their overall academic performance had dropped from one hundred per cent (100%) to between seventy per cent (70%) and ninety five per cent (95%) in the national final year examinations. The following are verbatim quotations from the responses of the participants to support these findings.

Participants FG 1: *In the past years, our school used to score 100% pass rate in national final year examinations but not anymore because this time, the school struggles to reach 90%* (interviewed on 28th August, 2015).

Participants FG 2: *There has been a drop in academic performance at this school because, unlike in the past when this school was among the best in Zambia repeatedly recording 100% pass-rate in grade 12 final examinations, nowadays things have changed*

because it now records between 70% and 95% in the same examinations (interviewed on 9th September, 2015).

4.3.6.11 Falling levels of Catholicity in Catholic secondary schools

Finally, the aspect of the falling levels of Catholicity in Catholic secondary schools was raised by participants (FG 1) to clarify their stance that Catholic secondary schools in Zambia's Southern Province experienced contemporary challenges which contributed to their undesired identity reformation over the years since independence. In explaining the falling levels of Catholicity in Catholic secondary schools in the Southern Province, participants (FG 1) pointed out the issue of the reduced number of times Mass was held at their school. They said Mass was a very rare religious activity in their school despite it being a Catholic school and the school authorities were not bothered about this status quo. In addition, participants (FG 1) also claimed that some non-Catholic teachers did not contribute much to the promotion of the Catholic tradition or culture in their school as they did not have an adequate understanding of it and consequently did not adhere to it in the things they said and did within the school and beyond. Moreover, participants above also pointed out that sometimes some non-Catholic teachers trivialised and in worse situations even spoke against the Catholic culture or tradition to the learners whilst favouring their own religious values. The following are participants' responses supporting these findings.

Participants FG 1: At this school religious activities such as Mass are not common...we have Mass only once or twice in the whole year (interviewed on 28th August, 2015).

Participants FG 1: Some teachers at this school do not understand and support Catholic values... as a result, they sometimes speak against Catholic values in favour of their own religious beliefs (interviewed on 28th August, 2015).

4.3.7 Participants' Views on Involvement of Stakeholders in Catholic Secondary Educational Provision

For the purposes of this study, the researcher deemed it necessary to elicit the views of the participants on the involvement of stakeholders in Catholic secondary educational provision in Zambia's Southern Province. This is because, in stating the nature and scope of the identity reformation experienced by Catholic secondary schools in the Southern Province, there was need to establish whether stakeholders of Catholic secondary education were diligently playing their expected roles as stakeholders of Catholic secondary education over the years in the province. The failure by stakeholders of Catholic secondary education to diligently perform their expected roles is perceived as a justifiable basis for the undesired identity change or reformation experienced by Catholic secondary schools over the years since Zambia's independence (1964). From the responses of all the participants (HT 1-4, RET 1-4, P 1-4, PR 1-2 and FG 1-2) it was evident that generally the stakeholders were involved in the provision of Catholic secondary education in the province but their degree of involvement was inadequate. Therefore, the degree of some stakeholders' involvement in Catholic secondary educational provision was not good enough to ensure the smooth running of such education institutions in the province. Therefore, the overarching theme emerging from the data analysis regarding this matter was that stakeholders of Catholic secondary education are not adequately involved in Catholic secondary educational provision in Zambia's Southern Province. The theme included five (5) sub-categories which were (a) the failure by Catholic secondary school administrators to ensure the Catholicity of their schools, (b) parental failure to induce discipline in their own children, (c) failure by some teachers to live up to their expectations as genuine Catholic teachers, (d) the failure by the Zambian government to be a dependable and reliable partner in Catholic secondary educational provision, and (e) the need for more personal visits by the bishop to Catholic secondary schools.

4.3.7.1 The failure by Catholic secondary school administrators to ensure the Catholicity of their schools

In explaining their stance that stakeholders of Catholic secondary education were inadequately involved in Catholic secondary educational provision in the Southern Province, participants (PR1 and P 1-3) held the view that Catholic secondary school administrators are to blame for the undesired identity reformation experienced by Catholic secondary schools over the years in the Southern Province. This is because, as significant stakeholders of Catholic secondary educational provision, Catholic secondary school administrators are supposed to know the goals of Catholic secondary educational provision and ensure that their schools are managed in accordance with such goals. One participant (P 1) stressed that Catholic secondary school administrators should have no excuse whatsoever for the falling levels of Catholicity in their schools because they are the ones who are supposed to see to it that all desired Catholic educational beliefs and values are implemented within the schools. Based on the views by the participants above, Catholic secondary school administrators have failed to ensure the Catholicity of their schools in the Southern Province. The following are participants' responses supporting these findings.

Participant PR 1: *The school administrators and teachers are partly to blame for the identity change faced by Catholic secondary schools in the Southern Province because one of their prime roles is to ensure that the Catholicity of Catholic schools is maintained within their schools* (interviewed, 3rd September, 2015).

Participant P 1: *The school administrators are responsible for the declining Catholic culture at this school since the responsibility of implementing the Catholic values in the school is totally theirs....as school authorities, they are supposed to make sure that everyone in the school lives according to Catholic values* (interviewed on 16th August, 2015).

4.3.7.2 Parental failure to induce discipline in their own children

The issue of parental failure to induce discipline in their own children was raised by participants (PR 2 and HT 1-3) in their effort to explain their stance that stakeholders of Catholic secondary education were inadequately involved in Catholic secondary educational provision in the Southern Province. Participants (HT 1-3) held the view that being important stakeholders of Catholic education and principle educators of their children, parents have a responsibility to ensure that their children behave in accordance with desired social values as failure to do so transfers this heavy burden to the teachers in the schools. In addition, one participant (PR 2) pointed out that the failure by parents to instil discipline in their own children at home is directly related to the current escalation of indiscipline among the learners in most schools in the province and Catholic secondary schools are not an exception. The following are participants' responses supporting these findings.

Participant HT 4: *I think the culture of modernity upheld in most households today is the cause for the indiscipline of the pupils at this school because parents do not teach their children how to behave themselves because of their belief in children's rights* (interviewed on 8th September, 2015).

Participant PR 2: *The problems related to the current escalation of pupil indiscipline in Catholic secondary schools are attributed to parental failure to play their role of inducing discipline in their own children...the high levels of indiscipline in the homes or within the families is what is spilling over to the schools making it very difficult for school authorities to handle both teaching duties and instilling discipline in the learners at the same time* (interviewed on 10th August, 2015).

4.3.7.3 Failure by some teachers to live up to their expectations as genuine Catholic teachers

To explain their stance that stakeholders of Catholic secondary education were inadequately involved in Catholic secondary educational provision in the Southern Province, the responses of participants (FG 1-2) revealed cognitive interpretations which show that some teachers in Catholic secondary schools in the Southern Province did not deserve to be called 'Catholic teachers'. In relation to the aforementioned, participants (FG 1) stated that the conduct of some of their teachers did not depict that of a teacher teaching in a religious school. This shows that some of the teachers in Catholic secondary schools in the province failed to live up to their expectations as genuine Catholic teachers. The following are participants' responses supporting these findings.

Participants FG 2: *Some teachers are not fit to be teachers in a Catholic school because they do not lead exemplary lives* (interviewed on 28th August 2015 and interviewed on 9th September, 2015).

Participants FG 1: *We wonder how some teachers are allowed to teacher at this school because we the pupils teach some of them many things about the Catholic faith since they do not know much about Catholicism* (interviewed on 28th August, 2015).

4.3.7.4 The failure by the Zambian Government to be a dependable and reliable partner in Catholic secondary educational provision

The issue of the failure by the Zambian government to be a dependable and reliable partner of the Catholic Church in Catholic secondary educational provision surfaced from the participants' (PR 1 and HT 1-4) responses in their effort to explain their stance that stakeholders of Catholic secondary education were not adequately involved in Catholic secondary educational provision in the Southern Province. With regards to the aspect at hand, participants (HT 1-4) pointed out the issue of government's failure to be dependable and reliable in its educational partnership with the Catholic Church because it did not

perform well its role of providing financial grants to Catholic secondary schools. This is because its financial grants to such schools have been meagre and erratic over the years since independence. Moreover, participant (PR 1) stated that since government grants provided to Catholic secondary schools have been meagre and erratic, they have not helped such schools to cater for all their financial needs. The following are participants' responses supporting these findings.

Participant HT 1: *I can confidently say that, the government has not been a very good partner to the Catholic Church in terms of the provision of Catholic secondary education because a school cannot rely on government financial grants because always it is not known when the grant will come and when it does, it is not enough to handle all financial needs of the school* (interviewed on 9th September, 2015).

Participant PR 1: *Despite being in an educational partnership with the Catholic Church, the government of Zambia has not fully fulfilled its role as grants to Catholic schools have always been inadequate and irregular* (interviewed on 3rd September, 2015).

4.3.7.5 The need for more personal visits by the Bishop to Catholic secondary schools

The other issue which surfaced from the participants' (HT 1-2 and P 1-4) responses in their endeavor to clarify their stance that stakeholders of Catholic secondary education were not adequately involved in Catholic Secondary Educational Provision in the Southern Province was based on the need for more personal visits by the bishop to Catholic secondary schools. This is because cooperation between the bishop and Catholic educators is one of the main features of Catholic education and the Catholicity of the schools largely depends on communion between them. Responses from participants (HT 1-2 and P1-4) revealed cognitive interpretations which indicated that since forming a major part of the bishop's duties is to preside over all Catholic programmes within the confines of his diocese, he should ensure more of his actual presence in Catholic secondary schools in the province. This revelation originated from

the participants' (HT 1-2 and P 1-4) conviction that instead of personally visiting Catholic secondary schools for various school programmes, the bishop mostly sent his representatives. Participants (P1-4) held the view that personal visits to the schools by the bishop would help enhance the much desired Catholicity of the schools in the Southern Province. The following are verbatim quotations from the responses of the participants to support these findings.

Participant HT 3: *I am aware of how busy the bishop is, but there is always the need for him to sometimes personally visit Catholic secondary schools within his diocese in order to monitor the catholicity of the schools within his care...he should avoid the use of representatives sometimes and personally visit the schools in order to enhance the catholicity of the schools in the province* (interviewed on 9th September, 2015).

Participant P 4: *For the sake of promoting the catholicity of this school, I wish for the bishop of this diocese himself to visit the school one day as it will send a positive message to the entire school* (interviewed on 9th September, 2015).

4.3.8 Participants' Views on the Nature, Role and Place of RE in the Curriculum of Catholic Secondary Schools in Zambia's Southern Province

The next aspect granted attention by the researcher in his endeavour to map the nature and scope of the undesired identity reformation experienced by Catholic secondary schools since independence (1964) in Zambia's Southern Province was based on the views of the participants on the nature, role and place of RE in the curriculum of Catholic secondary schools. The researcher asked participants (RET 1-4, HT 1 and FG 1-2) to provide their views on the nature, role and place of RE as a curriculum subject in Catholic secondary schools over the years since independence. The overarching theme emerging from the data analysis was that the change of the nature, role and place of RE in the curriculum of Catholic secondary schools is a blow to the overall identity of Catholic secondary education in Zambia's Southern Province. The changes of RE at the three

levels highlighted above has contributed to the weakening religious mission of Catholic secondary schools since independence. The overarching theme included three (3) sub-categories which were (a) the change of the nature of RE as a curriculum subject since 1964, (b) the change of the role of RE as a curriculum subject since 1964, and (c) the change of the place of RE as a curriculum subject since 1964. The following is a critical examination of the three sub-categories above.

4.3.8.1 The change of the nature of RE as a curriculum subject since 1964

When asked whether the nature of RE had remained the same over the years since independence, participants (RET 1-4) said 'NO'. Participants (RET 1-4) pointed out that the nature or character of RE as a curriculum subject in a Catholic secondary school was not static but dynamic over the years since Zambia's independence (1964). This is because there are changes associated with the subject since Zambia's independence. Participants (RET 1-4) spoke of the change of the nature of the subject from a fully Christian subject to a multi-faith subject including all major religious traditions from Zambia's post-independence multicultural society. One participant (HT 1) added an important aspect depicting the changing nature of the subject over the years when he highlighted the transformation of the subject since independence from a complete religious subject to an educational subject hence its change of subject name from Religious Instruction (RI) to Religious Education (RE). The following are participants' responses supporting these findings.

Participant RET 1: *Before Zambia's independence (1964), Christian values were the main topic in RE but after independence things changed because new religious traditions from Zambia's society were added to the subject (interviewed on 2nd September, 2015).*

Participant HT1: *Initially, the main purpose for teaching RE in school was religious conversion, afterwards there was a big change because religious conversion has been replaced by the educational tendencies of the subject in schools today (interviewed on 9th September, 2015).*

4.3.8.2 The change of the role of RE as a curriculum subject since 1964

When asked whether the role of RE had remained the same over the years since independence, participants (RET 1-4) said 'NO'. Participants (RET 1-4) pointed out that the role of RE as a curriculum subject in a Catholic secondary school had not remained the same since Zambia's independence (1964). In clarifying their stance on this matter, participants (RET 1-4) stated that before independence and shortly after independence, RE was taught in schools for conversion purposes to Catholicism in Catholic schools, today due to among other things, matters of professionalism in the teaching of RE, the subject is taught for the sake of inculcating religious literacy in the learners. One participant (HT 1) pointed out the change of the role of RE over the years in terms of its transformation from a subject taught for religious conversion to one taught for the sake of enhancing religious appreciation in the learners specifically for purposes of co-existence in the post-independence multi-faith Zambian society. The following are participants' responses supporting these findings.

Participant RET 2: *In the beginning in Catholic secondary schools, RE was taught specifically to convert the pupils to Catholicism only, these days we also teach the subject for professional purposes that is, to enhance religious literacy in the learners* (interviewed on 4th September, 2015).

Participant HT 1: *One thing which I believe is new in the teaching of RE concerns the teaching of the subject specifically to promote appreciation of all the main religious traditions in Zambia for the purpose of co-existence* (interviewed on 9th September, 2015).

4.3.8.3 The Change of the Place of RE as a Curriculum Subject Since 1964

Once again, when asked by the researcher whether the place of RE had remained the same over the years since independence, participants (RET 1-4 and FG 1-2) said 'NO'. Participants (RET 1-4 and FG 1-2) stated that the place of RE as a curriculum subject in a Catholic secondary school has changed since Zambia's independence (1964). In

clarifying their stance on this matter, participants (RET 1-4) pointed out that the place of RE in the curriculum of Catholic secondary schools has changed because, the subject no longer holds its rightful place or it is no longer where it is supposed to be in the hierarchy of curriculum subjects in a Catholic secondary school. Moreover, participants (FG 2) held the view that although as a curriculum subject in a Catholic secondary school, RE still held its rightful place among the school administrators, among the majority teachers and learners it was still regarded low in the hierarchy of curriculum subjects in Catholic secondary schools in Zambia's Southern Province. The following are participants' responses supporting these findings.

Participant RET 4: *Mostly the school administrators regard RE highly but not some teachers and majority learners who regard it low in the hierarchy of curriculum subjects in this school* (interviewed on 8th September, 2015).

Participant FG 2: *If we are given permission to drop a subject from the subjects we are taking at this school we think RE would be dropped by most of us because we find it less appealing compared to other subjects we are taking at this school* (interviewed on 9th September, 2015).

4.3.9 Participants' Views on the Realignment of Catholic Secondary Schools with the Philosophy of Catholic Education

In this study, undesired identity change or reformation implies a deviation from educational practice as provided in Catholic education policy. Since the study confirmed the undesired identity reformation experienced by Catholic secondary schools in the Southern Province of Zambia, it was inevitable in order for the study to help rectify the problem of undesired identity reformation, to seek the views of participants on how such schools can be realigned with Catholic education policy. It was evident from the views of all participants (HT 1-4, RET 1-4, P 1-4, PR 1-2 and FG 1-2) that what they suggested as possible resolving the problem of undesired identity reformation was mostly linked to the causes of identity reformation themselves.

The participants above mostly suggested what can be perceived as counter measures to the causes of identity reformation themselves as means of rectifying undesired identity reformation experienced by Catholic secondary schools in the Southern Province. Such measures would enable an end to the identity reformation experienced in such schools thereby giving way to desired Catholic secondary educational practice as provided in the evolving Catholic education policies since 1965 when the first official Catholic education policy document first appeared on the world scene (The 1965 Declaration on Christian Education).

In view of the aforementioned, the overarching theme which emerged from the data analysis was that having experienced undesired identity reformation at various levels since independence (1964), Catholic secondary schools need to be realigned with Catholic education policy in order for them to regain their desired 'identity of Catholic education' in the Southern Province of Zambia. This overarching theme included twenty one (21) sub-categories which were (a) the need for Catholic secondary school administrators and teachers to be educated in Catholic education policy, (b) the Catholic Church to be part of the teacher deployment programme at the MoE in the Southern Province, (c) the appointment of Catholics in key administrative positions in Catholic secondary schools, (d) introduction of chaplaincy services in Catholic secondary schools, (e) ensuring the availability of Catholic education policies to school administrators and teachers in Catholic secondary schools, (f) the need for an increased number of Catholic learners enrolled in Catholic secondary schools, (g) increased religious activities in Catholic secondary schools, (h) the need for an increased number of Catholic members of religious orders teaching in Catholic secondary schools, (i) the need for improved government grants to Catholic secondary schools, (j) urgent need for Catholic secondary schools to plan for non-traditional sources of funds, (k) the need for a mandatory rule to ensure the display of Catholic religious symbols in Catholic secondary schools, (l) deployment of credible teachers ready to be full-time Catholic teachers in Catholic secondary schools, (m) the need for Catholic secondary schools to run as 'genuine Catholic communities', (n) the need to devise measures for the achievement of a 'preferential option for the poor' in Catholic secondary schools, (o) the need to devise

measures to control over-enrolment in Catholic secondary schools, (p) correction of the government and parental misconception that Catholic secondary schools are financially stable, (q) closer monitoring and evaluation of Catholic secondary schools to resolve a conflict of interest between the Catholic mission or vision and non-Catholic teachers, (r) prohibition of any form of trivialisation of the Catholic tradition within or beyond Catholic secondary schools, (s) the need to stress the importance of the task of implementing the identity of Catholic education to Catholic secondary school administrators, (t) the pressing need for Catholic school administrators to improve the image of RE as a curriculum subject in Catholic secondary schools, and (u) the need for the Catholic Church to evaluate the life of Catholic secondary schools against the challenges enhanced by the HIV/AIDS pandemic. The following subsections provide a critical examination of the sub-categories above.

4.3.9.1 The need for Catholic secondary school administrators and teachers to be educated in Catholic education policy

The confirmation of the presence of the problem of undesired identity reformation in Catholic secondary schools since independence in Zambia's Southern Province pointed to an inevitable need for the study to suggest possible ways in which the problem can be resolved in these education institutions. One of the obvious ways of doing so was the suggestion of possible ways of how Catholic secondary schools can be realigned with Catholic education policy in the province since what was perceived as undesired identity reformation was a deviation from this policy. Participants (HT 1-4 and P 1-4) suggested the need for Catholic secondary school administrators and teachers to be educated in Catholic education policy. This followed the contemporary challenge of lack of adequate knowledge of Catholic education policy displayed by Catholic secondary school administrators and teachers in Catholic secondary schools in the Southern Province. In relation to the above, participants (HT 1-4) pointed out the need for personnel from the Catholic Secretariat to see to it that both Catholic secondary school administrators and teachers were well educated in Catholic education policy. In addition, participant (P 4) stressed the need for the Catholic Church to hold seminars or workshops where Catholic

secondary school administrators and teachers can be acquainted with Catholic education policy by qualified authorities within or beyond the Catholic Church. The following are participants' responses supporting these findings.

Participant HT 4: *I have run this Catholic secondary school for a good number of years now but honestly, as you can tell I am still not so conversant with Catholic education policy and so are many of my teachers within the school...based on this unpleasant reality, my suggestion for the Catholic Church is to find ways of ensuring that the people running their schools understand their education policy* (interviewed on 8th September, 2015).

Participant P 4: *The Catholic Church must be holding seminars or workshops in the schools regularly so that the people managing its schools can be well acquainted with Catholic education policy if the catholicity of the schools is to be promoted* (interviewed on 9th September, 2015).

4.3.9.2 The Catholic Church to be part of the teacher deployment programme at the MoE in the Southern Province

In order to realign Catholic secondary schools with the philosophy of Catholic education, participants (HT 1-4, P 1-4 and FG 1-2) suggested the need for the Catholic Church to be part of the teacher deployment programme at the MoE in the Southern Province. This suggestion follows the contemporary challenge of a major reduction in the number of Catholic teachers in Catholic secondary schools in the province. Participants (P 1-4) pointed out that an increased number of Catholic teachers within Catholic secondary school settings would ensure the promotion and maintenance of the Catholic educational mission or vision in the schools. In addition, participants (FG 1-2), stressed the importance of having more Catholic teachers in the schools when they pointed out that being Catholic, such teachers would be better positioned to enhance a better Catholic ethos in the schools as they would disseminate their Catholic values to others within the school contexts. Moreover, participants (HT 1-4), suggested the need for the Catholic Church to ensure a stronger presence in the teacher deployment programme at the MoE

so that more Catholic teachers are deployed to Catholic secondary schools in order to promote the catholicity of the schools. The following are participants' responses supporting these findings.

Participant P 1: *In order to promote the catholicity of this school, the Catholic Church must see to it that more Catholic teachers are sent to Catholic secondary schools such as this one in the province* (interviewed on 16th August, 2015).

Participant HT 2: *To ensure the promotion of Catholic beliefs and values in this school, I think the Church must ensure a stronger presence in the teacher deployment programme at the MoE headquarters in this province in order to make sure that more Catholic teachers are deployed to such schools* (interviewed on 8th September, 2015).

4.3.9.3 The appointment of Catholics in key administrative positions in Catholic secondary schools

Participants (HT 1-4) suggested the need for the appointment of Catholics in key administrative positions in Catholic secondary schools in order to promote the catholicity of such education institutions. According to these participants such appointments would realign such schools with Catholic education policy as they would promote the catholicity of such schools. This suggestion follows the contemporary challenge faced by Catholic secondary schools in the province based on the continuous appointment of non-Catholics in some key administrative positions within the schools especially those of deputy headteachers and HODs despite the official Catholic Church stance of reserving such appointments for Catholics within the schools. Participants (HT 1-4) pointed out that mandatory appointment of Catholics in key administrative positions of the schools would facilitate and not frustrate all school efforts put in place to improve the catholicity of the schools. In addition, one participant (HT 3) stressed that such appointments will ensure total support for 'activities of a religious nature' within the school settings by all administrative levels as the people appointed in such administrative levels/positions will

share a common mission or vision for their school. The following are verbatim quotations from the responses of the participants to support these findings.

Participant HT 1: *Strict appointment of Catholics in key administrative positions of this school would improve the catholicity of the school because such appointments would facilitate and not frustrate school efforts to promote the Catholic culture within the school premises* (interviewed on 9th September, 2015).

Participant HT 3: *I think the appointment of Catholics in all positions of influence within the school will be good because such teachers will share a common understanding of the importance of Catholic religious activities in the school* (interviewed on 9th September, 2015).

4.3.9.4 Introduction of Chaplaincy Services in Catholic secondary schools

In order to realign Catholic secondary schools with the philosophy of Catholic education, participants (HT 1-4, P 1-4 and PR 1) suggested the need for the Catholic Church to introduce the office of the chaplain in Catholic secondary schools. This suggestion follows the contemporary challenge of the falling levels of catholicity within Catholic secondary schools in the Southern Province. Participants (HT 1-4, P 1-4 and PR 1) pointed out that the introduction of chaplaincy services in Catholic secondary schools would be one of the most reliable ways of realigning such schools with Catholic education policy as such services would help promote the catholicity of the schools. One participant (PR 1) noted that as a representative of the Catholic Church in a Catholic secondary school, the chaplain deals with both spiritual and emotional needs of the learners. In addition, another participant (P 4) pointed out that as a dependable spiritual resource, the chaplain helps in the enhancement of a Catholic ethos at all levels in Catholic schools hence the need to introduce chaplaincy services in such schools. The following are verbatim quotations from the responses of the participants to support these findings.

Participant HT 3: *I think at a religious level, one of easiest ways of realigning this school with Catholic education policy would be the introduction of chaplaincy services within the school premises* (interviewed on 9th September, 2015).

Participant P 4: *A chaplain is needed at this school to promote the spiritual dimension of the education offered here* (interviewed on 8th September, 2015).

4.3.9.5 Ensuring the availability of Catholic education policies to school administrators and teachers in Catholic secondary schools

One of the suggestions provided by participants (HT 1-4, PR 1 and P 1-4) to realign Catholic secondary schools with Catholic education policy was based on the issue of ensuring the availability of Catholic education policies to school administrators and teachers in Catholic secondary schools in the Southern Province. This suggestion was necessitated by the contemporary challenge of the lack of availability or accessibility of the evolving Catholic education policies in Catholic secondary schools over the years since Zambia's independence (1964). This contemporary challenge has led to lack of proper knowledge or understanding of desired Catholic educational values provided in the various Catholic education policy documents. Participants (HT 1-4, PR 1 and P 1-4) highlighted the urgent need to make Catholic education policies much more available to both Catholic secondary school administrators and teachers if their first hand acquaintance with the desired Catholic educational values therein is to be achieved. One participant (HT 2) stressed that a greater availability of Catholic education policies to both school administrators and teachers would further strengthen the Catholic educational mission or vision as implementation of a task well understood is much easier than that which is poorly understood. The following are participants' responses supporting these findings.

Participant HT 4: *Catholic education policies are not readily available to us the people responsible for running these schools....these documents need to be made available to*

us by the Catholic Church if implementation of Catholic educational values is to be a success in our schools (interviewed on 8th September, 2015).

Participant HT 2: *Catholic education policies need to be more accessible to school managers and teachers because these people need to understand the policies in order for them to implement them well in schools....currently, Catholic education policies are not easy to find (interviewed on 8th September, 2015).*

4.3.9.6 The need for an increased number of Catholic learners enrolled in Catholic secondary schools

To realign Catholic secondary schools with Catholic education policy in the Southern Province, participants (HT 1-4, P 1-4) suggested the need for the Catholic Church to ensure an increased number of Catholic learners enrolled in Catholic secondary schools. This suggestion was necessitated by the contemporary challenge concerning the great reduction of the number of Catholic learners enrolled in Catholic secondary schools in the Southern Province. Participants (HT 1-4 and P 1-4) held a common view that increasing the enrolments of Catholic learners in Catholic secondary schools would help promote the much desired catholicity of the schools in the province. Regarding the aspect at hand, participant (HT 4) pointed out that since in most cases, generally Catholic enrolments were fifty per cent (50%) or below, there was need to increase such enrolments to seventy per cent (70%) or above in order to make religious activities such as Catholic religious catechism and attendance of Mass a success in Catholic secondary schools. Moreover, participant (P 2) held the view that increased Catholic enrolments in Catholic secondary schools will not only promote a Catholic ethos in the schools but will also increase the prospects for Catholic learners taking on Catholic religious vocations later in life. The following are participants' responses supporting these findings.

Participant HT 4: *Increasing Catholic enrolments from the usual 50% to 70% or beyond would promote Catholic religious activities within the schools therefore contributing to the overall catholicity of the schools (interviewed on 8th September, 2015).*

Participant P 2: *Increasing the number of Catholics enrolled at this school would be a great achievement especially in terms of making the school more Catholic in character and increasing the number of learners taking on Catholic religious vocations in future* (interviewed on 8th September, 2015).

4.3.9.7 Increased religious activities in Catholic secondary schools

Participants (FG 1-2 and P 1-4) suggested the need for increased religious activities in Catholic secondary schools in Zambia's Southern Province as a way of promoting the catholicity of such schools. Participants (FG 1-2 and P 1-4) specifically stressed the importance of increasing religious activities especially the attendance of Mass within the school premises if the schools were to be realigned with Catholic education policy. This is because for Catholics, Mass is a central aspect of their faith and is considered as an important religious ritual where all Catholic beliefs and values are expressed in practical terms. This suggestion by the participants follows the contemporary challenges of a major reduction in Catholic religious activities especially the Catholic Mass in Catholic secondary schools in the Southern Province. One participant (P 3) pointed out the need for the attendance of Mass to be mandatory and more regular within Catholic secondary school settings in order to enhance the catholicity of the schools. In addition, participants (FG 1) emphasised that frequent attendance of Mass in their school would help instil Catholic values in the learners and the mandatory attendance of it would ensure the dissemination of Catholic religious values to both Catholic and non-Catholic teachers and learners within their school context. The following are participants' responses supporting these findings.

Participant P 3: *Since Catholicity levels are low due to reduced religious activities in this school, I suggest that everyone in the school should be made to attend Mass regardless of religious affiliation whenever it is held and it should also be held much more often in the school* (interviewed on 16th August, 2015).

Participants FG 1: *If we attended Mass much more often at this school, both Catholic and non-Catholic pupils would have been more familiar with Catholic religious values... in fact, if it was a must for all to attend Mass, everyone in the school would have no choice but to understand Catholic religious values* (interviewed on 9th September, 2015).

4.3.9.8 The need for an increased number of Catholic members of religious orders teaching in Catholic secondary schools

As a suggestion to realign Catholic secondary schools in the Southern Province with Catholic education policy, participants (HT 1-4, PR 2 and P 1-4) pointed out the need for an increased number of Catholic members of religious orders teaching in Catholic secondary schools. As indicated earlier, such people improve the religious ethos of the schools through the promotion of the Catholic mission or vision in the schools. This suggestion by the participants is necessitated by the contemporary challenge of the drastic reduction of such people teaching in Catholic secondary schools in the Southern Province. Regarding the matter at hand, participants (HT 1-4, PR 2 and P 1-4) held the view that in order to encourage an increased number of Catholic members of religious orders in Catholic secondary schools, there is an urgent need to request the institutional Catholic Church to grant this matter the serious attention it deserves. This is because, though a Catholic secondary school concern, this significant matter can only be handled at Church level, as only the Catholic Church is mandated to recruit members of Catholic religious orders worldwide. It is due to this fact that participants (P 1-4), stated that the Catholic Church needs to ensure that more members of Catholic religious orders are recruited to work as priests, brothers and nuns so that more of such members are later deployed by the Church to teach in Catholic secondary schools in Zambia's Southern Province in order to promote a Catholic ethos in such schools. The following are verbatim quotations from the responses of the participants to support these findings.

Participant HT 4: *The only institution mandated to recruit priests, brothers and nuns is the Catholic Church itself through the various institutions within it, hence the need for all Catholic secondary schools in the Southern Province to make a formal request to the*

Church to recruit more of such people so that more of them are deployed in Catholic schools for the sake of promoting the catholicity of the schools (interviewed on 8th September, 2015).

Participant P 3: *Unless there is an increase in the number of priests, brothers or nuns teaching in Catholic secondary schools, both the desirable distinct academic and religious character of the schools will be lost completely in the near future (interviewed on 16th August, 2015).*

4.3.9.9 The need for improved government grants to Catholic secondary schools

Surfacing from the participants' (HT 1-4) suggestions on how Catholic secondary schools in Zambia's Southern Province can be realigned with Catholic education policy was the need for improved government grants to Catholic secondary schools. This is because revealed from the participants' (HT 1-4) views on this matter was the issue that what government provided as financial grants to Catholic secondary schools in the province was a challenge to the schools because it was very minimal to meet all their financial needs. Another revelation on this aspect was that the meagre funding from government was also very erratic that it was impossible for the schools to know when it would be provided to them by government. The following are participants' responses supporting these findings.

Participant HT 3: *The government of Zambia needs to improve grants provided to Catholic secondary schools in the province so that the quality of education offered in such schools can be improved (interviewed on 9th September, 2015).*

Participant HT 1: *For the government to improve its damaged image in its educational partnership with the Catholic Church, it needs to begin by increasing funding to Catholic schools across the entire country (interviewed on 9th September, 2015).*

4.3.9.10 Urgent need for Catholic secondary schools to plan for non-traditional sources of funds

Participants (HT 1-3 and P 1-4) held the view that in order to realign Catholic secondary schools in Zambia's Southern Province with Catholic education policy, there is an urgent need for such schools to plan for non-traditional sources of funds. This view is necessitated by the contemporary challenge of lack of adequate funds in Catholic secondary schools in Zambia's Southern Province. Due to various reasons including; meagre and erratic funding from government, high poverty levels in the Southern Province and the recent pulling off of the few remaining donor agencies of Catholic education in the country, Catholic education at all educational levels lacks adequate funding to enable it run efficiently. This lack of finances by Catholic secondary schools in the Southern Province has weakened the quality of Catholic education which has further led to the weakening academic mission of such schools. Regarding the aspect at hand, participants (HT 1-3 and P 1-4) held the view that since government grants to Catholic secondary schools in the province were minimal and so irregular in the way they provided, there is an urgent need for such schools to consider planning for other sources of funds or non-traditional sources of funds. Such non-traditional sources of funds would help a great deal in the running of the schools as they would act as additional sources of funds to supplement the meagre and irregular government grants to the schools. Regarding the matter at hand, participant (HT 2) pointed out that in order to resolve the problem of lack of sufficient funds in Catholic secondary schools in Zambia's Southern Province, there is need to plan for non-traditional sources of funds such as self-help income generating projects using whatever means possible within such schools. In addition, participant (P 1) held the view that if well planned and implemented, viable income generating projects within Catholic secondary schools can help mitigate the problem of lack of sufficient funds in such schools thereby making it possible for such schools to strengthen their academic mission. The following are verbatim quotations from the responses of the participants to support these findings.

Participant HT 2: *I believe that the problem of lack of sufficient funds to run this school can be resolved if the school comes up with measures to encourage the generation of its own funds to meet its needs* (interviewed on 8th September, 2015).

Participant P 1: *Its time this Catholic secondary school learnt to be resourceful and utilise everything at its disposal to generate its own money rather than relying on government funds which are usually not enough and it is not even known when they will come* (interviewed on 8th September, 2015).

4.3.9.11 The need for a mandatory rule to ensure the display of Catholic Religious Symbols in Catholic secondary schools

One of the subcategories which emerged from the participants' (PR 1, P 1-4 and FG 1-2) views of how to realign Catholic secondary schools in Zambia's Southern Province with Catholic education policy was based on the need for the Catholic Church to come up with a mandatory rule in the Southern Province to ensure the display of adequate Catholic religious symbols in all Catholic secondary schools. This follows the contemporary challenge of the lack of Catholic religious symbols in school premises or contexts experienced by Catholic secondary schools in the province. The lack of Catholic religious symbols in Catholic secondary school contexts contribute to the weakening religious mission of the schools because it weakens the religious ethos of the school environment. Participants (P 1-4) lamented the lack of sufficient Catholic religious symbols in Catholic secondary school contexts and emphasised the need for the Catholic Church to devise a mandatory rule to enable such schools in the province to ensure the display of sufficient Catholic religious symbols within their school premises. Participants (FG 1-2) also suggested the need to introduce more Catholic religious symbols within Catholic secondary school settings in order to strengthen the Catholic faith among all people within Catholic secondary school contexts. In addition, one participant (PR 1) pointed out that without sufficient Catholic religious symbols within Catholic secondary school contexts, such contexts are nowhere near a traditional Catholic school context. Therefore, from the views of the participants above, it is clear that Catholic religious symbols are central to

the catholicity of such education institutions in the Southern Province. The following are verbatim quotations from the responses of the participants to support these findings.

Participant P 3: *The lack of sufficient Catholic religious symbols at this school is one of the reasons why religious practice has been weakening over the years hence the need for a mandatory presence of such symbols in order to strengthen the catholicity of the school* (interviewed on 16th August, 2015).

Participant PR 1: *Any traditional Catholic school context needs to have enough Catholic religious symbols failure to which its school context cannot be described as 'Catholic'...therefore it is important to ensure the presence of such symbols in these schools at all times* (interviewed on 3rd September, 2015).

4.3.9.12 Deployment of credible teachers ready to be full-time Catholic teachers in Catholic secondary schools

Among the subcategories which emerged from the participants' (HT 1-3, P 1-4 and FG 1-2) views of how to realigning Catholic secondary schools in Zambia's Southern Province with Catholic education policy was the need for the deployment of credible teachers ready to be full-time Catholic teachers in Catholic secondary schools in Zambia's Southern Province. This view was necessitated by the contemporary challenge of the presence of some teachers lacking seriousness or commitment to their work in Catholic secondary schools in the Southern Province. This contemporary challenge experienced by such schools contributes to the weakening of both the academic and religious mission of the schools in the province. Regarding the matter at hand, participants (HT 1-3 and P 1-4) pointed out the need for the Catholic Church to always ensure its presence in all matters concerning the deployment of teachers to Catholic secondary schools at the MoE in the Southern Province in order to see to it that only credible teachers ready to take on their roles as 'full-time' not 'part-time' teachers are deployed by the MoE to such schools. Participants (FG 1-2) also pointed out the need for the Catholic Church to always ensure that all teachers deployed to teach in its schools are the right teachers for the job,

meaning, teachers that are willing to be full-time or genuine Catholic teachers upon taking on their roles as Catholic teachers in Catholic secondary schools. The following are participants' responses supporting these findings.

Participant HT 1: *Teachers are important in determining the desired identity of Catholic schools as they can either enhance or frustrate this effort depending on their commitment to their job as Catholic teachers hence the need for the Catholic Church to make sure that the right teachers are deployed to Catholic schools* (interviewed on 9th September, 2015).

Participant P 4: *Teachers that are not willing to be full-time or genuine Catholic teachers should not be given a chance to teach in Catholic secondary schools because they will not be credible enough to contribute positively to the Catholic educational mission* (interviewed on 9th September, 2015).

4.3.9.13 The need for Catholic secondary schools to run as 'Genuine Catholic Communities'

In their suggestion of how to realign Catholic secondary schools in the Southern Province with Catholic education policy, participants (HT 1-4, PR 1 and P 1-4) pointed out the need for Catholic secondary schools to run as 'genuine Catholic communities' in Zambia's Southern Province. This is necessitated by the contemporary challenge of the lack of a sense of community among stakeholders of Catholic secondary education in the Southern Province. There is lack of a spirit of communion among stakeholders of Catholic secondary education in the province and this has contributed to the weakening of both the religious and academic mission of the schools. Regarding this issue, participants (HT 1-4, PR 1 and P 1-4) held a common view that there is need for the Catholic Church to emphasise the importance of a much stronger sense of cooperation among stakeholders of Catholic secondary education if all desired goals of this kind of education are to be achieved. Participants (P 1-4) held the view that the current levels of cooperation among stakeholders of Catholic secondary education in the province are inadequate as there is

need for greater teamwork among all those involved in the running of such schools. In addition, one participant (HT 3) pointed out that for Catholic secondary education to succeed in the province there is need for all stakeholders of this kind of education to function more like a united community in all aspects of Catholic educational provision. The following are participants' responses supporting these findings.

Participant HT 4: *In order for Catholic secondary education to succeed in this province, I think there is need for all stakeholders to develop much deeper willingness to collaborate among themselves in their endeavour to promote the catholicity of the schools* (interviewed on 8th September, 2015).

Participant P 1: *Over the years I have noticed that there is no proper unity in the way Catholic secondary schools are run because it is not everyone that is committed to the wellbeing of the schools....there is need for greater unity among the people responsible for the running of these schools* (interviewed on 16th August, 2015).

4.3.9.14 The need to devise measures for the achievement of a 'Preferential Option For The Poor' in Catholic secondary schools

The need to devise measures for the achievement of a 'preferential option for the poor' in Catholic secondary schools is yet another significant subcategory which emerged from the participants' (PR 2 and P 1-4) views of how to realign Catholic secondary schools with Catholic education policy in Zambia's Southern Province. This follows the contemporary challenge of the difficulty experienced by Catholic education in general, to achieve its important aim of a 'preferential option for the poor' in Catholic educational provision. This contemporary challenge has contributed to the weakening academic mission in Catholic secondary schools in the province. Regarding the matter at hand, participants (PR 2 and P 1-4) held the view that there is need for the Catholic Church and the government of Zambia to come up with measures meant to help poor people to meet their educational costs in the Southern Province. In relation to the aspect at hand, participant (P 1) pointed out that, in order to promote a 'preferential option for the poor' in Catholic educational

provision, the Catholic Church and government must introduce educational scholarships for poor people in the Southern Province. Moreover, another participant (P 4) stated that since Catholic education is meant to serve the poor in society, the Catholic Church and government should help poor people access Catholic secondary education through complete abolition of school fees or the granting of scholarships to such people in order to enable them access such education in the province. The following are participants' responses supporting these findings.

Participant P 1: *As things are at the moment in Catholic schools, unless the Catholic Church and the government think of introducing scholarships for the poor, a 'preferential option for the poor' in Catholic educational provision in this province will only remain an issue of lip-service with no tangible results on the ground* (interviewed on 16th August, 2015).

Participant P 2: *The government of Zambia and the Catholic Church need to collaborate and devise measures of how a 'preferential option for the poor' can be achieved in Catholic secondary schools in the Southern Province otherwise it will remain a failure* (interviewed on 8th September, 2015).

4.3.9.15 The need to devise measures to control over-enrolment in Catholic secondary schools

Participants (HT 1-4, P 1-4 and RET 1-4) held the view that in order to realign Catholic secondary schools in Zambia's Southern Province with Catholic education policy, there is need to devise measures to control over-enrolment in Catholic secondary schools. This view is necessitated by the contemporary challenge of over-enrolment of learners experienced by Catholic secondary schools in Zambia's Southern Province. This challenge has contributed to the weakening academic mission of Catholic secondary schools as it has led to increased teacher-learner ratios in class, making it difficult for the teachers to grant each learner proper classroom attention. As a consequence of this undesired outcome, the overall academic achievement levels of the learners have been

falling drastically over the years since Zambia's independence (1964). Regarding this matter, participants (HT 1-4, P 1-4 and RET 1-4) held the view that in order to realign Catholic secondary schools with Catholic education policy in the Southern Province, there is need for the Catholic Church through its educational wing, to ensure that measures are put in place for the strict control of enrolments in Catholic secondary schools in the Southern Province. Regarding the matter at hand, one participant (HT 2) specifically pointed out the need for close monitoring of Catholic secondary schools in the province by the Catholic Church in order to see to it that Catholic secondary school administrators fully adhere to the measures put in place for the rectification of the problem of over-enrolment in Catholic secondary schools. In the same light, participant (P 3) pointed out that in order to curb the problem of over-enrolment in Catholic secondary schools in the Southern Province there is need to ensure the organisation of public awareness workshops within such schools on 'the effects of over-enrolment in Catholic secondary schools' where stakeholders of Catholic education will be in attendance in order to sensitise them on the negative effects of over-enrolment to Catholic secondary education. The following are participants' responses supporting these findings.

Participant HT 1: *The Catholic Church needs to get more involved in helping to curb the problem of over-enrolment in Catholic secondary schools through coming up with a number of strict measures meant to restore sanity concerning enrolments in the schools* (interviewed on 9th September, 2015).

Participant HT 2: *There is need for the Catholic Church to ensure close monitoring of its schools in the province to ensure that all of them adhere to the accepted number of enrolments each year.....those that abrogate the rules concerning enrolments should face punishment of some kind* (interviewed on 8th September, 2015).

4.3.9.16 Correction of the government and parental misconception that Catholic secondary schools are financially stable

One notable aspect emerging from the participants' (HT 1-4) views on how Catholic secondary schools can be realigned with Catholic education policy in Zambia's Southern Province was that, there was an urgent need to correct the government and parental misconception that Catholic secondary schools are financially stable. This follows the contemporary challenge faced by the schools of government and parental misconception that Catholic secondary schools are financially stable. This challenge has contributed to the weakening academic mission of the schools because the quality of education offered in such schools has been falling due to lack of funds to purchase the much needed educational necessities responsible for raising educational standards in the schools over the years. Regarding the matter at hand, participants (HT 1-4) pointed out that due to this government and parental misconception, the two vital stakeholders of Catholic secondary education are rendered reluctant or lack seriousness with regards to their much needed role of providing financial support to these education institutions. Participant (HT 2) pointed out that due to the government and parental misconception that Catholic secondary schools are financially stable; there is lack of adequate financial resources in the schools leading to undesired identity change in the schools especially the falling academic achievement levels enhanced by the lack of funds to purchase the needed educational materials. Participant (HT 1) stated that the government and parental misconception that Catholic secondary schools are financially stable needs to be corrected because the outcome of it is a huge loss of financial support by Catholic secondary schools from two of its significant stakeholders indicated above. The following are participants' responses supporting these findings.

Participant HT 4: *Acting from their common misconception that Catholic schools have a lot of money, both government and parents are very reluctant to commit to their role of offering sound financial support to Catholic education (interviewed on 8th September, 2015).*

Participant HT 2: *I think there is an urgent need for the Catholic Church to find a way of correcting the common wrong understanding by the government and the general public in Zambia that Catholic schools are very rich....this is partly the reason for our current financial struggles as a school* (interviewed on 8th September, 2015).

4.3.9.17 Closer monitoring and evaluation of Catholic secondary schools to resolve a conflict of interest between the Catholic Mission or Vision and Non-Catholic Teachers

One subcategory emerging from participants' (FG 1-2 and HT 1-2) views on how to realign Catholic secondary schools with Catholic education policy was that there is need for closer monitoring and evaluation of Catholic secondary schools by the Catholic Church through its educational wing in the Southern Province in order to resolve a conflict of interest between the Catholic mission or vision and non-Catholic teachers. This view by the participants above is related to the contemporary challenge of the presence of a conflict of interest between the Catholic mission and vision and non-Catholic teachers in Catholic secondary schools in the Southern Province. The Catholic educational mission or vision involves the inculcation of a Catholic ethos in the school contexts and some non-Catholic teachers counter the intention of the Catholic educational mission or vision by trivialising the Catholic educational mission or vision. This contemporary challenge contributes to the weakening religious mission of the schools. Participants (HT 1-2) held the view that the Catholic Church through its educational wing (Office of the Education Secretary) should ensure that both Catholic and non-Catholic teachers in Catholic secondary schools stick to their desired task of inculcating the Catholic mission or vision within the schools and not countering its intention by trivialising it within the schools. In addition, participants (FG 1-2) underlined that there is need for much closer monitoring and evaluation of Catholic secondary schools in the Southern Province in order to ensure that the teacher's actions therein are in accordance with the Catholic educational mission or vision. The following are participants' responses supporting these findings.

Participant HT 2: *The Church should take interest in monitoring Catholic secondary schools in this province in order to make sure that the teachers teaching in their schools are truly focused on promoting a Catholic ethos in the schools* (interviewed on 8th September, 2015).

Participant FG 1: *This school needs to be monitoring their teachers within the school environment because sometimes their own teachers betray school values when they speak against them to us the pupils* (interviewed on 28th August, 2015).

4.3.9.18 Prohibition of any form of Trivialisation of the Catholic tradition within or beyond Catholic secondary schools

When asked by the researcher to suggest ways of how Catholic secondary schools in the Southern Province can be realigned with Catholic education policy, participants (HT 1-4 and P 1-4) pointed out the need for the prohibition of any form of trivialisation of the Catholic tradition within or beyond Catholic secondary schools by both teachers and learners. This suggestion is based on the contemporary challenge concerning the trivialisation of the Catholic tradition or culture by some non-Catholic teachers and learners within Catholic secondary school settings in the Southern Province. This challenge contributes to the weakening religious mission of the schools. Regarding this aspect, participants (HT 1-4) held the view that the issue of trivialising the Catholic tradition by some non-Catholic teachers and learners should not be tolerated both within and beyond Catholic secondary school settings and that those that are found wanting should be punished. Moreover, participants (P 1-4) pointed out that those that come to Catholic secondary schools either to teach or to learn must be ready to respect all Catholic values failure to which the door is wide open for them to exit the schools for good so that they can create vacancies for those that are willing to respect the values of the schools. The following are participants' responses supporting these findings.

Participant HT 4: *In order to promote the Catholicity of this school, I think we need to ensure that we come up with strict school rules prohibiting anybody especially non-*

Catholic teachers and learners from trivialising Catholic values both within and beyond the school boundaries (interviewed on 8th September, 2015).

Participant P 1: *Anyone who is not ready to respect Catholic values in the school should be dismissed from the school...this should apply to all, that is, Catholic teachers and learners as well as non-Catholic teachers and learners in order to achieve the desired levels of Catholicity in the school (interviewed on 16th August, 2015).*

4.3.9.19 The need to stress the importance of the task of implementing the identity of Catholic education to Catholic secondary school administrators

It was evident from the participants' (PR 1 and P 1-4) views that what they suggested as a possible way in which Catholic secondary schools in Zambia's Southern Province can be realigned with Catholic education policy was based on the need to stress the importance of the task of implementing the identity of Catholic education to Catholic secondary school administrators. This suggestion is necessitated by the contemporary challenge of the failure by some Catholic secondary school administrators to fully implement the identity of Catholic education in their respective schools. Since both the religious and academic mission of Catholic secondary schools form a vital part of the school's identity, this contemporary challenge contributes to the weakening of both the religious and academic missions of the schools. In relation with the matter at hand, participants (PR 1 and P 1-4) held the view that Catholic secondary school administrators ought to ensure that they fully implement the identity of Catholic education in their schools failure to which their schools would experience undesired identity reformation as indicated by the current situation in Zambia's Southern Province. One participant (P 3) stressed that in order to rectify the problem of undesired identity reformation in Catholic secondary schools in the province, Catholic secondary school administrators must always be made aware or reminded that their schools are Catholic and that they must function as such and that central to such an undertaking is the significance of their task of implementing the identity of Catholic education as provided in Catholic education policy. In addition,

participant (PR 1) pointed out that to ensure the success of the administrative duty of the implementation of the identity of Catholic education in Catholic secondary schools, the Catholic Church through its educational wing, needs to closely monitor and regularly evaluate Catholic secondary schools in accordance with the desired features, marks or characteristics of Catholic education as provided in Catholic education policy. The following are verbatim quotations from the responses of the participants to support these findings.

Participant P 3: *I think Catholic secondary school administrators are reluctant to concentrate on matters of implementing the identity of Catholic education because they think it is not an important issue....therefore, there is need to remind administrators that their schools are Catholic and that they must ensure the implementation of the 'identity of Catholic education' in their schools* (interviews on 16th August, 2015).

Participant PR 1: *Implementation of Catholic identity in education is not a simple affair as it requires the commitment of all stakeholders of Catholic education and close monitoring and evaluation of the actual schools to ensure that they are functioning in line with Catholic educational values* (interviewed on 3rd September, 2015).

4.3.9.20 The pressing need for Catholic school administrators to improve the image of RE as a curriculum subject in Catholic secondary schools

Participants (RET 1-4 and P 3) pointed out the pressing need for Catholic school administrators to improve the image of RE as a curriculum subject in Catholic secondary schools as a suggestion for the realignment of Catholic secondary schools in Zambia's Southern Province with Catholic education policy. This follows the contemporary challenge experienced by Catholic secondary schools in the Southern Province concerning the negative perceptions held by some teachers and learners on RE as a curriculum subject in a Catholic school. This contemporary challenge contributes to the weakening religious mission of Catholic secondary schools in the Southern Province. Regarding this matter, participants (RET 1-4 and P 3) highlighted the need to sensitise

all stakeholders of Catholic secondary education in the Southern Province on the value of including a religious aspect in the form of RE in the Catholic secondary school curriculum. Moreover, participant (P 3) was of the view that being at the centre of the religious mission of Catholic secondary schools; RE should be regarded highly or above every other subject in the Catholic secondary school curriculum and should only be taught by teachers that understand its value in the curriculum. The following are verbatim quotations from the responses of the participants to support these findings.

Participant RET 1: *In the Southern Province, the stakeholders of Catholic education such as some teachers and learners generally do not know the value of having RE in the school curriculum hence the negative perceptions they have against the subject* (interviewed on 2nd September, 2015).

Participant P3: *Nowadays the importance given to RE in Catholic schools is not much therefore, the people in charge of running Catholic secondary schools in the province should take it upon themselves to improve people's perceptions of the subject by raising its importance above that of every other subject in the school curriculum* (interviewed on 16th August, 2015).

4.3.9.21 The need for the Catholic Church to evaluate the life of Catholic secondary schools against the challenges enhanced by the HIV/AIDS pandemic

The final aspect which emerged from the participants' (HT 1-4) views concerning their provision of suggestions of how Catholic secondary schools in Zambia's Southern Province can be realigned with Catholic education policy was the need for the Catholic Church to evaluate the life of Catholic secondary schools against the challenges enhanced by the HIV/AIDS pandemic. This suggestion is necessitated by the contemporary challenge of absenteeism of teachers and learners from work and school due to the HIV/AIDS pandemic. This contemporary challenge contributes especially to the weakening academic mission of the schools as it has reduced the levels of academic

achievement among the learners in such schools. Participants (HT 1-4) held a unanimous view that the Catholic Church through its educational wing must ensure that the challenge enhanced by the HIV/AIDS pandemic within the schools is contained through acquisition of skills of critical reflection, social analysis and responsible citizenship. One participant (HT 1) pointed out the need for the use of RE to resolve the problems of the challenge enhanced by the HIV/AIDS pandemic because through it, the learners can be equipped with a moral sense as well as the skills of critical reflection and social analysis. Therefore, all participants suggested the need for both the teachers and learners to acquire skills to help them to be responsible for their own lives amidst the challenges enhanced by the HIV/AIDS pandemic. The following are verbatim quotations from the responses of the participants to support these findings.

Participant HT 2: *At this school we must see to it that all our pupils acquire skills of critical reflection and responsible citizenship in order to help them cope with the challenge enhanced by HIV/AIDS in our society* (interviewed on 8th September, 2015).

Participant HT 1: *I believe that RE can be seriously utilised to help instil a deeper moral sense and critical skills in the learners in this era of the dreadful HIV/AIDS* (interviewed on 9th September, 2015).

4.3.10 Summary of Findings from Semi-Structured Interviews and Focus Group Interviews

This section presented and analysed findings from semi-structured interviews with four (4) Catholic secondary school headteachers, four (4) teachers of RE, four (4) parents, one (1) Provincial Education Officer, one (1) Secretary of Catholic Education and twelve (12) focus group members. A number of themes and their sub-categories emerged from the data analysis. All the themes and sub-categories helped to explain Catholic secondary education and identity reformation in Zambia's Southern Province. It was clear from the views of all the twenty six (26) research participants in the semi-structured interviews and focus group interviews that Catholic secondary schools in Zambia's Southern Province

have been experiencing undesired identity reformation in different ways and that such undesired identity reformation has led to two major undesired outcomes, that is, the weakening of either the religious or academic mission of the schools. This is because owing to the different kinds of undesired identity reformation experienced by the schools both their religious and academic missions have been weakening over the years since Zambia's independence (1964).

The findings showed that research participants associated Catholic education policy only with Christian Catholic beliefs and values in educational provision. This was a restricted perception of a very broad and multifaceted policy of education. The omission of a variety of different and important other features or elements constituting Catholic education policy by the participants was an indication of their lack of a proper understanding of the policy in question.

Findings of the study showed unanimity among research participants that Catholic secondary schools had been experiencing identity reformation in Zambia's Southern Province since independence (1964). Different participants expressed the undesired identity reformation experienced by Catholic secondary schools in the Southern Province differently indicating the different levels at which the schools experienced the undesired identity reformation. However, ultimately the different forms or kinds of undesired identity reformation led to a dual undesired identity outcome indicated by the weakening of either the academic or religious mission of Catholic secondary schools in the Southern Province.

Research findings also revealed that there had been no conflict of values between Catholic education policies and national education policies since Zambia's independence (1964). The reasons for the lack of conflict between the values in Catholic education policies and national education policies are; (a) the Catholic Church's post-Vatican II commitment to a spirit of cooperation with the outside world (including world governments such as the Zambian government), (b) the educational partnership between the Catholic Church and the Zambian government formed shortly after Zambia's independence is

characterized by a spirit of dialogue, mutual agreement and cooperation not a conflict of values between the two policies, (c) although government education policies have always had an upper hand over Catholic education policies in the educational partnership between government and the Catholic Church, there has been no conflict of values in the two policies because of the educational partnerships grounding in a spirit of dialogue, mutual agreement and cooperation, and (d) the Zambian MoE has a positive stance on Catholic education policy because it is based on Christian values.

All the twenty six (26) participants of the study unanimously agreed that Catholic secondary schools in Zambia's Southern Province experienced various contemporary challenges since Zambia's independence. It was revealed through the findings that such contemporary challenges formed part of the reasons why Catholic secondary schools experienced undesired identity reformation in the Southern Province. It is vital to point out that the various contemporary challenges experienced by Catholic secondary schools in the province contributed to their weakening religious and academic mission. Contemporary challenges experienced by Catholic secondary schools in the Southern Province are represented by; (a) over enrolment in Catholic secondary schools in the Southern Province, (b) government and parental misconception that Catholic schools are financially stable, (c) inadequate teaching and learning materials in Catholic secondary schools in Zambia's Southern Province, (d) the drastic reduction of members of Catholic religious orders in Catholic secondary schools in Zambia's Southern Province, (e) the failure by Catholic secondary schools to function as genuine Catholic communities in Zambia's Southern Province, (f) existence of a conflict of interest between the Catholic secondary school mission or vision and non-Catholic teachers within the school contexts, (g) the failure by some Catholic secondary school administrators to implement the identity of Catholic education in their schools, (h) the negative perceptions on Religious Education (RE) as a curriculum subject in a Catholic secondary school by some teachers and learners, (i) poor financial capacity of Catholic secondary schools in Zambia's Southern Province, (j) lack of sufficient understanding of the Catholic education mission or vision by some teachers and learners in Catholic secondary schools, (k) lack of availability or accessibility of Catholic education policy in Catholic secondary schools in the Southern

Province, (l) the challenge for the achievement of a 'preferential option for the poor' in Catholic secondary educational provision in the Southern Province, (m) high levels of teacher and learner absenteeism to work and school due to the HIV/AIDS pandemic, (n) existence of high poverty levels in Southern Province, and (o) existence of a conflict of interest between the Catholic secondary school's religious mission and the Religious Education teacher's professional commitment to the teaching of religion.

With regards to the characterisation of Catholic secondary schools in Zambia's Southern Province, the findings of the study showed that there had been a number of developments at different levels in Catholic secondary schools in the Southern Province over the years since independence (1964) which indicate or confirm different aspects of undesired identity reformation thereby affecting the overall Catholic characterization of these institutions of education. Since aspects which act as prototypical features or characteristics of Catholic education had partially changed or reformed in Catholic secondary schools over the years since independence in Zambia's Southern Province, such schools can be characterised as 'partially Catholic' and not 'fully Catholic'. The reasons leading to their partial Catholic characterisation were highlighted earlier.

The findings of the study showed unanimity among research participants that there had been a change in the nature, role and place of RE as a curriculum subject in Catholic secondary schools over the years since Zambia's independence (1964) in the Southern Province. The reasons for the undesired changes of RE as a curriculum subject in Catholic secondary schools in the Southern Province are 'social' and 'educational'. RE being a primary subject in the Catholic secondary school curriculum, changes at the three-levels indicated above due to social and educational reasons, confirm the undesired identity reformation experienced by Catholic secondary schools in the Southern Province over the years since independence in the Southern Province and also contribute a great to the overall partial Catholic characterisation of such schools.

Finally, since it was evident from the findings of the study that Catholic secondary schools in Zambia's Southern Province had been experiencing undesired identity reformation over

the years since independence, all research participants suggested possible ways in which such schools can be realigned with Catholic education policy because Catholic secondary educational practice in accordance with this policy is what they desired. Therefore, all the various suggestions provided by the participants were meant to enhance a return by Catholic secondary schools to educational practice as directed in Catholic education policy. Mostly, the suggestions for the realignment of Catholic secondary schools with Catholic education policy provided by the participants were ultimately meant to strengthen either the schools religious or academic mission.

This section presented the findings of the study from semi-structured interviews and focus-group interviews/discussions. The next section advances the presentation of findings of the study by focusing on research findings from document analysis.

4.4 DOCUMENT ANALYSIS AND FINDINGS

This section presents, analyses and interprets findings obtained from documentary analysis of five (5) Catholic Education Policies (CEP), one (1) Education Act (EA) and three (3) Zambian National Education Policies (ZNEP). The documentary analysis of the documents above was done in order to establish two things. Firstly, it was done to establish how a conflict of values between the evolving Catholic education policies and Zambian national education policies has affected the identity of Catholic secondary schools in Zambia's Southern Province since 1964. Secondly, it was done to establish the nature and scope of the identity reformation experienced by Catholic secondary schools in Zambia's Southern Province since 1964. Due to the nature of the research topic of the study and the research questions, it was necessary for the researcher to access and analyse the philosophy of Catholic education or Catholic education policy and Zambian national education policies in order to provide answers to the research problem of the study.

In this section, in order to specify the sources of data in the presentation, analysis and interpretation of data, some symbols are utilised in reporting the findings. These are

symbols representing Catholic education policies and Zambian national education policies. These are: Catholic Education Policies : CEP 1 representing the ‘Declaration on Christian Education (1965)’, CEP 2 representing ‘The Catholic School (1977)’, CEP 3 representing ‘Lay Catholics in Schools: Witness to Faith (1982)’, CEP 4 representing ‘The Religious Dimension of Education in a Catholic School (1988)’, and CEP 5 representing ‘The Catholic School on the Threshold of the Third Millennium (1998)’. Zambian National Education Policies: ZNEP 1 representing ‘Education Reform: Proposals and Recommendations (1977)’, ZNEP 2 representing ‘Focus on Learning: Strategies for the Development of School Education in Zambia (1992)’, ZNEP 3 representing ‘Educating Our Future (1996)’ and EA representing the ‘Education Act of 1966’. Table 7 below provides a summary of the documents analysed in this study.

Table 7: Summary of Documents Utilised in Documentary Analysis

Documents Analysed	Source
<i>Zambian National Education Policies:</i>	
ZNEP 1 Education Reform: Proposals and Recommendations (1977)	University of Zambia Main Library
ZNEP 2 Focus on Learning: Strategies for the Development of School Education in Zambia (1992)	University of Zambia Main Library
ZNEP 3 Educating Our Future (1996)	University of Zambia Main Library
EA Education Act of 1966	University of Zambia Main Library
<i>Catholic Education Policies:</i>	
CEP 1 Declaration on Christian Education (1965)	The Jesuit Library (Chelstone)
CEP 2 The Catholic School (1977)	The Jesuit Library (Chelstone)
CEP 3 Lay Catholics in Schools: Witness to Faith (1982)	The Jesuit Library (Chelstone)
CEP 4 The Religious Dimension of Education in a Catholic School (1988)	The Jesuit Library (Chelstone)
CEP 5 The Catholic School on the Threshold of the Third Millennium (1998)	The Jesuit Library (Chelstone)

The following section provides an exposition of research findings from documentary analysis. The findings are reported in accordance with the themes and sub-categories which originated from the data.

4.4.1 The content of Catholic Education Policies and Zambian National Education Policies and the extent to which they reflect a conflict of values

The initial focus in documentary analysis focused on the content of Catholic education policies and Zambian national education policies since Zambia's independence (1964) in order to establish if there has been a conflict of educational values in the policies over the years. Analysis focused on the main values contained in the policies above. The overarching theme which emerged from the data analysis was that there has been no evidence of a conflict of values in the evolving Catholic education policies and Zambian national education policies since independence. This theme included one sub-category which was 'the general agreement of values in the evolving Catholic education policies and Zambian national education policies'. This sub-category is discussed below.

4.4.1.1 The General Agreement of Values in the Evolving Catholic Education Policies and Zambian National Education Policies

A close inspection of the evolving Catholic education policies and Zambian national education policies over the years since Zambia's independence does not indicate possible points of conflict. Instead, evident from the documents when compared or inspected are points of convergence of values portrayed in them. In other words, the two policies portray similar values outlined in them pointing to reduced or zero chances of conflict of values between them. For instance, in both Catholic education policies and Zambian national education policies the overarching aim of education is to promote holistic development of the; physical, intellectual, social, affective, moral and spiritual qualities of the learners so that they can develop into complete persons for their own personal fulfilment and the good of society (CEP 1, CEP 2, CEP 4, ZNEP 1, ZNEP 2 and

ZNEP 3, all analysed on 15th October, 2015). This is an indication of agreement between the policies rather than conflict.

The other point of agreement between evolving Catholic education policies and Zambian national education policies over the years since independence has been the importance granted to prioritizing the provision of education to the poor and deprived in society (CEP 2, ZNEP 1, ZNEP 2, ZNEP 3, all analysed on 15th October, 2015). Therefore, a principle concern for the poor and marginalised in educational provision features in the two education policies.

Present and evident in the two education policies as a common value is the aspect of ensuring universal access to educational provision at all levels (CEP 1, ZNEP 1, ZNEP 2, ZNEP 3 all analysed on 17th October, 2015). This is meant to encourage universal access to education at all educational levels by both the Catholic Church and government in the country.

Provision of quality education to the people is yet another common value in Catholic education policies and Zambian national education policies since independence (CEP 4, analysed on 20th October, 2015). Quality education is central to Catholic educational provision because a Catholic school is established to provide quality education based on Gospel values and the integral development of the whole person (Vatican Congregation for Catholic Education, 1988:9). This is also evident in Zambia's current national education policy as one of the main goals of the Zambian education system is capacity building for the provision of quality education in all education institutions in the country (ZNEP 3, analysed on 20th October, 2015). Once again the aspect of the importance accorded to the provision of quality education in the two education policies is a further representation of agreement rather than disagreement or conflict between them.

4.4.2 A Distinction between Pre- and Post-Vatican II Catholic Schools

In the documentary analysis attention was also granted to the change enhanced by the transition of the Catholic Church from pre-Vatican II (before 1965) to post-Vatican II era (after 1965 to date). At the core of this Catholic Church transition is the 'Declaration on Christian Education' or CEP 1 which took place from 1962-65. This document is regarded as the foundation document of the Catholic conception of 'the Catholic school' and acts as a clear 'philosophy' of education which provides guidance in Catholic educational provision at all educational levels. The overarching theme emerging from the documentary analysis was that the shift by Catholic schools from strongly classified and insulated schools before the Vatican II Council reforms to weakly classified and insulated schools after Vatican II Council reforms is one of the reasons for the undesired identity reformation experienced by Catholic schools globally. This theme included two (2) sub-categories which were (a) pre-Vatican II: classification and insulation of Catholic schools, and (b) post-Vatican II: classification and insulation of Catholic Schools. The following is a discussion of the two sub-categories above.

4.4.2.1 Pre-Vatican II: Classification and Insulation of Catholic Schools

In earlier times before 1965, Catholic schools in Zambia and many societies around the world were strongly classified and insulated from the mundane and secular world (CEP 1, analysed on 15th October, 2015). Classified from the mundane and secular world in the sense that Catholic schools were in a category of their own totally separate from the outer mundane and secular world. In terms of insulation due to specific factors within their classification, Catholic schools established boundaries completely separating them from the outer world. The classification of these education institutions was at various levels such as; modes of pedagogy and assessment, formation of curriculum priorities, habitus of values and practice as well as school ethos to mention a few. The strong classification and insulation of Catholic education acted as strong boundaries of cultural insulation further enabling the preservation of its distinctive voice and character (CEP 1, analysed on 15th October, 2015).

4.4.2.2 Post-Vatican II: Classification and Insulation of Catholic Schools

In the years following the 1965 Second Vatican Council to date, Catholic schools have changed. This is because as a result of a complex of factors, the strong classification and insulation of Catholic education has strongly weakened (Grace, 2002:56). The weakening of classification and insulation of Catholic education arose partly because of the outcome of the Vatican II Council reforms, specifically its call to a greater *openness* of the Catholic Church and its associated agencies (including education institutions) to the external world (Abbott, 1966:14; Grace, 2002:56).

Following the 1962-65, Vatican II Council reforms, unlike in earlier historical periods, in recent times, Catholic education institutions worldwide have become more weakly classified and insulated from external agencies in the external world making them extremely susceptible to undesired identity reformation (CEP 1, analysed on 15th October, 2015). This is because in the years after Vatican II, almost all decisions and actions made by the Catholic Church and all its social institutions, including educational institutions, are made in line with the call to greater openness (Abbott, 1966: 15). This has led to among other things, the open admission policy in Catholic education institutions, an ecumenical spirit towards non-Catholics in Catholic schools, the Catholic Church's deeper sense of cooperation with secular agencies in the provision of social services to the people at different levels and others to mention a few (CEP 1, analysed on 15th October, 2015). Therefore, the Second Vatican Council reforms had totally transformed Catholic education at all levels from a strongly classified and insulated form of education vis-à-vis the outer world to an open, weakly classified and insulated form of educational provision in relation to external influences. This transformation is one of the major causes of identity reformation at various levels in Catholic schools around the world today.

4.4.3 Socio-Educational Changes and Identity Reformation in Catholic Secondary Schools

In documentary analysis, attention was also granted to the socio-educational changes in Zambia and their effect of undesired identity reformation in Catholic secondary schools in the Southern Province. The focus was specifically on how changes at the social level have influenced educational changes and how changes at the two levels have led to undesired identity change in Catholic secondary schools in Zambia's Southern Province. Regarding the issue at hand, the overarching theme which emerged from document analysis was that following the attainment of independence (1964), Zambia's society experienced socio-educational changes which led to undesired identity reformation in Catholic secondary schools in the Southern Province. This theme included two (2) sub-categories which were (a) the introduction of multi-faith RE syllabuses and identity reformation in Catholic secondary schools, and (b) an almost exclusive focus on the natural sciences and a cognitive emphasis at the expense of the religious emphasis in Catholic secondary educational provision. These sub-categories are discussed below.

4.4.3.1 The Introduction of Multi-Faith RE Syllabuses and Identity Reformation in Catholic Secondary Schools

The dawning of political independence for Zambia in 1964 meant a lot of work for the new African nation. The society was multi-ethnic and the government was concerned to ensure the unity of all ethnic groups in Zambia (Larmer, et al. 2014:903; Colson, 1999:69). The government saw the education system as one of the avenues through which its concern for social unity could be achieved in the new state. Through the Education Act of 1966, the Zambian government directed the Ministry of Education in Zambia to among other things direct the subjects of instruction and syllabuses in all schools in the country (EA, analysed on 22nd October, 2015). Utilizing this empowerment, the MoE through the 1977 education policy document entitled 'Educational Reform: Proposals and Recommendations' directed the use of multi-faith syllabuses of RE in all schools including Catholic schools (ZNEP 1, analyzed on 15th October, 2015). This meant that unlike before

when RE was predominantly Christian, it was now plural and included other significant (minority) religious traditions present in Zambia in its syllabuses such as; Hinduism, Islam, and traditional Zambian Beliefs. The inclusion of other religious traditions in the RE syllabuses was so important to the Zambian government that it was claimed that to be religiously educated in Zambia also meant being familiar with Hinduism, Islam and traditional Zambian Beliefs (Curriculum Development Centre, 1983:3). The shift from an exclusive focus on Christian values in RE syllabuses to consideration of the values of other religious traditions in the Zambian context symbolises the weakening of the 'religious mission' in Catholic schools therefore enhancing undesired identity reformation in such schools.

4.4.3.2 An Almost exclusive focus on the Natural Sciences and a Cognitive emphasis at the expense of the religious emphasis in Catholic secondary educational provision

As pointed out earlier, the attainment of Zambia's political independence (1964) meant a lot of work for the newly independent state. This included the urgent need for Zambia to modernise especially in the area of education because at this time, most Zambians were not well educated to help the new nation to develop (Carmody, 2004:25). Zambia's urgent need to modernise at the time was due to the centrality of the modernisation framework as a reliable model for socio-economic development in the 1950s and 60s (Walters, 1981; Schultz, 1961; Rostow, 1962). The premise for the modernisation framework was that investment in human capital led to national development.

In what should be perceived as the post-Vatican II spirit of openness and mutual cooperation of the Catholic Church with the outside world in its various manifestations, the Catholic Church closely cooperated with government in its education programme based on the modernisation framework in order to increase the levels of educational capacity in Zambia for the achievement of national development. In line with this aspect, the first major Zambian national education policy entitled 'Educational Reform: Proposals and Recommendations' published in 1977 was a product of an earlier long and

comprehensive education reform programme embarked upon by government entitled 'Education for development'. One of the aims of the 1977 policy document was to provide opportunities to each person to contribute to the economic and social development of Zambia (ZNEP 1, analysed on 15th October, 2015). In the same vein the 1996 Zambian national education policy entitled 'Educating Our Future' also places high regard to the aspect of 'education for national development' (ZNEP 3, analysed on 17th October, 2015). This comes out strongly in one of the roles ascribed to the government in education when it strongly reaffirms the important role education plays in human resource development as the basis of all other development (ZNEP 3, analysed on 17th October, 2015). Moreover that:

the demands of national development require that the government pays attention to the role education plays in human capital formation, particularly in developing the types of knowledge, skills, values and competences that are necessary for economic development and social welfare (ZNEP 3, analysed on 17th October, 2015).

Positive as this aspect may seem at national level, at Catholic educational level this led to undesired identity change because it meant an almost exclusive focus on the natural sciences and a cognitive emphasis in education (Larmer, et al. 2014:908) at the expense of the religious or spiritual emphasis which is deemed more pivotal in Catholic educational provision. The effects of the modernisation effect of the 1950s and 60s in Zambian Catholic schools is still evident today as emphasis is still placed on the natural sciences mostly for the sake of upward social mobility purposes by the learners as such an emphasis helps the learners to later obtain prestigious modern jobs in society in different academic fields. This is done at the expense of instilling a religious aspect in the learners rendering the 'religious mission' a blatant failure in Catholic schools, including Catholic secondary schools in Zambia's Southern Province.

4.4.4 Educational Change and Identity Reformation in Catholic Secondary Schools

The effect of educational change on the identity of Catholic secondary schools over the years since Zambia's independence (1964) was also granted attention in documentary analysis. This is because it was observed through documentary analysis that there were specific educational changes attributed to RI (Religious Instruction) or RE (Religious Education) over the years which depicted aspects of undesired identity change on the part of Catholic secondary schooling as a whole. The overarching theme emerging from the aspect at hand was that the shift by RI from a confessional or religious catechetical subject to RE, an educational subject led to undesired identity reformation in Catholic secondary schools in Zambia's Southern Province.

From its inception on the African continent, the Catholic Church has employed different tactics in its evangelistic mission. The aim of evangelism in the Catholic Church is to teach Christianity especially to people who are not Christians. Therefore, in a Christian evangelistic mission, the intention is to convert or change non-Christians to belief in Christianity. For a long time in Africa and Zambia in particular, the Catholic Church has used the school as a tool for its evangelistic mission. In the pre-Vatican II era or before 1965, it was considered that there was no salvation outside the Catholic Church (Guillon, 1975:200). The basic purpose of Catholic education or a Catholic school in pre-independence Zambia was to bring people to Catholicism and thus contribute to Church expansion. This was done primarily through the teaching of religion as a curriculum subject in all Catholic schools.

In post-Vatican II era or after 1965 or indeed after Zambia's political independence (1964), the role of the Catholic Church school had changed tremendously to an extent where the rigors of academic preparation are placed above its religious catechetical message (Berman, 1975: xi; Arthur, 1995:231). Keeping in view the contention above by Berman (1975) and Arthur (1995), it can be stated that in the aftermath of Vatican II, RI was replaced by RE as a curriculum subject in Zambian Catholic schools in 1972

(Simuchimba, 2005). This meant that from a confessional or religious catechetical subject RI whose main aim was Christian nurturing and conversion to Catholicism in the pre-Vatican era and a few years into the post-Vatican era, the subject changed to an educational subject, RE with educational principles. In terms of the educational principles upheld by RE in the aftermath of Vatican II, it can be stated that in all of Zambia's major education policies since independence, its aims become more educational in nature. For instance, as a curriculum subject:

RE needs to provide opportunities to each person to develop emotionally, morally, spiritually, socially and politically so as to be increasingly able to cope with life's problems (ZNEP 1, analysed on 15th October, 2015).

In relation to the aim of RE above, Zambia's second major national education policy, 'Focus on Learning: Strategies for the Development of School Education in Zambia' had the following as an aim of a school system of education:

the fundamental aim of a school system of education is to promote the integral, harmonious development of the physical, intellectual, affective, moral and spiritual endowments of all students so that they can develop into complete persons for their personal fulfilment and for the common good of society of which they are already members and in whose responsibilities they will share as adults (ZNEP 2, analysed on 23rd October, 2015).

In the circumstances of the Zambian society then (1992), the aim above necessitated among other things, a thorough and sound intellectual formation, a critical study of the social (to which RE belongs) and physical sciences and of technology and the development of the imaginative, affective and creative dimensions of each student.

The current major national education policy in Zambia is the 1996 'Educating Our Future' and in it, the structure of the education system is organised around; basic schools (grades 1-9), high schools (grades 10-12) and University education (minimum 4 years). The fundamental units around which Zambia's school system is organised are basic school and high schools. In accordance with this, it can therefore be stated that at the level of the schools, the basic education system aims at enabling the basic schools to provide an education and learning environment which facilitates the cultivation of each pupils' full educational potential. The specific aim of Upper Basic Education (grades 8-9) in line with RE is to "foster the development of personally held civic, moral and spiritual values" (ZNEP 3, analysed on 24th October, 2015). In relation to this specific aim, Zambia's education system expects that upon completion of Grade 9:

"the learners should attain a suitable level of competence in knowledge and understanding of spiritual, religious and moral values and appreciation of the traditions within which they have developed" (ZNEP 3, analysed on 24th October, 2015).

High School Education (grades 10-12) in Zambia builds on Upper Basic Education (grades 8-9). It has as its broad aim, the integrated and comprehensive development of each pupil's potential. By the end of high school, the learners should be well-educated people and well prepared to further their education. The specific aim of education at this level in accordance with RE is:

to promote extensive knowledge, exact skills and accurate understanding of chosen areas of language, mathematics, science and technology, the social sciences (to which RE belongs), practical subjects and the arts (ZNEP 3, analysed on 24th October, 2015).

A close scrutiny of the aim of RI and the subsequent aims of RE as a curriculum subject in Catholic schools (including Catholic secondary schools) portrays a significant shift from the initial aim of RI in a Catholic school to the contemporary aim of RE in a Catholic

school. This shift from a religious catechetical curriculum subject grounded in Catholic faith nurturing in the learners to an educational curriculum subject grounded in educational principles highlighted above signifies a genuine aspect of undesired identity reformation. This is because the transition of the subject from RI to RE portrays a major obstacle in the success of the religious internal mission of Catholic secondary schools in Zambia's Southern Province as portrayed by the changing aims of the subject in Zambia's national education policies over the years since political independence.

4.4.5 Global Catholic Educational Challenges: A Catholic Educational Policy Perspective from 1965 to Date

In documentary analysis, the researcher also focused attention on social challenges experienced by Catholic schools around the world and their effect on Catholic education policy evolution over the years since 1965. Documentary analysis revealed that social challenges experienced by Catholic schools around the world were mostly responsible for the evolution of Catholic education policies since Vatican II (1962-65). This is because always Catholic education policy reforms were counter reactions to the social challenges experienced by Catholic schools in order to rectify the problems they caused within the schools. Regarding the matter at hand, the overarching theme which emerged from documentary analysis was that Catholic educational policy reforms were always preceded by educational challenges experienced by Catholic schools caused by social challenges around the world. This theme included four (4) sub-categories which were (a) the ever growing numbers of the poor and marginalized people in world societies, (b) the decline in the number of members of religious orders teaching in Catholic schools worldwide, (c) the increased levels of secularisation in the wider world and within Catholic communities, and (d) some major contemporary challenges faced by Catholic educators in societies across the world. These sub-categories are discussed below.

4.4.5.1 The ever growing numbers of the poor and marginalized people in world societies

Relating to the aforementioned, the first major 1965 Catholic education policy entitled 'Declaration on Christian Education' articulates a number of issues concerning Catholic educational provision in the world. Among the aspects articulated in this Catholic education policy, of special concern to the issue at hand, is the aspect of special concern for the poor and marginalized in education (Catholic Education Service, 1997:25; Grace, 2002:18). This is because this originates from the ever growing social challenge of the presence of the poor and marginalized people in societies across the world. The statistical increase in the number of the poor and marginalized people in the world has always been a challenge to Catholic education globally and the emphasis upon it by the 'Declaration on Christian Education' in 1965 was a powerful reawakening of a traditional concern of Catholic schooling (CEP 1, analyzed on 15th October, 2015). This special concern for the poor and marginalized in Catholic education is also developed and supplemented by another 1977 Catholic education policy entitled 'The Catholic School' (CEP 2, analyzed on 15th October, 2015). This is an indication that the growing numbers of the poor and marginalized people in world societies have been a challenge to Catholic schooling from ancient times across the world.

4.4.5.2 The decline in the number of members of religious orders teaching in Catholic Schools Worldwide

The 1982 Catholic education policy entitled 'Lay Catholic in Schools: Witnesses to Faith' is also a major Catholic education policy. The document provided a theorizing of the vocation of the lay Catholic educator and of the concept of an educational professional as a form of vocation (Grace, 2002:20). It was published as an aftermath of a decline in the number of members of religious orders (priests, brothers and sisters and others) teaching in Catholic schools worldwide (CEP 3, analyzed on 16th October, 2015). This is because the decline in the numbers of such people was and is still perceived as a challenge to Catholic schooling as it renders such schools lacking in dependable and

reliable people to provide the much needed religious social capital in order to enhance religious development which later enhances the holistic development of the learners.

4.4.5.3 The increased levels of Secularization in the Wider World and Within Catholic Communities

Another major 1988 Catholic education policy document entitled 'The Religious Dimension of Education in a Catholic School' by the Vatican Congregation for Catholic Education, also originated from what may be termed as a 'social crisis' when perceived through Catholic lenses. The social crisis is perceived as a social challenge in the present context. This is because this Catholic education policy originated out of Catholic concern about the increased levels of secularization in the wider world and within Catholic communities (CEP 4, analyzed on 15th October, 2015). The problem of secularization to both the Catholic Church and Catholic schools is that in practice, it has "produced a world devoid of ultimate meaning and purpose, with disastrous consequences in particular for modern youth" (Grace, 2002:20).

4.4.5.4 Some major Contemporary Challenges faced by Catholic educators in societies across the world

Challenges experienced by Catholic schools worldwide are portrayed in the 1998 Catholic education policy. The policy is entitled 'The Catholic School on the Threshold of the Third Millennium'. It is clearly pointed out in the policy that while celebrating the successes of Catholic education globally, there is need for a realistic assessment of problems or indeed challenges faced by Catholic educators in societies across the world (CEP 5, analyzed on 23rd October, 2015). Among the challenges highlighted in the document is the aspect that the learners in Catholic schools:

often lack authentic models to guide them often even in their own families, that they are not only indifferent and non-practicing but also lacking in religious or moral formation, suffer from profound apathy to

ethical and religious formation to an extent that all they require from Catholic schooling is a certificate of studies and also quality instruction and training for employment (Congregation for Catholic Education, 1998:37; Grace, 2002:22, CEP 5, analyzed on 23rd October, 2015).

From some of the major challenges experienced by Catholic schools around the world at the threshold of the third millennium portrayed above, the 1998 Catholic education policy or declaration indicates some major contemporary challenges experienced by Catholic schools worldwide. The challenges are obstacles to the achievement of the distinctive mission of Catholic education globally.

4.4.6 The effect of Socio-Educational changes on the nature of RE as a curriculum subject

In documentary analysis, attention was also granted to the effect of socio-educational changes on the nature of RE as a curriculum subject. The focus was on the effect of social changes in the Zambian society after independence (1964) to the nature of RE as a curriculum subject in a Catholic secondary school as well as the effect of educational changes, particularly the newly acquired educational principles by RE on its nature as a Catholic secondary school curriculum subject in the aftermath of Zambia's independence. Regarding this matter, the overarching theme which emerged from documentary analysis was that socio-educational changes in the aftermath of Zambia's independence contributed to the changed nature of RE as a curriculum subject in a Catholic secondary school in the Southern Province of Zambia. This theme included two (2) sub-categories which were (a) social change and the nature of RE as a curriculum subject, and (b) educational change and the nature of RE as a curriculum subject. These sub-categories are discussed below.

4.4.6.1 Social change and the nature of RE as a curriculum subject

As portrayed earlier, following Zambia's political independence on 24th October, 1964 a lot of changes took place that led to the transformation of Zambia. Some changes took place at the social level and others at an educational level.

After the attainment of political independence, Zambia's society became multi-cultural and multi-ethnic. According to Colson (1999:69) and Larmer (2014: 903), this led to the new nation's concern to ensure the unity of the diverse ethnic groups. One way of achieving the new nation's unity in diversity was through education. Therefore, unlike never before, total control of the Zambian education system was one of the first priorities of the Zambian government and this was achieved through the 1966 Education Act. Through this act, the government empowered its MoE to gain total control of the school calendar, syllabuses, subjects of instruction, admission of students, conditions of suspension and expulsion, terms of punishments, appointment of staff and transfer of students (EA, analyzed on 22nd October, 2015). In the Education Act of 1966, government attainment of total control particularly of the school subjects of instruction and syllabuses was significant to the unification of Zambia's multi-ethnic society through the education system after independence.

In relation to the aspect above it can be stated that government control of subjects of instruction and syllabuses in all schools including Catholic schools in the country, enhanced change of the nature of RE from a curriculum subject which was fully Christian in orientation to one that was pluralized in orientation by containing different religions within it (EA, analyzed on 22nd October, 2015). For the first time in Zambia, after independence, RE also included the teaching of religious traditions such as; Hinduism, Islam and traditional Zambian Beliefs (Simuchimba, 2005). The transition of the nature of RE at the level of syllabus content, from a Christian subject to a religiously plural subject involving other religious traditions within the Zambian setting was perceived as a reliable way to ensure unity of the diverse peoples of the new nation in the aftermath of political independence.

4.4.6.2 Educational change and the nature of RE as a curriculum subject

Another aspect of Zambia's educational adjustment in the aftermath of political independence from Britain is the issue of the replacement of Religious Instruction (RI) with Religious Education (RE) in the school curriculum. From a confessional or religious catechetical subject RI (in the pre-Vatican era and post-Vatican era up to 1972) had evolved into an educational subject known as RE (in most of the post-Vatican era from 1972 to date), with educational principles (ZNEP 3, analyzed on 15th October, 2015). During the RI era in Catholic schools, the subject's aim was predominantly Christian catechism, specifically converting or changing the learners to Catholicism (Guillon, 1975:200; Omenka, 1989:98). However, from 1972 onwards the subject's name was changed from RI to RE and subsequently, the subjects overall nature also changed from Catholic Christian catechism to an educational subject with educational principles. The educational qualities of the subject are evident in the new aims of the subject which have become more educational following Zambia's educational reforms over the years since independence. For instance, as indicated earlier, the specific aim of the Upper Basic Education (grades 8-9) in line with RE is to "foster the development of personally held civic, moral and spiritual values" (ZNEP 3, analyzed on 15th October, 2015). In line with this specific aim, the Zambian Ministry of Education expects that upon completion of Grade 9:

the learners should attain a suitable level of competence in knowledge and understanding of spiritual, religious and moral values and appreciation of the traditions within which they have developed (ZNEP 3, analyzed on 15th October, 2015).

Therefore, it is evident from the few selected aims above that there is a shift in terms of the nature of RE as a curriculum subject at an educational level specifically at the level of its subject aims. It is evident that the subject had evolved from a confessional subject whose aim was Christian Catholic catechism in the pre-Vatican era up to 1972 to an educational subject with educational principles in form of educational aims in most of the

post-Vatican era to date. This perception from a Catholic education context signifies a change in the nature of RE at the level of its subject aims.

4.4.7 The effect of Socio-Educational changes on the role of RE as a curriculum subject

In documentary analysis, the effect of socio-educational changes on the role of RE as a curriculum subject in a Catholic secondary school was also granted attention by the researcher. With regards to this matter, the focus was on the effect of social changes in the Zambian society after independence (1964) to the role of RE as a curriculum subject in a Catholic secondary school and the effect of educational changes experienced by RE on its role as a Catholic secondary school curriculum subject after Zambia's independence. The overarching theme which emerged from documentary analysis was that socio-educational changes in the aftermath of Zambia's independence contributed to the changed role of RE as a curriculum subject in a Catholic secondary school in Zambia's Southern Province. This theme included two (2) sub-categories which were (a) social change and the role of RE as a curriculum subject, and (b) educational change and the role of RE as a curriculum subject. These sub-categories are discussed below.

4.4.7.1 Social change and the role of RE as a curriculum subject

As indicated earlier, one of the outcomes of Zambia's attainment of political independence from Britain was the emergence of a multi-ethnic society. As portrayed already, with this social status quo in the aftermath of independence, as part of its efforts to legitimize itself among the diverse peoples in the country, the Zambian government was very concerned about the unification of the diverse ethnic groups in the country (Colson, 1999:69; Larmer, et al. 2014:903). Empowered through the Education Act of 1966, the Zambian MoE gained control of among other things the subjects of instruction and syllabuses in all schools in the country (EA, analyzed on 22nd October, 2015). Following this development, in 1972 the government, through its MoE directed for the change of RI to RE and this meant the inclusion of all of Zambia's religious traditions in the new RE syllabuses

(Simuchimba, 2005). Therefore, RE included the teaching of Christianity, Hinduism, Islam and traditional Zambian Beliefs for the sake of unifying all ethnic groups in the country (EA, analyzed on 22nd October, 2015). Therefore, in the aftermath of Zambia's political independence, the role of RE in all schools in Zambia was to unify the diverse peoples of the country, a role upheld by the subject to date. This was and is still done for the sake of co-existence in the diverse or multi-faith Zambian context.

4.4.7.2 Educational change and the role of RE as a curriculum subject

An educational change at the level of subject aims can also be sighted to have had an effect on the role of RE as a curriculum subject in Catholic schools in Zambia. This is because according to Simuchimba (2005), after independence government has through the MoE been spearheading the secularization of the Zambian education system. This secularization has in a way touched RE in both Catholic and government schools. This secularization is evidenced in the 1969 Report on Education where the aim of education and the role of the teacher of religion is described as:

the aim of Religious Education is the same as that of education as a whole therefore, the teacher should not press pupils to accept faith; that his aim is not to evangelize but to aid the development of the pupils personalities; that it is not the duty of the religious educator to impose moral concepts upon the pupils, but rather to help them recognize the moral, social and religious claims made upon them by the Zambian society (Henze, 1979:3; Simuchimba, 2005).

Due to government continued intention to move towards the secularization of the teaching of religion in the country, the aims of RE have become more educational in orientation than before the 1966 Education Act when government had no total control of among other things, the subjects of instruction and syllabuses in all schools including Catholic schools in the country. The transition from a religious or confessional subject to an educational subject by RE is evident in the aims of the subject in national education policies over the

years. For instance, the educational character of RE comes out vividly in the goals of the education system in Zambia's current major education policy document entitled 'Educating Our Future'. According to this national education policy, for the Upper Basic School level, among other curriculum objectives, RE should:

- i) facilitate the pupil's growth to maturity as moral and responsible individuals, ii) instill a spirit of self-discipline, integrity, accuracy and hard work, iii) awaken concern for the promotion of civil liberties and human rights, and iv) develop desirable attitudes and qualities of personal, inter-personal, national and international peace and understanding (ZNEP 3, analyzed on 15th October, 2015).

Therefore, the shift of the aims of RE from religious oriented aims to education oriented aims contributes to the transformation of its role as a curriculum subject in all schools, including Catholic schools in Zambia. This is because, the aims or goals of a curriculum subject directly determine its role in the school curriculum. Unlike before when RE was taught primarily for Catholic catechism in Catholic schools, currently the subject is taught for the purpose of instilling educational aspects such as; facilitation of growth or maturity in moral issues, self-discipline, hard work, promotion of civil liberties and human rights, development of desirable attitudes and understanding (ZNEP 3, analyzed on 15th October, 2015).

4.4.8 The Effect of Social Change on the Place Of RE as a Curriculum Subject

Forming part of documentary analysis was the effect of social change on the place of RE as a curriculum subject in a Catholic secondary school. Here the focus was on social change in the aftermath of Zambia's independence and its effects on the place of RE as a curriculum subject in a Catholic secondary schools. The overarching theme which emerged from documentary analysis regarding the matter at hand was that in the aftermath of independence, Zambia's modernization agenda enabled a shift from the highly valued religious mission of Catholic schools to an almost exclusive focus upon

natural science in education in order to attain the high levels of educational capacity the country needed for national development. This theme included two (2) subcategories which were (a) Zambia's great need for trained personnel at independence (1964), (b) Zambia's post-independence modernization agenda and the shift from 'religion' to 'natural science' in education. These sub-categories are discussed below.

4.4.8.1 Zambia's great need for trained personnel at independence (1964)

After Zambia's independence on 24th October 1964, the country had a great need for trained personnel to run the new state because of its very small literate population (ZNEP 1, analyzed on 15th October, 2015; Mwanakatwe, 1968:37; Draisma, 1987: 192; Kelly, 1999:82; Carmody, 2004:903; O'Brien, 2006: 461). Therefore, as part of its educational adjustment to the new found independence, Zambia embarked on a modernization agenda of high investment in human capital in order to attain national development (ZNEP 1, analyzed on 15th October, 2015). In what should be perceived as the Roman Catholic's compliance with the Second Vatican Council's call to openness, it closely cooperated with the Zambian government in the provision of education to the masses in order to attain the much desired national development in the aftermath of Zambia's independence. Within Catholic secondary schools, the Catholic Church's positive response to Zambia's desperation for trained personnel after independence meant a shift from an exclusive focus on religion to natural science in order to achieve Zambia's modernization paradigm.

4.4.8.2 Zambia's modernization agenda and the shift from 'religion' to 'natural science' in education

In the post-independence era, Zambia's modernization agenda enabled a shift from the highly valued religious mission of Catholic schools to an almost exclusive focus upon natural science in education in order to attain the high levels of educational capacity the country needed for national development (Larmer, et al., 2014:903). An inspection of Zambia's national education policies over the years since independence (1964) reveals that an almost exclusive focus on natural science as a trusted avenue to national

development has always been part of the Zambian education system (ZNEP 1, analyzed on 15th October, 2015; ZNEP 2, analyzed on 15th October, 2015; ZNEP 3, analyzed on 15th October, 2015). The social sciences, to which RE belongs, are also accorded some attention as avenues to national development but not to the same extent as the natural sciences in Zambia (ZNEP 1, analyzed on 15th October, 2015; ZNEP 2, analyzed on 15th October, 2015; ZNEP 3, analyzed on 15th October, 2015). This implies that RE has been losing its place to the natural sciences as a primary curriculum subject in Catholic schools since independence. In other words, science oriented subjects are now placed higher than RE in terms of importance in Catholic schools due to the modernization framework which is still a reality in Zambia today (ZNEP 3, analyzed on 15th October, 2015). Excelling in the natural sciences has become a first priority in Catholic schools in Zambia as portrayed in Carmody's (1992:119) assertion that at secondary and college levels, the Catholic Church has not only continued to support government's educational enterprise but also excelled therein, since their educational institutions produce some of the best examination results. Excelling in the government's educational enterprise entails excelling in the natural sciences as they are mostly the ones associated more with national development than the social sciences in the Zambian educational context.

4.4.9 Realignment of Catholic Secondary Schools with the Philosophy of Catholic Education

Granted attention in documentary analysis was the issue of realignment of Catholic secondary schools with the philosophy of Catholic education. This is because at the core of Catholic educational practice at all levels is compliance by all Catholic educational institutions with Catholic education policy or the philosophy of Catholic education. Regarding the matter at hand, the overarching theme emerging from the documentary analysis was that there is need to realign Catholic secondary schools with Catholic education policy owing to the various aspects of undesired identity reformation experienced by such schools in Zambia's Southern Province. This theme had one (1) sub-category which was realignment entails reorganizing Catholic secondary schools in

accordance with Catholic education policy in order to resolve the problem of undesired identity reformation. This sub-category is discussed below.

4.4.9.1 Realignment entails reorganizing Catholic secondary schools in accordance with Catholic education policy in order to resolve the problem of undesired identity reformation

The philosophy of Catholic education is contained in a number of documents published by the Catholic Church over the years since 1965. Most of these documents represent the post-Vatican Catholic Church stance on educational provision. These are; CEP 1, CEP 2, CEP 3, CEP 4 and CEP 5. Through the five (5) Catholic education policy documents above, the Catholic Church states in clear terms all desired Catholic educational values. The documents state all the desired features, marks or characteristics of Catholic education. For a school to be called a Catholic school at any level, it must strive to possess the desired features of Catholic education provided in the Catholic education policies highlighted above as a deviation from the values provided therein leads to undesired identity reformation.

All Catholic education policies highlighted above deal with global contemporary challenges experienced by Catholic education institutions and also provide guidance on what needs to be done in Catholic educational circles to resolve such challenges. In accordance with this aspect, from analysis of Catholic education policies highlighted above, it was observed that the guidance provided therein on how to resolve global contemporary educational challenges experienced by Catholic schools is a return to the desired features or characteristics of Catholic education as provided by the same Catholic education policies. Therefore, the realignment of Catholic secondary schools in Zambia's Southern Province needs to focus on returning such education institutions to educational practice as directed in the Catholic education policies above especially the 1965 'Declaration on Christian Education'. This is because this document provides all the desired features of Catholic education to be followed in all Catholic schools worldwide.

4.4.10 Summary of Findings from Documentary Analysis

This section presented, analyzed and interpreted findings from documentary analysis of the Education Act of 1966, three (3) major Zambian national education policies and five (5) major Catholic education policies since Zambia's independence (1964). As a benefit of triangulation of research data collection instruments, some findings from documentary analysis verified some earlier findings obtained from the semi-structured interviews and focus-group interviews/discussions. For instance, document analysis verified that there is a general agreement of values in the evolving Catholic education policies and Zambian national education policies since Zambia's independence (1964) as portrayed by among other things, the fact that in both education policies, the overarching aim of education is to promote holistic development of the; physical, intellectual, social, affective, moral and spiritual qualities of the learners so that they can develop into complete persons for their own personal fulfillment and the good of society (CEP 1, CEP 2, CEP 4, ZNEP 1, ZNEP 2, ZNEP 3, all analyzed on 15th October, 2015). This is in agreement with Patton's (1999) contention that triangulation or the use of different ways of gathering data helps the researcher to ensure proper verification of data before arriving at conclusions.

As partly indicated above, the area of whether there was a general agreement of values in the evolving Catholic education policies and Zambian national education policies was explored during document analysis. The findings revealed that there was no conflict of values between the evolving Catholic education policies and Zambian national education policies since independence because instead of conflict of values between the two policies, what was evident was an agreement of values as indicated by the common values for the enhancement of holistic development in the learners, prioritizing the poor and marginalized in educational provision, universal access in educational provision and the provision of quality education at all educational levels.

Documentary analysis also explored the distinction between pre-and post-Vatican II Catholic schools in order to highlight one of the main reasons for the undesired identity reformation experienced in Catholic secondary schools in the Southern Province today.

On the one hand, it was stated that the pre-Vatican II Catholic schools were highly classified and insulated hence their ability to preserve their distinctive voice and character for many years. On the other hand, post-Vatican II Catholic schools have become more weakly classified and insulated from external agencies in the external world making them extremely susceptible to undesired identity change or reformation.

Socio-educational changes and identity reformation in Catholic secondary schools in Zambia's Southern Province was also explored during documentary analysis. Findings from document analysis revealed that both social and education changes led to undesired changes in the nature, role and place of RE as a curriculum subject in Catholic secondary schools in Zambia's Southern Province.

Documentary analysis also explored global Catholic educational challenges from a Catholic educational policy perspective from 1965 to date. Findings from documentary analysis revealed that Catholic educational policy reforms were always preceded by educational challenges experienced by Catholic schools caused by social challenges around the world. The social challenges included; (a) the ever growing numbers of the poor and marginalized people in world societies, (b) the decline in the number of members of religious orders teaching in Catholic schools worldwide, (c) the increased levels of secularization in the world and within Catholic communities and (d) some major contemporary challenges faced by Catholic educators in societies across the world.

The final area explored during documentary analysis was based on the realignment of Catholic secondary schools with Catholic education policy in Zambia's Southern Province. Findings from documentary analysis revealed that there was need to realign Catholic secondary schools with Catholic education policy owing to the various aspects of undesired identity reformation experienced by such schools in Zambia's Southern Province. Based on the findings from documentary analysis, it was highlighted that realigning such schools with Catholic education policy meant reorganizing them in accordance with Catholic education policy in order to resolve the problem of undesired

identity reformation. This realignment is based on all desired Catholic educational values as provided in Catholic education policy.

Having presented research findings from document analysis in this section, in the next section attention is shifted towards providing comments on the findings related to the main research question and sub-research questions. In doing so, the section also relates the findings of the study to the reviewed literature in the study and also provides a theoretical (social capital) perspective of the findings.

4.5 COMMENTS ON THE FINDINGS

Central to the educational success enjoyed by Catholic schools over the years especially in the initial stages of their introduction in Zambia had been their compliance with the Catholic '1965 Declaration on Christian education', a document regarded as the basis for Catholic education policy not only in Zambia but globally as well (Miller, 2006:6). As indicated earlier, Catholic schools have been experiencing the problem of undesired identity reformation (Kabwe, 2010; Chisempere, 1993). This involves the schools' undesired deviation from their own socially desired Catholic educational values as provided in Catholic education policy.

Owing to the gradual identity reformation Catholic schools have experienced over the years at all educational levels, the majority of Zambians, especially Catholics who form the largest single Church denomination in Zambia and others interested in the welfare of Catholic schools express dissatisfaction with the current undesired 'identity loss' in Catholic schools (Kabwe, 2010; Chisempere, 1993). The gradual loss of identity in Catholic schools over the years since the attainment of Zambia's political independence (1964) is actually lamented by Catholics and others interested in the welfare of Catholic schools in Zambia (Kabwe, 2010; Chisempere, 1993).

In what may be perceived as Carmody's (2007:550) provision of the root causes of the undesired identity reformation experienced by all Catholic schools in Zambia over the

years since independence (1964), he raises two contentions. Firstly, he asserts that the agreed educational partnership shortly after Zambia's independence between the Catholic Church and government meant the functioning of Catholic schools from both values of the evolving Catholic education policies and Zambian national education policies at the same time since independence leading to the undesired identity reformation experienced by such education institutions attributed to a conflict of values in the two education policies (Carmody, 2007:550). Secondly, Carmody (2007:550) asserts that there is identity reformation in Catholic schools because in the educational partnership between the Catholic Church and government, the educational policy directives of the latter have always had an upper hand vis-à-vis control of educational practice in the Zambian setting causing an imbalanced one-sided partnership mostly in favour of government educational interests over those of the Catholic Church.

The two contentions by Carmody (2007) above acted as a motivation for the current study because he only mentioned what he thought were the reasons behind the undesired identity reformation experienced by Catholic schools in Zambia since independence without categorically stating the details constituting this undesired identity reformation. In other words, in the contentions by Carmody (2007), he does not provide the nature and scope of the undesired identity reformation experienced by Catholic schools in Zambia since independence. Based on the two contentions above by Carmody (2007), the current study needed to serve three purposes namely; to ascertain the contention by Carmody regarding the presence of identity reformation in Catholic secondary schools in Zambia's Southern Province, the verification of Carmody's (2007) contentions regarding the cause of identity reformation in Catholic secondary schools in Zambia's Southern Province as well as describing its nature and scope since Carmody (2007) did not do so in his contentions.

Based on the main purpose of the study indicated above, this section focuses on the analysis, interpretation and discussion of research findings in relation to the main research question and sub-research questions of the study. Since the study is theoretically based, research findings are analyzed, interpreted and discussed from a

'social capital' perspective. The findings of the study are also related to the literature of the study. This is done by showing connections between research findings and some of the literature reviewed in Chapter two.

The following is the main research question and sub-research questions which guided the study:

Main Research Question

How has the conflict of values between the philosophy of Catholic education and the evolving national education policies affected the identity of Catholic secondary schools in Zambia's Southern Province?

Sub-Research Questions

1. What contemporary challenges do Catholic secondary schools experience in Zambia's Southern Province?
2. What is the nature, role and place of Religious Education (RE) in the curriculum of Catholic secondary schools in Zambia's Southern Province?
3. How can contemporary Catholic secondary schools in Zambia's Southern Province be characterized?
4. How can Catholic secondary schools in Zambia's Southern Province be realigned with the philosophy of Catholic education?

4.5.1 Findings Related To the Main Research Question

How has the conflict of values between the philosophy of Catholic education and the evolving national education policies affected the identity of Catholic secondary schools in Zambia's Southern Province?

The main research question of the study is based on 'identity reformation' in Catholic secondary schools in Zambia's Southern Province. This question was inspired by Carmody's (2007:550) contention that the agreed educational partnership shortly after Zambia's independence in 1964 between the Catholic Church and government meant the operation or functioning of Catholic schools from both values of the evolving Catholic education policies and Zambian national education policies at the same time over the years leading to the undesired identity reformation experienced by such education institutions attributed to a conflict of values in the two education policies. Carmody (2007:550) further asserts that there is identity reformation in Catholic schools because in the educational partnership between the Catholic Church and government, the educational policy directives of the latter have always had an upper hand vis-à-vis control of educational practice in the Zambian setting causing an imbalanced one-sided partnership mostly in favor of government educational interests over those of the Catholic Church.

Since the main focus of the current study is identity reformation in Catholic secondary schools in Zambia's Southern Province, there was an inevitable need to carefully examine or investigate Carmody's (2007) contentions regarding the root-cause of undesired identity reformation experienced by Catholic schools over the years in Zambia's Southern Province. This was meant to verify Carmody's (2007) contentions regarding the cause of identity reformation in Catholic secondary schools in Zambia's Southern Province as well as describing its nature and scope since Carmody (2007) does not do so in his contentions.

Based on the two contentions above by Carmody (2007), the current study needed to serve three purposes namely; to ascertain the contention by Carmody regarding the presence of identity reformation in Catholic secondary schools in Zambia's Southern Province, the verification of Carmody's (2007) contentions regarding the cause of identity reformation in Catholic secondary schools in Zambia's Southern Province as well as describing its nature and scope since Carmody (2007) did not do so in his contentions. In

the following subsections, key findings related to the main research question are discussed in relation to the three purposes of the study outlined above.

4.5.1.1 The presence of identity reformation in Catholic secondary schools in Zambia's Southern Province

In order to confirm the problem of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province the researcher asked all research participants whether such schools experienced undesired identity reformation since independence (1964). All research participants (HT 1-4, RET 1-4, P 1-4, PR 1-2 and FG 1-2) held the view that Catholic secondary schools in the Southern Province experienced undesired identity reformation since Zambia's attainment of political independence. Different participants expressed the undesired identity reformation experienced by Catholic secondary schools in the Southern Province differently. This portrayed the different levels or ways in which Catholic secondary schools experienced undesired identity reformation in the province. Therefore, concerning the matter at hand, it was evident from the findings of the study that Catholic secondary schools have been experiencing undesired identity reformation at various levels in Zambia's Southern Province since independence.

In relation to the above, despite the various levels at which Catholic secondary schools experienced undesired identity reformation in the Southern Province, it was evident from the study findings that such undesired identity reformation ultimately led to two major undesired identity reformation outcomes over the years since Zambia's independence namely; the weakening 'academic mission' and 'religious mission' in Catholic secondary schools. These two major undesired identity reformation outcomes are critically examined below.

4.5.1.1.1 The weakening 'Academic Mission' in Catholic secondary schools in Zambia's Southern Province

When asked to confirm the problem of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province since independence (1964), all participants (HT 1-4, RET 1-4, P 1-4, PR 1-2 and FG 1-2) acknowledged the presence of undesired identity reformation and pointed out that their Catholic secondary schools had reformed over the years since independence at various levels which among other things mostly weakened the schools' academic mission. In other words, the participants pointed out the weakening 'academic mission' or academic achievement levels of their Catholic secondary schools in the Southern Province over the years since independence. In line with this undesired identity reformation aspect, participants highlighted among other things, the falling levels of discipline in their Catholic secondary schools and the problem of inadequate teaching and learning materials in their Catholic secondary schools. The undesired identity reformation factors at the levels of the falling discipline and inadequate teaching and learning materials had combined over the years since Zambia's independence to enhance the undesired weakening academic mission of Catholic secondary schooling in the Southern Province.

4.5.1.1.2 The weakening 'Religious Mission' in Catholic secondary schools in Zambia's Southern Province

Once again when asked to confirm the problem of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province since independence (1964), participants (HT 2, RET 3, P 1-4, PR 1-4) acknowledged its presence and stressed the undesired identity reformation experienced by their Catholic secondary schools over the years since independence at various levels which among other things weakened the schools' religious mission. The religious mission of a Catholic school concerns the religious character of the school and is related to the enhancement of holistic development of the learners within Catholic school settings. In other words, the participants pointed out the weakening 'religious mission' or religious character of their

Catholic secondary schools in the Southern Province over the years since independence. To express this undesired identity reformation aspect, participants raised among other things, the rise to prominence within Catholic secondary school settings of the 'academic culture' over the 'religious culture' over the years since Zambia's independence. Participants also mentioned the negative attitude towards RE by the learners within Catholic secondary school contexts and the drastic reduction of members of Catholic religious orders within the schools as the cause of undesired identity reformation over the years in such schools in the Southern Province. Together these factors and others have been the reasons behind the weakening religious mission in Catholic secondary schools in the Southern Province of Zambia.

4.5.1.2 The verification of Carmody's (2007) contentions regarding the cause of identity reformation in Catholic secondary schools

As indicated earlier, this study was inspired by Carmody's (2007:550) two contentions on the cause of undesired identity reformation in Catholic schools in Zambia. Firstly, Carmody (2007:550) contends that following the educational partnership formed between the Zambian government and the Catholic Church shortly after independence (1964), Catholic schools have been experiencing undesired identity reformation due to a conflict of values contained in the evolving Catholic education policies and Zambian national education policies. Secondly, Carmody (2007:550) further contends that there is undesired identity reformation in Catholic schools because in the educational partnership formed shortly after independence (1964) between the Catholic Church and government, the educational policy directives of the latter have always had an upper hand vis-à-vis control of educational practice in the Zambian setting causing an imbalanced one-sided partnership mostly in favor of government educational interests over those of the Catholic Church.

Findings from this research indicated that there has been no conflict of values between the evolving Catholic education policies and Zambian national education policies over the years since independence. Research participants raised different views on why they

thought there had been no conflict of values between the two educational policies above. Some of the views raised by participants regarding the matter at hand was that (a) there is no conflict of values between Catholic education policies and Zambian national education policies because of the Catholic Church's commitment a spirit of cooperation with the outside world, (b) the educational partnership formed shortly after Zambia's independence (1964) is characterized by a spirit of dialogue, mutual agreement and cooperation between the two education policies, (c) Zambian national education policies have always had an upper hand over Catholic education policies in the educational partnership between the Catholic Church and the Zambian government, (d) there is a general agreement of values in the evolving Catholic education policies and Zambian national education policies, and (e) the Zambian MoE has a positive stance on Catholic education policy because it is based on Christian values. The following is a detailed examination of the views provided by the participants.

4.5.1.2.1 There is no conflict of values between Catholic Education Policies and Zambian National Education Policies because of the Catholic Church's commitment to a spirit of cooperation with the outside world

When asked to elucidate why they held the view that there had been no conflict of values between Catholic education policies and Zambian national education policies over the years since independence, participants (HT 1-4, PR 1-2, P 1-4 and RET 1-4) raised different views on why they thought there had been no conflict of values between the two education policies above. However, the general revelation from research findings was that the relationship between the values contained in Catholic education policies and Zambian national education policies was cordial or friendly. The participants based the cordial relationship between Catholic education policies and Zambian national education policies in the educational partnership between the Catholic Church and government on the Catholic Church's commitment to a spirit of cooperation with the outside world in all its manifestations in this case being the Zambian government and its evolving national education policies since independence (1964).

4.5.1.2.2 The educational partnership formed shortly after Zambia's independence is characterized by a spirit of dialogue, mutual agreement and cooperation between the two education policies

The other aspect which emerged from the participant's views on whether there had been a conflict of values between the philosophies of Catholic education and national education policies since Zambia's independence (1964) was that the educational partnership formed shortly after Zambia's independence (1964), is characterized by a spirit of dialogue, mutual agreement and cooperation not a conflict of values between Catholic education policies and Zambian national education policies. Several participants (HT 1-4, PR 1-2, P 1-4 and RET 1-4) said "NO" there has been no conflict of values between Catholic education policies and Zambian national education policies over the years since independence. Participants perceived Catholic education policies and Zambian national education policies as strongly grounded in an educational partnership characterized by a spirit of dialogue, mutual agreement and cooperation and not a conflict of values between the two educational policies.

4.5.1.2.3 Zambian National Education Policies have always had an upper hand over Catholic Education Policies in the educational partnership between the Catholic Church and the Zambian Government

It was also evident from the findings of the study that in agreement with Carmody's (2007) contention highlighted earlier, Zambian national education policies have always had an upper hand over Catholic education policies in the educational partnership between the Catholic Church and the Zambian government but that this was not a cause for undesired identity reformation in Catholic secondary schools in Zambia' Southern Province. This is because participants (HT 1-4, PR 1-2 and RET 1-4) held the view that despite national education policies always having an upper hand over Catholic education policies in the educational partnership formed after independence, a conflict of values between them has always been avoided by the educational partnership's grounding in a spirit of

dialogue, mutual agreement and cooperation. All educational policy decisions are generally arrived at through a spirit of dialogue, mutual agreement and cooperation between the Catholic Church and the Zambian government.

4.5.1.2.4 There is a general agreement of values in the evolving Catholic Education Policies and Zambian National Education Policies

There has been no conflict of values between the evolving Catholic education policies and national education policies in Zambia since independence (1964). A close inspection of the Catholic education policies and Zambian national education policies over the years since independence does not indicate possible points of conflict. Instead, evident from the two educational policies when compared or inspected are points of convergence of values portrayed in them. In other words, the two policies portray similar values outlined in them pointing to reduced or zero chances of conflict of values between them. For instance, in both Catholic education policies and Zambian national education policies, the overarching aim of education is to promote the holistic development of the learners. In both policies there is also a great deal of importance granted to prioritizing the provision of education to the poor and deprived in society. Both educational policies also ensure universal access to educational provision at all levels. It was also evident from the research findings that both education policies prioritize the provision of quality education to the people. Therefore, this general agreement of values in the evolving Catholic education policies and Zambian national education policies over the years since Zambia's independence is an indication of an agreement of values between the policies rather than a conflict of values.

4.5.1.2.5 The Zambian MoE has a positive stance on Catholic Education Policy

In order to illuminate the alleged conflict of values between national education policies and Catholic education policies over the years since Zambia's independence the researcher sought the views of the participants on the stance of the Zambian MoE on Catholic education policy. Research findings revealed that the Zambian MoE has a

positive stance on Catholic education policy mostly because it is based on Christian values which are common in Zambia. It was further revealed through the findings of the study that the Zambian MoE has a positive stance on Catholic education policy because it also upholds other significant common values with Zambian national education policies such as; the provision of quality education, equal educational opportunities for all especially the poor and marginalised in society and the issue of increasing access to educational provision at all levels through a non-segregative admission policy. These are crucial educational values that have been common to both Zambian national educational policies and Catholic education policies over the years since Zambia's independence (1964). Therefore, common or similar educational policy aspects between the two education policies above entails more compatibility between the policies and little or completely no chance of a conflict of values contained in them.

4.5.1.3 The nature and scope of the undesired identity reformation experienced by Catholic secondary schools in Zambia's Southern Province

Despite proving Carmody (2007) wrong on the cause of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province as evidenced by the non-existence of a conflict of values between the evolving Catholic education policies and Zambian national education policies since independence, his other contention that in Zambia Catholic schools experienced undesired identity reformation was right as research findings of this study have confirmed the presence of undesired identity reformation at the levels of the weakening 'academic' and 'religious' mission of Catholic secondary schools in Zambia's Southern Province. This status quo is question begging because firstly, the alleged conflict of values between the evolving Catholic education policies and Zambian national education policies since independence leading to undesired identity reformation in Catholic secondary schools does not exist. Secondly, despite Zambian national education policies having an upper hand or having more authority over Catholic education policies, government educational interests are not always favoured above those of the Catholic Church because the educational partnership

between the Catholic Church and the Zambian government is grounded in a spirit of dialogue, mutual agreement and cooperation.

In providing answers to the question begging status quo highlighted above, it is important to state the nature and scope of the undesired identity reformation experienced by Catholic secondary schools in Zambia's Southern Province. This is because in providing the nature and scope of the identity reformation experienced by such schools in the Southern Province, the real root cause(s) of the undesired identity reformation experienced by Catholic secondary schools in Zambia's Southern Province will be revealed. Concerning the nature and scope of the undesired identity reformation experienced by Catholic secondary schools in Zambia's Southern Province, revealed from the findings of this study were four (4) major causes. These are: 1. the lack of a proper or adequate understanding of Catholic education policy by stakeholders of Catholic education, 2. the various contemporary challenges experienced by Catholic secondary schools leading to the undesired weakening of either their 'academic' or 'religious' mission, 3. the changed nature, role and place of RE in the curriculum of Catholic secondary schools since independence in Zambia's Southern Province, and 4. the 1965 Second Vatican Council reforms outcome of more weakly classified and insulated Catholic schools from external agencies in the external world. The following is an attempt to provide brief clarifications of each of the four (4) major causes of undesired identity reformation in Catholic secondary schools since independence in Zambia's Southern Province.

4.5.1.3.1 The lack of a proper or adequate understanding of Catholic Education Policy by Stakeholders of Catholic Education

Generally, research participants linked Catholic education policy to Christian, Catholic beliefs and values in education. This is not entirely correct as Catholic education policy is much more than Christian, Catholic beliefs and values in education. The participants' general association of Catholic education policy with Christian, Catholic beliefs and values is a restricted view of a very broad education policy which includes a broad range

of desired Catholic educational values. This general restricted view of Catholic education policy by research participants confirmed the fact that there was a general lack of a proper or adequate understanding of Catholic education policy among the stakeholders of Catholic education in Zambia's Southern Province. This aspect is perceived as one of the causes of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province since independence because according to Catholic education policy, stakeholders of Catholic education at all educational levels are obliged to implement Catholic education values in the schools in an effort to promote the Catholicity of their schools (CEP 3, analyzed on 16th October, 2015). Therefore, in relation to the aforementioned, it is clear that the people (stakeholders) obliged to implement or promote Catholic education policy within and beyond Catholic secondary school settings lack adequate knowledge or understanding of the very policy they are supposed to implement or promote.

4.5.1.3.2 Contemporary challenges and the weakening of the 'Academic' and 'Religious' Mission of Catholic secondary schools

Catholic secondary schools experience various contemporary challenges in Zambia's Southern Province. It was evident from the findings of the study that such contemporary challenges are partly responsible for the undesired identity reformation experienced by Catholic secondary schools since independence in the Southern Province. The findings of the study revealed that the contemporary challenges experienced by Catholic secondary schools have caused the undesired weakening of either the academic or religious mission of the schools. The academic mission of a Catholic school refers to a plan devised by a Catholic school, at all educational levels, to achieve all its academic objectives within and beyond the school setting. The religious mission of a Catholic school refers to a plan devised by a Catholic school, at all educational levels to achieve all its religious objectives or goals within and beyond the school setting. Therefore, the various contemporary challenges experienced by Catholic secondary schools in the Southern Province cause undesired identity reformation to the schools at the levels of the academic

and religious mission. Particular contemporary challenges experienced by Catholic secondary schools will be outlined and discussed in the following sections.

4.5.1.3.3 The changed nature, role and place of RE in the curriculum of Catholic secondary schools

In Catholic educational provision, RE is a key subject in the school curriculum. This is owing to the extreme importance accorded to the holistic or balanced development of the learners. Holistic education is achieved through RE in a Catholic school and it addresses all the integral dimensions of the learners which includes; “the aesthetic, creative, critical, emotional, moral, intellectual, spiritual, social, political and the physical dimensions of the learners” (Hunt et al., 2000:8). It was revealed through the findings of the study that RE had experienced undesired identity reformation at the levels of its nature, role and place over the years since Zambia’s independence. The changes experienced by the subject at the three levels indicated above have led to the weakening of the religious mission of Catholic secondary schools in Zambia’s Southern Province. How undesired changes of RE at the three levels indicated above have led to the weakening religious mission of Catholic secondary schools in the Southern Province, will be discussed in the following sections.

4.5.1.3.4 The 1965 Second Vatican Council Reforms and the Classification and Insulation of Catholic Schools

Before 1965 Catholic schools worldwide were highly classified and insulated from the external world. This made them highly distinct and conservative in their character. However, following the Second Vatican Council reforms (1962-65), the Catholic Church redefined its external relations with the outer world at all levels including ‘education’. The educational outcome of this was the Catholic Church’s commitment to openness to the external world. This led to more weakly classified and insulated Catholic education institutions from external agencies in the external world making them extremely susceptible to undesired identity change or reformation (CEP 1, analysed on 15th October,

2015). This open approach to educational practice at all educational levels including Catholic secondary education, has led to external agencies or factors to affect Catholic educational practice and in some instances, the effects of such external agencies or factors have been negative to the desired identity of Catholic education. For instance, following Zambia's independence in 1964, an ecumenical commitment by Catholic schools in Zambia led to an exodus of non-Catholic teachers and learners into the schools but the findings of the study indicated that sometimes such non-Catholic teachers and learners contribute to the weakening religious mission of Catholic secondary schools because they sometimes trivialise the Catholic culture or tradition within the school settings. Therefore, the weakly classified and insulated Catholic schools enabled by the Second Vatican Council reforms is partly the cause for the undesired identity reformation experienced by Catholic secondary schools following Zambia's attainment of political independence.

4.5.1.4 A Social Capital Perspective of Findings Related To the Main Research Question

Perceiving the findings above from a theoretical perspective, it can be stated that the confirmed presence of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province is attributed to the lack of a sufficient social capital resource required to maintain the desired identity of Catholic secondary schools. This is because according to Giddens (1984:6) in social relationships, a sufficient social capital resource is cardinal in the achievement of desired social network outcomes.

With the current weakening academic and religious mission in Catholic secondary schools in the Southern Province, the schools cannot function in accordance with the desired identity of Catholic secondary schooling in the province hence the undesired identity reformation they have been experiencing over the years since Zambia's independence. The current presence of the weakening academic and religious mission of Catholic secondary schools contributes to the reducing or insufficient social capital resource required to enhance the desired identity of Catholic secondary education. This

is because instead of promoting the desired identity of Catholic secondary schooling, the weakening academic and religious mission enables a diversion of such institutions from their desired identity.

In providing a theoretical analysis of the lack of a conflict of values between the evolving Catholic education policies and Zambian national education policies leading to undesired identity reformation in Catholic secondary schools in Zambia's Southern Province, it can be stated that there is a cordial or friendly relationship of the values contained in the two education policies above. This cordial or friendly relationship of the values contained in these two education policies enhances the generation of a sufficient social capital resource required for a peaceful coexistence of the two education policies at hand. The generation of a sufficient social capital resource required for a peaceful coexistence of Catholic education policies and Zambian national education policies is made possible by the Catholic Church's commitment to a spirit of cooperation with external agencies such as the Zambian MoE, the grounding of the education partnership between the Catholic Church and government in dialogue, mutual agreement and cooperation at all levels, the general agreement of values in the evolving Catholic education policies and Zambian national education policies, and the positive stance of the Zambian MoE on Catholic education policy over the years since independence.

A theoretical analysis of the nature and scope of the undesired identity reformation experienced by Catholic secondary schools in Zambia's Southern Province focuses on the four (4) major causes identified earlier. These are; the lack of a proper or adequate understanding of Catholic education policy by stakeholders of Catholic education, contemporary challenges and the weakening of the 'academic' and 'religious' mission of Catholic secondary schools, the changed nature, role and place of RE in the curriculum of Catholic secondary schools and the 1965 Second Vatican Council reforms and the outcome of more weakly classified and insulated Catholic schools from external agencies in the external world.

The lack of a proper or adequate understanding of Catholic education policy by the stakeholders of Catholic education acts as hindrance to the promotion of a Catholic ethos in Catholic secondary schools in Zambia's Southern Province. This is because the lack of adequate understanding of Catholic education policy by the stakeholders of Catholic education translates into an inadequate social capital resource required to promote the Catholicity of the schools because in such a state, the stakeholders lack sufficient knowledge or understanding or an adequate social capital resource required to promote the Catholicity of the schools. Contemporary challenges contribute to the weakening 'academic' and 'religious' mission of Catholic secondary schools. These happen at various levels but all the levels negatively affect either the academic or religious mission of the schools. Therefore, both the weakening academic and religious mission of Catholic schools further contribute to the presence of an insufficient social capital resource in the school contexts leading to the failure by such schools to adhere to desired Catholic secondary schooling as directed in the evolving Catholic education policies over the years since Zambia's independence.

Further, the changed nature, role and place of RE in the Catholic secondary school curriculum has greatly contributed to the undesired identity reformation experienced by such schools in the Southern Province. This is because in Catholic secondary schools, RE acts as a dependable and reliable sufficient social capital resource for the promotion of the holistic development of learners, an aspect considered as central to the Catholicity of such schools. Therefore, the change of the nature, role and place of RE in Catholic secondary school contexts points to the weakening social capital resource needed for the promotion of a Catholic ethos in the schools. In other words, the change of the nature, role and place of RE in Catholic secondary school contexts leads to an insufficient resource of social capital needed to enhance a successful promotion of a Catholic religious ethos within the school contexts.

Additionally, the outcome of the 1965 Second Vatican Council reforms is a major cause of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province. This is because following this development, Catholic schools around the world

have become more weakly classified and insulated from the outside world. This outcome has led to the weakening of the social capital resource needed to enhance the maintenance and sustenance of their character. This is because a sufficient social capital resource needed for the generation of the desired Catholic identity of Catholic secondary education is enhanced by high classification and insulation of such education institutions from all external influences which make them highly susceptible to undesired identity change or reformation.

4.5.1.5 Connections between Findings Related to the Main Research Question and Empirical Studies Reviewed In the Study

In an endeavour to show connections between research findings outlined above and some of the literature reviewed in Chapter two, the focus is directed towards the presence of identity reformation in the current study and the empirical studies reviewed earlier. Similar to the different empirical studies reviewed in Chapter two, the findings of the current study show aspects of undesired identity reformation such as; the undesired weakening 'academic' and 'religious' missions of Catholic secondary schools in Zambia's Southern Province, the changed nature, role, and place of RE in the curriculum of Catholic secondary schools, the 1965 Second Vatican Council reforms and the outcome of the current more weakly classified and insulated Catholic education institutions from external agencies or factors in the world. In relation to the above, the 1979 study entitled 'Catholic Inner-City School: the Future' by Vitullo was based on the changing patterns of Catholic schools in some inner city areas of the USA. The prominent features of undesired identity reformation which featured in this study were based on student enrolments specifically their changing demographics and economics.

The aspect of undesired identity reformation also features in the 1982 study entitled 'Inner City Private Catholic Elementary Schools' conducted by Cibulka in the USA. The study revealed aspects of undesired identity reformation in inner city private Catholic elementary schools based on serious problems faced by such schools especially on the continuance of the educational or academic mission due to poor financing and staffing.

The 1966 study by O'keefe in the USA entitled 'The Contemporary Catholic School' clearly indicated aspects of undesired identity reformation in its findings. As an aspect of undesired identity reformation of some contemporary Catholic schools in Boston, Philadelphia, Chicago and New York, the study revealed that the Catholic Church's 'preferential option for the poor' in education was slowly but surely weakening because from the early 1990s, many Catholic schools closed in the poorest areas where they were needed the most (O'keefe, 1996:193). The current study revealed the same finding concerning the 'preferential option for the poor' in education' but as one of the contemporary challenges leading to undesired identity reformation in Catholic secondary schools in Zambia's Southern Province.

This section gave comments on the findings related to the main research question. The following section advances the comments on the findings of the study by focusing specifically on the provision of comments related to the first sub-research question.

4.5.2 Findings Related To the First Sub-Research Question

What Contemporary Challenges Do Catholic Secondary Schools Experience in Zambia's Southern Province?

Through the question above, the study aimed to provide an exposition of contemporary challenges experienced by Catholic secondary schools in Zambia's Southern Province in order to elaborate the nature and scope of the identity reformation experienced by such schools. This is because the contemporary challenges experienced by Catholic secondary schools in the Southern Province are directly linked to the identity reformation they have been experiencing over the years since Zambia's attainment of national political independence in 1964. In other words, contemporary challenges experienced by Catholic secondary schools in the Southern Province are partly the reason for the undesired identity reformation experienced by such schools since Zambia's independence. The study revealed a number of contemporary challenges experienced by Catholic secondary schools in Zambia's Southern Province. The following are brief expositions of

contemporary challenges experienced by Catholic secondary schools in Zambia's Southern Province.

4.5.2.1 Over Enrolment In Catholic Secondary Schools In The Southern Province

In stating contemporary challenges experienced by Catholic secondary schools in the Southern Province, participants (HT 1-4, P 1-4 and RET 1-4) pointed out over enrolment as one of the major contemporary challenges experienced by such schools. It was evident from the findings of the study that the enrolments of learners had increased from the usual thirty (30) learners per class to forty five (45) and beyond in worse situations. This increased the teacher learner ratios in classes making it extremely difficult for teachers to grant proper attention to each learner in classes thereby leading to the undesired weakening academic mission of the schools as indicated by the falling academic achievement levels in the schools.

4.5.2.2 Government and parental misconception that Catholic schools are financially stable

The researcher's probing of the participants' (HT 1-4 and P 1-2) views on contemporary challenges experienced by Catholic secondary schools in the Southern Province also revealed the aspect of government and parental misconception that generally Catholic schools are financially stable. Due to this misunderstanding both government and parents believe that such schools do not really need financial support. This enables the inadequate involvement of both government and parents as stakeholders of Catholic education at the levels of the provision of financial grants-in-aid and school fees respectively. This leads to the undesired weakening of the academic mission of Catholic secondary schools due to inadequate funds available to the schools for the purchase of the much needed teaching and learning materials.

4.5.2.3 Inadequate teaching and learning materials in Catholic secondary schools in Zambia's Southern Province

One of the revelations from the findings of the study on contemporary challenges experienced by Catholic secondary schools in the Southern Province focused on inadequate teaching and learning materials in such schools. Participants (HT 1-4, RET 1-2, PR 1 and FG 1-2) stressed the challenge enhanced by the lack of adequate teaching and learning materials in such schools. Some participants above linked this contemporary challenge to the current inadequate and erratic government financial grants to Catholic secondary schools in the province as well as the difficulty associated with the collection of school-fees from the learners by the schools due to high poverty levels in households in the Southern Province. As a consequence of the above, there is a weakening academic mission of the schools as there is a lack of adequate funds to purchase important teaching and learning materials such as lab chemicals and equipment, text books, desks and others.

4.5.2.4 The drastic reduction of members of Catholic religious orders in Catholic secondary schools in Zambia's Southern Province

As a contemporary challenge experienced by Catholic secondary schools in the Southern Province, participants (HT 1-4, P 1-4 and FG 1-2) pointed out the aspect of the drastic reduction of members of Catholic religious orders in such schools. These are the Catholic priests, brothers and sisters. In Catholic circles, such people are known for the provision of the much desired religious social capital within all Catholic settings or contexts. The participants above lamented the drastic reduction of such people in Catholic secondary school contexts as it had a direct link to the weakening religious mission of the schools. If the role models or the custodians of the Catholic faith are reducing in number in the schools, everyone within the school contexts will have no role models to emulate regarding how to live the Catholic faith.

4.5.2.5 The failure by Catholic secondary schools to function as genuine 'Catholic Communities' in Zambia's Southern Province

Evident from the findings of this study was the aspect that Catholic secondary schools in the Southern Province fail to function as genuine Catholic communities. Participants (HT 3-4 and P 1-4) held the view that this situation has led the weakening of both the religious and academic mission of Catholic secondary schools in the province over the years to date. Despite the Catholic emphasis on the need for their schools to function as a community for the achievement of Catholic educational goals, what is evident in the schools does not fully depict this central feature of Catholic education. According to Miller (2006) Catholic schools are based on a community of people or a genuine community of faith. This Catholic secondary school failure to function as genuine Catholic communities in the Southern Province is enhanced by the lack of adequate mutual trust, close cooperation and continuing dialogue among stakeholders of Catholic education. Without the Catholic educational features highlighted above, the much desired spirit of communion in Catholic secondary schools cannot be achieved.

4.5.2.6 Existence of a Conflict of interest between the Catholic secondary school Mission or Vision and Non-Catholic Teachers within the school contexts

Research participants (HT 1-3 and FG 1-2) pointed out the existence of a conflict of interest between the Catholic secondary school mission or vision and non-Catholic teachers within the school contexts as a contemporary challenge experienced by Catholic secondary schools in the Southern Province. The Catholic school mission or vision is always grounded in the important concern for the promotion of a Catholic ethos in the schools (Miller, 2006:16). However, due to the Catholic Church's post-Vatican II commitment to a spirit of openness and the need for qualified teachers in Catholic secondary schools, non-Catholic teachers are deployed by the government through the MoE to teach in Catholic secondary schools. As a consequence of the post-Vatican II Catholic Church commitment to a spirit of openness and ecumenism, non-Catholic

learners are also admitted in Catholic secondary schools mostly forming the majority of learners in such schools. However, it was revealed from the research findings that some non-Catholic teachers and learners sometimes trivialise the Catholic educational mission or vision within Catholic secondary school settings thereby frustrating efforts made within such schools to promote the Catholicity of the schools. This leads to the undesired weakening of the religious mission of Catholic secondary schools in the province.

4.5.2.7 The failure by some Catholic secondary school administrators to implement the identity of Catholic Education in their schools

It was revealed from research findings that some Catholic secondary school administrators failed to implement the identity of Catholic education in their schools. Participants (FG 1-2 and P 1-4) held the view highlighted above and further claimed that the failure by some Catholic secondary school administrators to implement the identity of Catholic education in their schools in the province was one of the reasons for the undesired identity reformation experienced by the schools since independence. Forming a major part of the duties of school administrators in Catholic schools is the implementation of a Catholic ethos within the schools (Miller, 2006:21). It was revealed through the findings of the study that some Catholic secondary school administrators have not done enough or they have actually failed the educational wing of the Catholic Secretariat in this sacred duty. This has led to the weakening of both the religious and academic mission of Catholic secondary schools. Within Catholic secondary schools, this failure is evidenced by the aspect of activities of an academic or sports nature taking precedence over those of a religious nature hence the falling levels of Catholicity in the schools. This is also evidenced by the falling pass-rates of the learners in the national final school leaving examinations in the Southern Province from one hundred per cent (100%) pass-rate to the contemporary pass rates between seventy five per cent (75%) and ninety five (95%). According to the participants, this outcome is very un-Catholic and should be blamed on the failure by some Catholic secondary school administrators to implement the identity of Catholic education in their schools in the Southern Province.

4.5.2.8 The negative perceptions on RE as a curriculum subject in a Catholic secondary school by some teachers and learners

The views of participants (FG 1-2) revealed an important finding of the study that the negative perceptions on RE as a curriculum subject in a Catholic secondary school by some teachers and learners was a contemporary challenge experienced by Catholic secondary schools in the Southern Province. RE is the pillar of Catholic education as it represents the main purpose of Catholic education which is to enhance a religious aspect in the learners. Therefore, looking down on it as a curriculum subject in a Catholic secondary school is defeating the overarching purpose of Catholic education at all levels. The negative attitude held by some teachers and learners on RE combine to weaken both the religious and academic mission of Catholic secondary schools. This is because by nature contemporary RE is both religious and academic. The negative attitudes by some teachers and learners on RE is a serious blow to Catholic education as it threatens the main purpose of Catholic education at different levels.

4.5.2.9 Poor financial capacity of Catholic secondary schools in Zambia's Southern Province

One of the contemporary challenges revealed by participants (HT 1-4 and PR 1) was that Catholic secondary schools were in a state of poor financial capacity in the Southern Province. The findings of the study revealed that Catholic secondary schools experienced a lot of problems related to lack of adequate finances and that it was due to such financial problems that the schools had deviated away from the desired Catholic identity in educational provision as directed in the evolving Catholic education policies over the years since 1965 when the first major Catholic education policy was released on the world scene by the Catholic Church. The poor financial capacity of the schools is responsible for the uncondusive teaching and learning environments in the schools portrayed by among other things, the lack of sufficient classroom space, office space, desks and text books. This contemporary challenge experienced by Catholic secondary schools in the Southern Province contributes to the weakening academic mission of the schools.

4.5.2.10 Lack of sufficient understanding of the Catholic Education Mission or Vision by some teachers and learners in Catholic secondary schools

Despite the Catholic orientation offered to new Catholic teachers and learners in Catholic secondary school in the Southern Province, the findings of the study revealed that some teachers and learners lack sufficient understanding of the Catholic education mission or vision. This contemporary challenge is exacerbated by the usual situation of there being fewer Catholic teachers and learners and more non-Catholic teachers and learners in Catholic secondary school settings. This contemporary challenge negatively affects the schools Catholicity because the majority of non-Catholic teachers and learners entrusted with the promotion of a Catholic ethos within the school contexts generally lack sufficient understanding of the very mission or vision they are entrusted to promote. This leads to the undesired weakening of both the academic and religious mission of the schools. This is because both the academic and religious mission of the school forms a central part of the Catholic mission or vision of the school. Therefore, the lack of sufficient understanding of the Catholic education mission or vision by some teachers and learners in Catholic secondary schools in the Southern Province frustrates efforts put in place by such schools to promote a Catholic ethos.

4.5.2.11 Lack of availability or accessibility of Catholic Education Policy in Catholic secondary schools in the Southern Province

Participants (HT 1-4 and P 1-4) pointed out the aspect of the lack of availability or accessibility of Catholic education policy in Catholic secondary schools in the Southern Province as one of the pressing contemporary challenges experienced by such schools. It was evident from the findings of the study that although occasionally commentaries on Catholic education policy by Catholic bishops reach the schools, the actual evolving major Catholic education policy documents since 1965 seldom reach Catholic secondary schools in the Southern Province. The lack of availability of the actual Catholic education policy documents in Catholic secondary schools makes it difficult for the school administrators, teachers and others interested in Catholic education to fully understand

what Catholic educational provision entails as matters of this nature are better contained in such documents. It was revealed from the research findings that the school's reliance on occasional commentaries on Catholic education policy by the bishops was not adequate to enhance a proper understanding of Catholic education policy among Catholic school administrators and teachers in the Southern Province. This contemporary challenge experienced by Catholic secondary schools in the Southern Province leads to the weakening of both their academic and religious mission as they are both better explained in the five (5) major Catholic education policies (see Table 7 above, for the five major Catholic education policies).

4.5.2.12 The challenge for the achievement of a 'Preferential option for the Poor' in Catholic secondary educational provision in the Southern Province

The challenge for the achievement of a 'preferential option for the poor' in Catholic secondary educational provision in Zambia's Southern Province was revealed as one of the contemporary challenges experienced by Catholic secondary schools. Participants (FG 1-2, HT 1-4 and PR 2) pointed out that there is a serious challenge for the achievement of a 'preferential option for the poor' in Catholic educational provision in the Southern Province because the poor stay out of school owing to various reasons. One of the main purposes for the existence of Catholic education institutions at all levels is to show concern for the poor in society. This contemporary challenge has led to the weakening academic mission of the Catholic secondary schools as people are denied access to Catholic secondary educational provision for various reasons including the presence of the cost-sharing policy in Catholic secondary schools and the lack of adequate educational bursaries for the poor in the Southern Province to enable them meet their educational costs.

4.5.2.13 High levels of teacher and learner absenteeism to 'Work and School' due to the HIV/AIDS pandemic

The aspect above was also raised by participants (FG 1 and HT 1-2) as one of the contemporary challenges experienced by Catholic secondary schools in Zambia's Southern Province. This contemporary challenge leads to the weakening academic mission of the schools as the teachers stay away from their duty of teaching because of being either infected or affected by the HIV/AIDS pandemic. The academic mission of the schools is also negatively affected because the learners also stay away from school due to either being infected or affected by the HIV/AIDS pandemic. The undesired outcome of the teacher and learner absenteeism from school is the falling academic achievement levels in Catholic secondary schools in the province.

4.5.2.14 Existence of high poverty levels in Southern Province

As in the other nine (9) provinces of Zambia, the Southern Province is not an exception to high poverty levels and the various problems associated with it. Participants (HT 1-4 and FG 1-2) pointed out the presence of high poverty levels as a pressing contemporary challenge to Catholic secondary schooling in Zambia's Southern Province. The high poverty levels associated with the surrounding communities in which Catholic secondary schools are located in the Southern Province pose a serious challenge to Catholic secondary schooling in various ways. However, it was evident from research findings that all the challenges enabled by the high poverty levels in the province contribute to the weakening academic mission in Catholic secondary schools. For instance, due to high poverty levels in households in the Southern Province, some parents are not adequately involved in the education of their children as they are mostly preoccupied with the aspect of making ends meet for their families. Moreover, due to high poverty levels in households in the province, the learners are sometimes forced to walk long distances to school usually on hungry stomachs. Furthermore, due to high poverty levels in households in the province, most learners struggle to pay their school fees.

4.5.2.15 Existence of a conflict of interest between the Catholic secondary school's Religious Mission and the RE teacher's professional commitment in the teaching of Religion

Participants (RET 1-4) stated that the existence of a conflict of interest between the Catholic secondary school's religious mission and the RE teacher's professional commitment to the teaching of religion is a contemporary challenge experienced by Catholic secondary schools in Zambia's Southern Province. This is because the Catholic secondary school's religious mission and the RE teacher's professional commitment are two opposite extremes. This is because the Catholic secondary school's religious mission demands the inculcation of Catholic religious development in the learners while the RE teacher's professional ethics demands upholding critical-autonomy on the part of the learner with regards to religious development. In accordance with this strict pedagogic ethic, a teacher of religion only objectively presents religious belief systems from within the Zambian context to the learners and ensures their ability to critically engage with them and leave the aspect of which religious beliefs they embrace or uphold to the learners themselves. Being professional teachers of religion from colleges and universities in Zambia, such teachers find it very difficult to go against their own professional religious pedagogical ethics by embracing the Catholic religious mission within Catholic secondary schools as its achievement implies going against their own professional ethics in terms of the recommended professional teaching of religion in a classroom.

4.5.2.16 A Social Capital perspective of findings related to the First Sub-Research Question

In providing a social capital perspective of the findings above, it can be stated that all the contemporary challenges experienced by Catholic secondary schools in Zambia's Southern Province which lead to undesired identity reformation in such schools weakens either the 'academic' or 'religious' mission of the schools. This is because social networks do not only yield positive outcomes as they can also yield negative outcomes such as the weakening academic and religious missions of Catholic secondary schools in the

Southern Province. This is in line with Field's (2008:3) contention that from social networks can also result positive or negative social capital leading to either positive or negative social network outcomes. Therefore, in relation to the aforementioned, the contemporary challenges experienced by Catholic secondary schools in the Southern Province originate from social network connections or relationships that ultimately culminate in the generation of negative social capital which enhances the weakening of either the academic or religious mission of such schools.

The efforts made within Catholic secondary schools to promote the Catholicity of the schools are constrained by the inadequate social capital resource enhanced by the contemporary challenges experienced by the same schools since Zambia's independence in the Southern Province. This is in agreement with Field (2008:3) when he posits that "people may sometimes find that options are either enabled or constrained by the nature of the resources that they can get hold of through their connections". In Field's (2008) contention above, the word 'people' can be substituted by the phrase 'Catholic secondary schools' because the principles of social capital theory also apply to social institutions such as Catholic secondary schools and others (Field, 2008:1).

4.5.2.17 Connections between findings related to the First Sub-Research Question and Empirical Studies Reviewed in the Study

In showing some connections between findings related to the first sub-research question and empirical studies reviewed in the study, attention is granted to the presence of challenges experienced by Catholic schools leading to undesired identity reformation in both the Catholic secondary schools investigated in the current study as well as those investigated in the empirical studies reviewed in Chapter two. Similar to the different empirical studies conducted in other cultural settings or countries reviewed in Chapter two, the findings of the current study confirms the presence of various contemporary challenges experienced by Catholic secondary schools in Zambia's Southern Province which are perceived as part of the reasons for the undesired identity reformation experienced by such schools since independence (1964).

Among the contemporary challenges experienced by Catholic secondary schools in Zambia's Southern Province revealed from the findings of the current study are; over enrolment, government and parental misconception that Catholic schools are financially stable, inadequate teaching and learning materials, drastic reduction of members of Catholic religious orders in the schools, the failure by Catholic secondary schools to function as genuine Catholic communities, existence of a conflict of interest between the Catholic secondary school mission or vision and non-Catholic teachers, the failure by some Catholic secondary school administrators to implement the identity of Catholic education in their schools and others.

In relation to the above, challenges experienced by Catholic schools come out clearly in a study conducted by Flynn (1993) entitled 'The Culture of Catholic Schools' in Australia. Flynn (1993) specifically investigates the important changes in the culture of Catholic schools in Australia from 1972 to 1990. As stated earlier, revealed from his study are some challenges experienced by Catholic schools in Australia such as a marked decline in the levels of religious beliefs, values and practice as well as the religious influence of teachers over the same period due to the growing levels of secularization and lack of religious practice in families in Australia. Therefore, similar to the current study, Flynn's (1993) study indicates some challenges experienced by Catholic schools in Australia, the only difference being the reasons or causes for the challenges experienced by Catholic schools investigated in the two studies.

The aspect of challenges experienced by Catholic schools also features prominently in a study conducted by Cibulka (1982) entitled 'Inner City Private Elementary Schools' in the USA. Cibulka (1982) specifically examines Catholic elementary schools with ethnic minority enrolments of at least seventy per cent in Chicago, Los Angeles, New Orleans, Newark, Detroit, Milwaukee, Washington and New York. In terms of challenges experienced by Catholic schools, revealed from this study was the ever pressing critical issues relating to matters of their poor financing and staffing. This negatively affected the identity of Catholic elementary schools in the areas investigated as it led the schools to

face serious problems about the continuance of their educational missions (Cibulka, 1982:12).

Challenges experienced by Catholic secondary schools also feature strongly in the study conducted by Arthur (1995) entitled 'The Ebbing Tide: Policy and Principles of Catholic Education' in England. In this study Arthur (1995) investigates the ever falling levels of Catholicity in Catholic schools in England and Wales. In terms of some challenges experienced by Catholic schools in the cultural settings above, the study by Arthur (1995) revealed that in the changed educational and policy contexts of the 1980s and 1990s in England and Wales, Catholic bishops were failing to give clear leadership on the distinctive values of Catholic education. The outcome of this was the undesired loss of a distinctive sense of mission by Catholic schools in England and Wales. The other challenge revealed from Arthur's (1995) study was that the Catholic community in England and Wales was no longer united on purposes and objectives on Catholic education. As a consequence, in the face of increasing state intervention in educational policy and practice, it was difficult to distinguish Catholic schools from schools controlled by the Local Education Authority (LEA) in England and Wales. From the findings of Arthur's (1995) study it is clear that it is connected or linked to the current study because, it also reveals some important challenges experienced by Catholic schools leading to undesired identity reformation on the part of the same schools in England and Wales.

The study conducted by Hornby-Smith (2000) entitled 'The Changing Social and Religious Content of Catholic Schooling in England and Wales' also provides an exposition of challenges experienced by Catholic schools in England and Wales. It is important to mention that the findings of this study echo most of the main findings by Arthur's (1995) discussed above since it was done in the same cultural settings. In terms of challenges experienced by Catholic schools, like Arthur's (1995) study, Hornsby-Smith's (2000) study also revealed that Catholic bishops were failing to provide clear leadership on the distinctive values of Catholic education in England and Wales and that Catholics were not decided on the real purposes and objectives of Catholic education in England and Wales. Together, these challenges contributed to the undesired identity

reformation experienced by Catholic schools in England and Wales. Despite having been conducted in another cultural setting or country, the study by Hornsby-Smith (2000) is linked to the current study because its findings also reveal some challenges experienced by Catholic schools leading to their undesired identity reformation in England and Wales.

This section focused on the contemporary challenges experienced by Catholic secondary schools in Zambia's Southern Province. The next section focuses on providing comments on findings related to the second sub-research question of the study.

4.5.3 Findings Related To The Second Sub-Research Question

What is The Nature, Role and Place of RE In The Curriculum Of Catholic Secondary Schools In Zambia's Southern Province?

It was indicated in Chapter one of this dissertation that one of the aim (s) of this study was to investigate the nature, role and place of RE in the curriculum of Catholic secondary schools in Zambia's Southern Province. This is because in a Catholic school curriculum, RE is perceived as the most important subject and its inclusion in a Catholic school curriculum represents the primary purpose of Catholic educational provision at all levels. The primary purpose of Catholic education is the 'holistic development' of the learners as any form of education without a religious aspect is considered incomplete in Catholic circles. Therefore, consideration of the nature, role and place of RE as a curriculum subject in Catholic secondary schools was useful in the endeavor to map the nature and scope of the undesired identity reformation experienced in such schools since independence (1964).

As shown earlier regarding the matter at hand, it was revealed from the findings of the study that RE has not remained a static subject over the years since independence. The findings revealed that as a curriculum subject, RE has been changing at the levels of its nature, role and place. The findings of the study revealed that the two major factors responsible for the change in the nature, role and place of RE as a curriculum subject in

Catholic secondary schools in Zambia's Southern Province are 'social' and 'educational' by nature. It was evident from the research findings that the change of the nature, role and place of RE in the curriculum of Catholic secondary schools is a blow to the overall identity of Catholic secondary education in Zambia's Southern Province because it has contributed to the weakening religious mission of such schools since independence. The following are brief explanations of the changes experienced by RE as a curriculum subject in Catholic secondary schools in the Southern Province since independence.

4.5.3.1 Social Change and the nature of RE as a curriculum subject since 1964

Following Zambia's political independence on 24th October, 1964, the Zambian society became multi-ethnic. According to Colson (1999:69) and Larmer (2014: 903), this led to the new nation's concern to ensure the unity of the diverse ethnic groups. One way of achieving the new nation's unity in diversity was through education. Therefore, unlike never before, total control of the Zambian education system was one of the first priorities of the Zambian government and this was achieved through the 1966 Education Act. Through this act, the government empowered its MoE to gain total control of the school calendar, syllabuses, subjects of instruction, admission of students, conditions of suspension and expulsion, terms of punishments, appointment of staff and transfer of students (EA, analyzed on 22nd October, 2015). In the Education Act of 1966, government attainment of total control particularly of the school subjects of instruction and syllabuses was significant to the unification of Zambia's multi-ethnic society through the education system after independence.

The government control of subjects of instruction and syllabuses in all schools including Catholic schools in the country, enhanced change of the nature of RE from a curriculum subject which was fully Christian in orientation to one that was pluralized in orientation by containing different religions within it. This meant that in addition to Christianity, RE was now going to include the teaching of religious traditions such as; Hinduism, Islam and traditional Zambian Beliefs after independence (Simuchimba, 2005). The transition of the nature of RE at the level of syllabus content, from a Christian subject to a religiously plural

subject involving other religious traditions within the Zambian setting, was perceived as a reliable way to ensure unity of the diverse peoples of the new nation in the aftermath of political independence. The inclusion of other religious traditions from the Zambian context also meant an inevitable change of the nature of RE as a curriculum subject as apart from Christianity, the subject now incorporated content from religions such as; Hinduism, Islam and traditional Zambian Beliefs after Zambia's political independence (1964).

Following the aforementioned development in Catholic secondary schools, it can be stated that a shift from an exclusive focus on the teaching of Christian values in RE to the teaching of values from other religious traditions from the Zambian context indicates the weakening of the Catholic secondary school's 'religious mission'. This is because following this development, RE is not taught for the purpose of Christian nurturing (Catholicism) but national unity and appreciation of all religious traditions within the Zambian context (ZNEP 1; ZNEP 2, ZNEP 3, all analyzed on 15th October, 2015).

4.5.3.2 Educational Change and the nature of RE as a curriculum subject since 1964

The replacement of RI with RE is yet another aspect of Zambia's educational adjustment in the aftermath of political independence from Britain. From a confessional or religious catechetical subject in the pre-Vatican era and post-Vatican era up to 1972, RI had evolved into an educational subject called RE, with educational principles. RE has remained an educational subject for most of the post-Vatican II era to date. However, the extent or degree to which RE is educational by nature in Zambia is currently an on-going contentious issue among scholars in the Zambian context today.

During the RI era in Catholic schools, the subject's aim was predominantly Christian catechism, specifically converting or changing the learners to Catholicism (Guillon, 1975:200; Omenka, 1989:98). However, from 1972 onwards the subject's name was changed from RI to RE and subsequently, the subjects overall nature also changed from

Catholic Christian catechism to an educational subject with educational principles. The educational qualities of the subject are evident in the new aims of the subject which have become more educational following Zambia's educational reforms over the years since independence. For instance, as indicated earlier, the specific aim of the Upper Basic Education (grades 8-9) in line with RE is to "foster the development of personally held civic, moral and spiritual values" (ZNEP 3, analyzed on 15th October, 2015). In line with this specific aim, the Zambian MoE expects that upon completion of Grade 9:

the learners should attain a suitable level of competence in knowledge and understanding of spiritual, religious and moral values and appreciation of the traditions within which they have developed (ZNEP 3, analyzed on 15th October, 2015).

Therefore, from the few selected aims above it is evident that there is also a shift in terms of the nature of RE as a curriculum subject at the level of its subject aims. It is evident that the subject has evolved from a confessional subject whose aim was Christian Catholic catechism in the pre-Vatican era up to 1972 to an educational subject with educational principles in form of educational aims in most of the post-Vatican II era to date. From a Catholic education context, the aspect above signifies change in the nature of RE as a curriculum subject at the level of the subject aims. Therefore, it can also be stated that the transformation of RI to RE is yet another aspect of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province. This is because the transformation signifies a shift of RE from a religious catechetical subject to an educational subject based on educational aims. This shift has contributed to the ever weakening Catholic secondary school's 'religious mission' in Zambia's Southern Province.

4.5.3.3 Social Change and the role of RE as a curriculum subject since 1964

As stated earlier, one outcome of Zambia's attainment of political independence from Britain was an immediate emergence of a multi-ethnic society. With such a social status

quo in the aftermath of independence, as part of its endeavor to legitimize itself among the diverse peoples of the new nation state of Zambia, the new Zambian government was very concerned about the unification of the diverse ethnic groups in the country (Colson, 1999:69; Larmer, et al. 2014:903). Empowered through the Education Act of 1966, the Zambian Ministry of Education gained control of among other things the subjects of instruction and syllabuses in all schools in the country (EA, analyzed on 22nd October, 2015). Following this development in 1972, the government, through its MoE directed for the change of RI to RE and this meant the incorporation or inclusion of all of Zambia's religious traditions in the new RE syllabuses (Simuchimba, 2005). Therefore, RE not only involved the teaching of Christianity but also that of Hinduism, Islam and traditional Zambian Beliefs for the sake of unifying all ethnic groups in the country.

Consequently, in the aftermath of Zambia's political independence, the role of RE in all schools in Zambia was to unify the diverse peoples of the country, a role upheld by the subject to date. This was and is still done for the sake of co-existence in the diverse or multi-faith Zambian context. In its entirety, this particular change of the role of RE from a Christian confessional or catechetical subject to a multi-faith subject including all religious traditions from the Zambian setting for the sake of the unification of the diverse peoples of the new nation state is a clear indication of a change in the role of RE as a curriculum subject in Catholic secondary schools in Zambia's Southern Province. This change in the role of RE as a curriculum subject in Catholic secondary schools also indicates a change in the identity of these academic institutions because in essence, the change symbolizes a weakening Catholic secondary school's 'religious mission' because the change of the role of the subject from a subject based on faith-nurturing to one based on the unification of the diverse peoples of Zambia indicates an aspect of trivializing the former role of the subject in preference of the latter role of the subject.

4.5.3.4 Educational Change and the role of RE as a curriculum subject since 1964

An educational change at the level of subject aims can also be sighted to have had an effect on the role of RE as a curriculum subject in Catholic schools in Zambia. This is because according to Simuchimba (2005), after independence government has through the MoE been spearheading the secularization of the Zambian education system. This secularization has in a way touched RE in both public and government schools. This secularization is evidenced in the 1969 Report on Education where the aim of education and the role of the teacher of religion is described as:

the aim of RE is the same as that of education as a whole therefore, the teacher should not press pupils to accept faith; that his aim is not to evangelize but to aid the development of the pupils personalities; that it is not the duty of the religious educator to impose moral concepts upon the pupils, but rather to help them recognize the moral, social and religious claims made upon them by the Zambian society (Henze, 1979:3; Simuchimba, 2005).

Due to government continued intention to move towards the secularization of the teaching of religion in the country, the aims of RE have become more educational in orientation than before the 1966 Education Act when government had no total control of among other things, the subjects of instruction and syllabuses in all schools including Catholic schools in the country. The transition from a religious or confessional subject to an education subject by RE is evident in the aims of the subject in national education policies over the years. For instance, the educational character of RE comes out vividly in the goals of the education system in Zambia's current major education policy document entitled 'Educating Our Future'. According to this national education policy, for the Upper Basic School level, among other curriculum objectives, RE should:

i) facilitate the pupil's growth to maturity as moral and responsible individuals, ii) instill a spirit of self-discipline, integrity, accuracy and hard work, iii) awaken concern for the promotion of civil liberties and human rights, and iv) develop desirable attitudes and qualities of personal, inter-personal, national and international peace and understanding (ZNEP 3, analyzed on 15th October, 2015).

Therefore, the shift of the aims of RE from religious oriented aims to education oriented aims contributes to the transformation of its role as a curriculum subject in all schools, including Catholic schools in Zambia. This is because, the aims or goals of a curriculum subject directly determines its role in the school curriculum. Unlike before when RE was taught primarily for Catholic catechism in Catholic schools, currently the subject is taught for the purpose of instilling educational aspects such as; facilitation of growth or maturity in moral issues, self-discipline, hard work, promotion of civil liberties and human rights, development of desirable attitudes and understanding to mention only a few. Therefore, a focus on the educational goals of the Zambian education system reveals that all subjects taught in schools across the country need to champion educational outcomes or goals. Therefore, educational outcomes such as; facilitation of growth or maturity in moral issues, self-discipline, hard work, promotion of civil liberties and human rights, development of desirable attitudes and understanding and others are prioritized over other outcomes or goals such Christian nurturing. This can also be perceived as an aspect contributing to the ever weakening 'religious mission' of Catholic secondary schools in Zambia's Southern Province since independence.

4.5.3.5 Social Change and the place of RE as a curriculum subject since 1964

After attainment of political independence in 1964, Zambia greatly needed trained personnel to run the new state because of its very small literate population (Ministry of Education, 1977:3; Mwanakatwe, 1968:37; Draisma, 1987: 192; Kelly, 1999:82; Carmody, 2004:903; O'Brien, 2006: 461). Therefore, as part of its educational adjustment to the new found independence, Zambia embarked on a modernization agenda of high

investment in human capital in order to attain national development. In what should be perceived as the Roman Catholic's compliance with the Second Vatican Council's call to openness, it closely cooperated with the Zambian government in the provision of education to the masses.

However, in the post-independence era, Zambia's modernization agenda enabled a shift from the highly valued religious mission of Catholic schools to an almost exclusive focus upon natural science in education in order to attain the high levels of educational capacity the country needed for national development (Larmer, et al., 2014:903). An inspection of Zambia's National education policies over the years since independence reveals that an almost exclusive focus on natural science as a trusted avenue to national development has always been part of the Zambian education system (ZNEP 1; ZNEP 2; ZNEP 3, all analyzed on 15th October, 2015). The social sciences, to which RE belongs, are also accorded some attention as avenues to national development but not to the same extent as the natural sciences in Zambia.

The implication of the above is that RE has been losing its place to the natural sciences as a primary curriculum subject in Catholic schools. In other words, science oriented subjects are now placed higher than RE in terms of importance in Catholic schools due to the modernization framework which still goes on to this day in Zambia. Excelling in the natural sciences has become a first priority by all in Catholic schools in Zambia as portrayed in Carmody's (1992:119) assertion that at secondary and college levels, the Catholic Church has not only continued to support government's educational enterprise but also excelled therein, since their educational institutions produce some of the best examination results. Therefore, RE's loss of its pinnacle position or place to the natural sciences in the hierarchy of subjects in the Catholic secondary school curriculum in Zambia's Southern Province can also be perceived as an aspect of identity reformation specifically negatively affecting the 'religious mission' of the schools. This change of the place of RE as a curriculum subject in Catholic secondary schools in Zambia's Southern Province is a further indication of the weakening 'religious mission' in such schools.

4.5.3.6 The negative attitude of teachers and pupils and the place of RE as a curriculum subject

It was noted from the findings of the study that within Catholic school contexts some teachers and learners possess negative attitudes towards RE as a Catholic secondary school curriculum subject. Despite the fact that Catholic secondary school administrators endeavour to regard RE highly within the school settings, some teachers and learners do not regard it highly. For such teachers and learners, when compared to other Catholic secondary school curriculum subjects, RE always ranks lowly. Therefore, in their hierarchy of curriculum subjects in Catholic secondary schools, RE is mostly ranked below other subjects in the school curriculum.

From the research findings, it was revealed that generally some teachers and learners think RE is less challenging than other subjects in the Catholic secondary school curriculum. They also believe that RE is nothing more than Christian nurturing and that what is taught in RE is also contained in the Christian Bible. Related to this aspect is the mistaken perception that RE is merely equivalent to Bible study. Moreover, that what the Bible teaches is exactly what is taught in RE, nothing more or less. It is further noted from the findings of the study that both teachers and learners in Catholic secondary schools prefer other subjects to RE in the secondary school curriculum based on their attitudes indicated above.

From the aforementioned, it can be pointed out that despite the high regard accorded to RE as a Catholic secondary school curriculum subject, there has been some prevailing negative attitudes towards the subject over the years, upheld by some teachers and learners within Catholic secondary school contexts in Zambia's Southern Province. Moreover, the teachers' and learners' negative attitude vis-à-vis RE act as a barrier to its overall aim of holistic development of the learners especially concerning the inculcation of the much desired religious aspect in the learners. As a consequence, the failure to enhance the holistic development of the learners within Catholic secondary school settings further points to RE's failure to enable religious development in the learners, an

aspect which has been contributing to the weakening 'religious mission' in such schools over the years since independence.

4.5.3.7 A Social Capital perspective of findings related to the Second Sub-Research Question

The provision of a social capital explanation of the findings related to the second sub-research question points to an inevitable focus on the social capital principle that although our closes and highly valued ties or connections often bring meaning and affirmation to our existence, they can also prove to be the cause of deep pain or failure (Field, 2008:1). In the case of Catholic secondary schools in Zambia's Southern Province, the findings of the study indicated that in all situations of undesired identity reformation discussed above, the valued social ties to which these schools belong do not enhance their desired identity. Instead, what is evident is that their valued social ties or connections have actually caused failure to the schools. This is because due to their valued social ties or connections, the schools are currently experiencing undesired identity reformation at the levels of the changed nature, role and place of RE in the curriculum. This has further led to the weakening religious mission of the schools.

The ties or connections to which Catholic secondary schools belong in the Southern Province can either promote the achievement of a mutual goal or constrain its achievement. Therefore, the undesired changes at the level of the nature, role and place of RE in the curriculum of Catholic secondary schools in Zambia's Southern Province are enhanced by the type of social ties or connections they belong to which as shown already above do not promote the desired nature, role and place of RE as provided in Catholic education policy. This is because instead of producing the social capital resource needed for the promotion of the achievement of mutual goals, some social ties or connections constrain the achievement of mutual goals. For instance, the transformation of RE's role from Christian conversion to a social unification role does not enhance the Catholicity of the schools hence the undesired identity reformation experienced by the schools at the level of the weakening religious mission. Also the transition of RE from a confessional

subject to an educational subject with educational aims does not enhance the Catholicity of the schools hence the undesired identity reformation at the level of the weakening religious mission of the schools.

Therefore, evident from the social ties or connections to which Catholic secondary schools belong in the Southern Province is a hindrance for the achievement of their overall objective of enhancing the religious mission of the schools through RE. Generally, what results from the schools' social ties with both individuals and social institutions is 'negative social capital' which ultimately constrains them from proper attainment of their mutual goal of enhancing the religious mission through the teaching of RE. This is in line with Giddens' (1984:14) contention that there is positive and negative social capital. Positive social capital enhances the achievement of mutual outcomes whilst negative social capital constrains the achievement of mutual outcomes.

4.5.3.7 Connections between findings related to the Second Sub-Research Question and Empirical Studies Reviewed in the Study

Apart from linking the current study with the empirical studies reviewed in Chapter two at the level of contemporary challenges experienced by Catholic schools, the study by Arthur (1995) entitled 'The Ebbing Tide: Policy and Principles of Catholic Education' conducted in England and Wales can also relate the current study to the empirical studies reviewed at the level of the 'changed nature' and 'changed role' of RE in Catholic schools. In its investigation of the ever falling levels of Catholicity in Catholic schools in England and Wales, Arthur's (1995) study reveals that in England and Wales, Catholic schools were originally founded on a 'holistic' model with a prime concern for the transmission of the Catholic faith to the learners and with an ethos in which faith awareness permeated all aspects of school life, pedagogy and curriculum. It was further revealed by Arthur's (1995) study that holistic Catholic schooling especially at the secondary level was giving ground to dualistic and pluralistic models of schooling. A dualistic model separates the secular and the religious aims of schooling while the pluralistic model of Catholic schooling is based on an inclusive stance where other faiths are accepted into Catholic schools.

Originating from the revealed decline of the holistic model in English and Welsh Catholic schools is the increase in dualistic and pluralistic models of Catholic schooling in England and Wales. Based on this situation highlighted above, Arthur's (1995) main thesis is that the distinctive ethos of Catholicity was gradually fading out of Catholic secondary schools in particular in England and Wales (Grace, 2002:101).

In relation to the above, similar to the findings of the current study it is evident from Arthur's (1995) study that forming a major part of the lost distinct ethos of Catholicity in Catholic secondary schools in England and Wales is the introduction of pluralistic models of Catholic secondary schooling where RE is made to incorporate the beliefs of other faiths. It is this incorporation of other faiths in RE that changes its nature from a Christian subject to a multi-faith or pluralistic subject in the Catholic secondary school curriculum in England and Wales. Once again, similar to the current study, Arthur's (1995) study also reveals that the shift by RE from a subject based on Christian nurturing of the learners to one based on the inculcation of educational values in the learners signifies a 'changed role' of RE as a curriculum subject in Catholic secondary schools in England and Wales.

In relation to the above, challenges experienced by Catholic schools come out clearly in a study conducted by Flynn (1993) entitled 'The Culture of Catholic Schools' in Australia. Flynn (1993) specifically investigates the important changes in the culture of Catholic schools in Australia from 1972 to 1990. As stated earlier, revealed from his study are some challenges experienced by Catholic schools in Australia such as a marked decline in the levels of religious beliefs, values and practice as well as the religious influence of teachers over the same period due to the growing levels of secularization and lack of religious practice in families in Australia. Therefore, similar to the current study, Flynn's (1993) study indicates some challenges experienced by Catholic schools in Australia, the only difference being the reasons or causes for the challenges experienced by Catholic schools investigated in the two studies.

The aspect of the changed 'nature and role' of RE in Catholic secondary schools comes out clearly in a study by Melvin Simuchimba's (2005) study entitled 'Religion and

Education in Zambia, 1890-2000 and beyond'. In his study Simuchimba (2005) traces the origin and development of RE as a curriculum subject in the Zambian education system. Similar to the findings of the current study Simuchimba's (2005) study revealed that RE has not remained the same from its inception as a curriculum subject in Zambian schools from 1890 to date. Moreover, Simuchimba (2005) also shows the 'changed nature' of RE since 1890 in Zambian schools when he points out that the subject has evolved from a Christian subject to a pluralistic subject involving all the major religious traditions from Zambia's context namely; Christianity, Islam, Hinduism and Traditional Zambian Beliefs. In terms of the 'changed role' of RE, it is evident from Simuchimba's (2005) study that in the initial stages of the subject in the schools, it was meant to convert the learners to Christianity from indigenous religious belief systems but today the subject has become more of an educational subject with educational aims in the Zambian education system.

It is important to state that although Simuchimba's (2005) study is not entirely Catholic, it qualifies as a Catholic study because it is based on the evolution of RE as a curriculum subject in the Zambian education system and Catholic schools are not an exception to such an academic enquiry. In fact RE is a pivotal subject in Catholic schools as it signifies the main purpose of Catholic education at all educational levels not only in Zambia but worldwide.

This section provided comments on the second sub-research question of the study. The next section advances the discussion on research findings by focusing on providing comments on the third sub-research question of the study.

4.5.4 Findings Related To The Third Sub-Research Question

How can contemporary Catholic secondary schools in Zambia's Southern Province be characterized?

The characterization of Catholic secondary schools in Zambia's Southern Province is based on the desired Catholic educational values as provided in Catholic education

policy. In terms of the characterization of Catholic secondary schools in the Southern Province, it can be stated that there has been a number of undesired developments at different levels in such schools since independence (1964) which indicate or confirm different aspects of undesired identity reformation thereby negatively affecting the overall Catholic characterization of such education institutions. It was revealed from the findings of the study that in Catholic secondary schools in the Southern Province, the things which act as prototypical marks, features or characteristics of Catholic education had partially changed or reformed over the years since Zambia's independence.

Catholic secondary schools in Zambia's Southern Province can be characterized as 'partially Catholic'. This is due to a number of undesired identity reformation aspects they have experienced over the years since Zambia's independence. These are; the reduced attendance of Mass in Catholic secondary schools, lack of Catholic religious symbols in Catholic secondary schools, the rise of the academic culture at the expense of the religious culture in Catholic secondary schools, lack of a spirit of unity in Catholic secondary schools, appointments to key positions in Catholic secondary schools, drastic reduction of members of religious orders in Catholic secondary schools, increased levels of indiscipline in Catholic secondary schools, teachers' lack of commitment to work in Catholic secondary schools, inadequate teaching and learning materials in Catholic secondary schools, falling academic achievement levels in Catholic secondary schools and falling levels of Catholicity in Catholic secondary schools, an illusion of the 'preferential option for the poor' in Catholic secondary educational provision and inadequate involvement of stakeholders of Catholic secondary educational provision in the Southern Province.

4.5.4.1 The reduced attendance of Mass in Catholic Secondary schools

Attendance of Mass in Catholic secondary schools in Zambia's Southern Province is no longer a common practice. This is owing to the reduced number of times the learners in Catholic secondary school contexts are subjected to the attendance of Mass. This is contrary to Catholic education policy which states that all Catholic education institutions

worldwide exist for the purpose of enhancing a religious aspect in the learners through their tireless commitment to their 'religious mission' within and beyond the confines of their academic contexts (Miller, 2006; Vatican Letter on Catholic Education, 2009; Vatican Congregation for Catholic Education, 1988). One of the ways of enhancing a religious aspect in the learners within Catholic secondary school contexts is through regular attendance of Mass but this is not the case in such schools today and hence a justification for their partial Catholic characterization.

4.5.4.2 Lack of Catholic Religious Symbols in Catholic secondary schools

The findings of the study revealed that there are inadequate Catholic religious symbols in Catholic secondary schools in the Southern Province. These are pictures of Catholic saints, crucifixes, sculptures of Mary and Jesus and others. Such symbols are central to a complete definition of an education institution as 'Catholic' and they are also an outward expression of the Catholic faith in any Catholic premises. The lack of Catholic religious symbols has led to a poor Catholic religious ethos in the school premises. This situation regarding Catholic secondary schools is contrary to what is stipulated in Catholic education policy which strongly encourages all Catholic schools to grant primary importance to their sacred task of promoting religious development of the learners above anything else within the school premises (Miller, 2006; Vatican Letter on Catholic Education, 2009; Vatican Congregation for Catholic Education, 1988). Based on the central beliefs of Catholicism, Catholic religious symbols are meant to promote the Catholic school's 'religious mission' hence their inadequate presence in such schools is a justification for their partial Catholic characterization.

4.5.4.3 The rise of the Academic Culture at the expense of the Religious Culture in Catholic secondary schools

In as much as the academic culture is encouraged in Catholic schools worldwide, it must not supersede the religious culture. This is because the real basis for Catholic educational provision at all levels is promotion of the Catholic Church's religious mission. It is for this

reason that in Catholic circles, Catholic schools at all levels are perceived as extensions of the institutional Catholic Church. As extensions of the institutional Catholic Church, Catholic schools are obliged to ensure that learners entrusted in their care are converted to Catholicism through promotion of the Catholic religious culture within the school premises. In Catholic education policy, this obligation is perceived as a sacred duty and its implementation as a moral right of the institutional Catholic Church achieved through Catholic educational institutions at all levels (Miller, 2006; Vatican Congregation on Catholic Education; McDonagh et al. 1991). The aspect that the academic culture is on the rise at the expense of the declining religious culture contributes to the weakening religious mission of both the institutional Catholic Church and the schools thereby justifying the partial Catholic characterization of Catholic secondary schools in Zambia's Southern Province.

4.5.4.4 Lack of a spirit of unity in Catholic secondary schools

One of the central features of a genuine Catholic education institution is the presence of a proper spirit of communion among the members of its community. This specifically points to the aspect of 'sharing' a common outlook on anything within the school premises. It also points to the aspect of high levels of unity among the members of the school community for the achievement of the school's common goals. The findings of the study revealed that adequate levels of a Catholic sense of community is lacking in Catholic secondary school premises in Zambia's Southern Province. Moreover, from the findings it was evident that although people within Catholic secondary school contexts perceived themselves as 'united communities', they were not as united as expected in a Catholic school because of the growing levels of individualism and an ever increasing competitive spirit among the learners in most school activities. This has led to disunited communities and the failure to achieve most of the school's desired goals or objectives. This is contrary to Catholic education policy, which among other things states that, a Catholic school community is built on unity of the members, role-awareness of the members and cooperation as opposed to competitiveness (Vatican Congregation for Catholic Education, 1988:28). Hence, communities are present in Catholic secondary schools in

Zambia's Southern Province but not prototypical 'Catholic school communities' as shown above. This aspect contributes to the partial Catholic characterization of Catholic secondary schools in the Southern Province of Zambia.

4.5.4.5 Appointments to Key positions in Catholic secondary schools

Despite the recognition and emphasis of the appointment of Catholics in key administrative positions in Catholic schools worldwide (Vatican Congregation for Catholic Education, 1988:17; Miller, 2006:26) in Catholic education policy for the sake of promotion of a Catholic ethos in such schools, non-Catholics still hold some key administrative positions such as; deputy headteachers and HODs in the schools in Zambia's Southern Province. The problem associated with the appointment of non-Catholics in key administrative positions within Catholic secondary schools is that they have sometimes frustrated efforts put in place by the schools to promote a Catholic ethos owing to their allegiance to other faiths. Therefore, for the sake of a guaranteed promotion of a Catholic ethos in Catholic secondary schools, the appointment of Catholics themselves to key administrative positions in the schools is central. The fact that some key administrative positions are still held by non-Catholics in Catholic secondary schools despite the official worldwide declaration by the Catholic Church that such administrative positions be reserved only for Catholics is a justification for the partial Catholic characterization of Catholic secondary schools in Zambia's Southern Province.

4.5.4.6 Drastic reduction of members of religious orders in Catholic secondary schools

The findings of the study revealed that there is a drastic reduction in the numbers of members of Catholic religious orders teaching in Catholic secondary schools in the Southern Province. These are the Catholic priests, brothers and nuns that teach in Catholic schools. These people form an important part of the definition of a genuine Catholic school and contribute immensely towards the promotion of a Catholic ethos within the school premises. These people act as religious role models within Catholic

schools and because of their usually high academic qualifications, they also promote high academic achievement among the learners in Catholic secondary school contexts. Therefore, their sufficient presence in Catholic schools helps promote both the school's 'religious' and 'academic' mission.

However, due to social factors in world societies, members of religious orders are drastically reducing in Catholic school contexts worldwide and Catholic secondary schools in Zambia's Southern Province are not an exception. This situation is contrary to Catholic education policy as it supports a sufficient presence of members of Catholic religious orders in Catholic school premises. For instance, according to Catholic education policy, the reduced numbers of members of Catholic religious orders in Catholic school contexts around the world has been the cause for the weakening of both the 'religious' and 'academic' missions of Catholic schools over the years since 1982 when the problem started at a global stage (Sacred Congregation for Catholic Education, 1982:14; Grace, 2002:20; Vatican Congregation for Catholic Education, 1988:21; Flynn, 1993:35). Therefore, based on the drastic reduction of members of Catholic religious orders teaching in Catholic secondary schools in Zambia's Southern Province, such schools can be characterized as partially Catholic.

4.5.4.7 Increased levels of indiscipline in Catholic secondary schools

There are very high levels of indiscipline among the learners in some Catholic secondary schools in Zambia's Southern Province. Three out of four Catholic secondary schools investigated in the study confirmed the presence of high indiscipline among the learners within their school contexts. The current increased levels of indiscipline in Catholic secondary schools contribute to the weakening academic mission of the schools. Due to the ever increasing levels of indiscipline in such schools, the learners' academic achievement levels have fallen tremendously over the years negatively affecting the learning achievement levels in the schools. Due to the high levels of indiscipline, a growing number of learners make so much noise within the school premises and experience teenage pregnancies (females) and early parenthood (boys and girls) which

together are perceived as hindrances to academic achievement on the part of the learners. This status quo with regards to Catholic secondary schools in the Southern Province is contrary to what is advocated in Catholic education policy. This is because discipline is an important aspect of 'schools ethos' in Catholic schools and is depicted by the highly respectful and active learning environments found in these schools (Flynn, 1993:24). Flynn (1993:24) further adds that "an account of the ethos displayed in Catholic schools would not be complete without alluding to the extreme levels of discipline exhibited by students in such schools". Therefore, based on the falling levels of discipline, Catholic secondary schools in Zambia's Southern Province can be characterised as partially Catholic and not fully Catholic.

4.5.4.8 Teachers lack of commitment to work in Catholic secondary schools

The lack of commitment to work by some teachers within Catholic secondary schools is one of the challenges experienced by Catholic secondary schools in Zambia's Southern Province. Some teachers in these schools fail to live up to their expectation as genuine Catholic teachers. Central to their failure to live according to their expectation as Catholic teachers is their lack of proper understanding of exactly what it means to be a 'Catholic teacher'. In other words, some teachers do not know what is required of them as Catholic teachers and this implies that they do not understand both their professional and religious expectations in a Catholic school. This has led to the weakening of the 'religious' and 'academic' mission of the schools. The lack of commitment by some teachers to their work is also depicted by high levels of absenteeism and lack of commitment to their task of teaching in the classrooms. This is an indication of lack of professionalism on the part of some teachers in Catholic secondary schools in Zambia's Southern Province.

The situation regarding some teachers' lack of commitment to work in Catholic secondary schools in the Southern Province is not in line with what Catholic education policy says about how a genuine Catholic teacher should be. This is because in terms of enhancing the 'academic mission' of a Catholic school, Catholic education policy strongly encourages teachers to be very professional and this implies granting proper commitment

to their work of teaching which is perceived as a calling or a vocation in Catholic circles (Naylor, 2000:24). In the same vein, in his emphasis on the centrality of a teacher's commitment to work McDonagh et al. (1991), posits that a Catholic teacher needs to have a Catholic teacher's attitude of hard work through genuine service, care and concern for each and every pupil.

Additionally, in terms of enhancing the 'religious mission' of a Catholic school, Catholic teachers need to be mirrors in which all in the school community see reflected an image of an individual inspired by the Gospel of Christ (Naylor, 2000:24). Moreover, a Catholic teacher also needs to be fully knowledgeable about Catholic doctrines and culture in order for him or her to have a firm grip of the Catholic worldview which further helps to ensure that a genuine Catholic ethos is achieved and sustained in Catholic school contexts (Vatican Congregation for Catholic Education, 1988:71). Since the findings of the current study revealed a status quo within Catholic secondary schools where some teachers fail to live up to both the professional and religious demands of Catholic secondary educational provision as provided in Catholic education policy, it can be stated confidently that Catholic secondary schools in the Southern Province of Zambia can be characterized as partially Catholic.

4.5.4.9 Inadequate teaching and learning materials in Catholic secondary schools

One of the major challenges faced by Catholic secondary schools in Zambia's Southern Province is inadequate teaching and learning materials. This problem is enhanced by the poor financial capacity of the schools enabled by poor government funding and the difficulty of collecting school-fees from the learners due to high poverty levels in the Southern Province. This challenge has contributed to the weakening academic mission of Catholic secondary schools in the province due to lack of funds to purchase the much needed teaching and learning materials within the schools. Due to this challenge, important teaching and learning materials such as; lab chemicals, books and

desks and others are inadequate within Catholic secondary school settings making it almost impossible for effective teaching to take place within the school contexts.

This prevailing situation in Catholic secondary schools in the Southern Province also ultimately contributes to the falling standards of education offered to the learners as the teaching and learning materials responsible for enhancing quality educational provision to them are inadequate within the schools. Since quality Catholic educational provision at all levels is highly advocated in Catholic education policy (Miller, 2006; McDonagh, et al., 1991; Naylor, 2000), it can be stated that the lack of quality Catholic secondary educational provision attributed to inadequate teaching and learning materials in the Southern Province is not 'Catholic'. This is a further justification for the partial Catholic characterization of Catholic secondary schools in Zambia's Southern Province.

4.5.4.10 Falling academic achievement levels in Catholic secondary schools

Against the worldwide admirable reputation earned by Catholic schools at all levels in academic excellence and religious formation (Carmody, 1999:141; Grace, 2002:153) is the contemporary situation where such schools are characterized by falling academic and religious formation levels. Some Catholic secondary schools are characterized by falling academic achievement levels in the Southern Province. This situation was confirmed in seventy five per cent (75%) of the schools investigated in the current study. In the recent past, most Catholic secondary schools have been unable to score a one hundred per cent (100%) pass-rate in the national final year (grade twelve) examinations. In these schools, the overall academic performance in the national final year examinations had fallen from the usual one hundred per cent (100%) to between seventy per cent (70%) and ninety five per cent (95%). This is a clear aspect of the weakening academic mission of Catholic secondary schools in the province. This situation is not in agreement with Catholic education policy as it strongly promotes high academic achievement levels in Catholic schools at all levels.

In relation to the above, it is evident in Catholic education policy that although not as important as the religious formation of learners, high academic achievement is one of the goals of Catholic education as Catholic schools are required to reposition themselves in relation to the demands of contemporary job markets which are mostly dominated by academic excellence around the world (Naylor, 2000; Grace, 2002; Miller 2006). Based on the findings of the study indicated above, it can be stated that some Catholic secondary schools in the Southern Province of Zambia are partially Catholic. This is owing to the high importance granted to high academic achievement in Catholic schools at all educational levels in Catholic education policy (Grace, 2002:153).

4.5.4.11 Falling levels of Catholicity in Catholic secondary schools

As shown above one of the reasons for the worldwide admirable reputation earned by Catholic schools in the past is the religious formation of learners (Carmody, 1999:141; Grace, 2002:153). Today, this is not the case due to the falling levels of Catholicity in Catholic secondary schools in Zambia's Southern Province. This has led to the weakening religious mission of the schools. In the Southern Province, indicators for the falling levels of Catholicity in Catholic secondary schools are; the poor religious activity in the schools coupled with the rare holding of the Catholic Mass within the school premises, some non-Catholic teachers' lack of adequate knowledge of the Catholic tradition and culture and trivializing of the Catholic tradition or culture by some non-Catholic teachers. This is contrary to Catholic education policy as it strongly supports the promotion of a Catholic ethos within Catholic school contexts (Catholic Education Service, 1997:13). A Catholic school ethos enhances the Catholicity of the schools as it is an important part of the definition of a genuine Catholic school. Therefore, based on the falling levels of Catholicity in Catholic secondary schools in Zambia's Southern Province, the Catholic characterization of such schools can be said to be partially Catholic and not fully Catholic.

4.5.4.12 An illusion of the ‘preferential option for the poor’ in Catholic secondary educational provision

The ‘preferential option for the poor’ is an illusion in Catholic secondary educational provision in Zambia’s Southern Province. This is because although the ‘preferential option for the poor’ appears to exist in Catholic education policy, in Catholic secondary schools it does not actually exist in the Southern Province. This is owing to the implementation of the cost-sharing policy in Catholic secondary schools in the Southern Province. This is a policy where the cost of secondary educational provision is shared by the beneficiaries (learners) and the providers (Catholic Church and government). Usually the learners find it very difficult to meet their educational costs due to high poverty levels in the Southern Province. This has led to poor academic achievement levels in the schools as the learners stay away from school looking for school-fees as well as high drop-out rates among the learners due to failure to pay school-fees.

The outcome above is not in line with Catholic education policy because in its endeavour to ensure a more just society, the Catholic Church shows concern for the poor in society through the ‘preferential option for the poor’ in educational provision at all levels (Grace, 2002; Vatican Congregation for Catholic Education, 1988). This is important in most of our contemporary societies where ‘education’ is only accessed by the rich to the detriment of the poor (Grace, 2002:180). The failure for the achievement of the significant Catholic educational policy aspect of the ‘preferential option for the poor’ in Catholic secondary educational provision is a further justification for the partial Catholic characterization of Catholic secondary schools in Zambia’s Southern Province.

4.5.4.13 Inadequate involvement of stakeholders of Catholic secondary educational provision

All major stakeholders of Catholic secondary educational provision in the Southern Province are not adequately involved in the provision of this kind of education. This is because; Catholic secondary school administrators have failed to ensure the Catholicity

of their schools, the parents have also failed to induce adequate levels of discipline in their own children, some teachers have failed to live up to their expectations as genuine Catholic teachers, some learners are not fully cooperative in the enhancement of the achievement of Catholic educational goals within the schools, the government has failed to provide sufficient financial support to Catholic secondary educational provision in the Southern Province and the involvement of the bishop in Catholic secondary educational provision is also questionable in the Southern Province.

In terms of failure by Catholic administrators to ensure the Catholicity of their schools it can be stated that such people are supposed to be blamed for the undesired identity reformation experienced by Catholic secondary schools in the province. As important stakeholders of Catholic secondary education, such people are supposed to know all the goals of Catholic education and ensure their achievement within their schools. If such people saw to it that all the goals of Catholic education are implemented in their schools, the falling levels of Catholicity were going to be rectified in their schools. This is because these people have a sacred duty to ensure that Catholic educational beliefs and values are implemented within the schools. In fact, in Catholic circles, their success as Catholic school administrators is determined by their ability to implement the Catholicity of their schools at all educational levels.

In terms of parental failure to enhance the Catholicity of Catholic secondary schools in the province, it can be stated that some parents have failed to induce discipline in their own children. This is evidenced by the falling levels of discipline in Catholic secondary schools in the Southern Province. As important stakeholders of Catholic education, parents are perceived as primary educators of their own children. As such they are supposed to play their role of disciplining their own children within their own homes before the children go to school. Parents must ensure that their children behave in accordance with desired social values at all times as failure to do so transfers this heavy burden to the teachers in the schools making it very hard for them to teach as well as induce discipline in the learners at the same time. Parental failure to discipline their children at

home is directly linked to the current escalation of indiscipline among the learners in Catholic secondary schools in the Southern Province.

Some teachers in Catholic secondary schools have failed to live up to their expectations as genuine Catholic teachers. They do not understand what it means to be a 'Catholic teacher'. They lack adequate understanding of both their 'professional' and 'religious' obligations as Catholic teachers. Based on the above, some teachers in Catholic secondary schools in the Southern Province do not deserve to be called 'Catholic teachers'.

The government has also failed to be a dependable and reliable partner to the Catholic Church in Catholic secondary educational provision in the Southern Province. This is evidenced by the meager and erratic financial grants government provides to Catholic secondary schools in the province. Such meager and erratic financial grants fail to cater for all the pressing needs of such schools hence the falling standards of Catholic secondary educational provision in the Southern Province. As a major stakeholder of Catholic secondary educational provision in the Southern Province, government is supposed to be dependable and reliable through the provision of sufficient financial grants to the schools in a much more regular manner in order to allow the schools to adequately plan for the anticipated grants from government. Government's failure is also exacerbated by its common misconception that Catholic secondary schools have too much money hence they need no financial support from it. This position taken by government is not true as it is not supported by the facts on the ground in Catholic secondary schools as such schools are generally financially incapacitated.

Cooperation between the bishop and Catholic educators is one of the main features of Catholic education and the Catholicity of the schools is largely dependent on communion between the two. Since a major part of the bishop's duties is to preside over all Catholic programmes within the confines of his diocese, he should ensure more of his actual presence rather than the use of representatives in Catholic secondary school meetings

in the province. His actual presence within Catholic secondary school contexts would help a great deal in the promotion of a Catholic ethos in the schools.

Based on the above, it can be stated that although stakeholders of Catholic education are involved in Catholic educational provision, they are not fully involved in the provision of this kind of education in the Southern Province. Therefore, their inadequate involvement in the provision of Catholic secondary education in the province is contrary to what is encouraged in Catholic education policy. This is because according to Catholic education policy, the success of Catholic schooling depends on the full involvement of various stakeholders who are required to make their valuable contributions to the achievement of the aims of Catholic education (Treston, 2007:30). Therefore, based on the inadequate involvement of major stakeholders of Catholic secondary educational provision in the Southern Province, it is justifiable to characterize Catholic secondary schools as partly Catholic.

4.5.4.14 A Social Capital perspective of findings related to the Third Sub-Research Question

A social capital explanation of findings related to the third sub-research question once again leads to an inevitable focus on the fact that social network ties or connections can result in the generation of both negative and positive social capital depending on the prevailing social circumstances (Field, 2008:3). All research findings related to the third sub-research question above generate negative social capital which contributes to the negative or partial Catholic characterization of Catholic secondary schools in Zambia's Southern Province. For instance, factors leading to the partial Catholic characterization of Catholic secondary schools in the Southern Province such as; the reduced attendance of Mass in Catholic secondary schools, lack of Catholic religious symbols in Catholic secondary schools, lack of a spirit of unity in Catholic secondary schools and others all generate negative social capital in terms of the Catholic characterization of such schools. This is because the negative social capital resource generated from social ties or connection were such factors are actively at play does not promote the full Catholic

characterization of the schools. Had the factors been compatible with the full Catholic characterization of such schools, they would have led to the generation of positive social capital responsible for the full Catholic characterization of the schools.

Therefore, based on the aforementioned, the social network ties or connections to which Catholic secondary schools in the Southern Province belong are characterized by social factors which lead to the generation of negative social capital which further leads to the current partial Catholic characterization of such schools in the Southern Province of Zambia.

Having provided comments on the third sub-research question of the study in this section, the following section further advances the discussion on research findings through the provision of comments on the fourth and final sub-research question of the study.

4.5.5 Findings Related To The Fourth Sub-Research Question

How can Catholic secondary schools in Zambia's Southern Province be realigned with the philosophy of Catholic education or Catholic education policy?

In this study, undesired identity reformation implies a deviation from Catholic educational practice as provided in Catholic education policy. Since the study confirmed the presence of undesired identity reformation in Catholic secondary schools, it was inevitable in order for the study to help rectify the problem of undesired identity reformation in the Southern Province, to suggest possible ways of how the problem can be resolved. Resolving the problem of undesired identity reformation in such schools means realigning them with Catholic education policy because educational practice in accordance with Catholic education policy directives is what is deemed desirable by all in Catholic circles and those interested in the wellbeing of Catholic education at all levels. Realigning such education institutions entails reorganizing or rearranging them such that they are back in line with Catholic education policy in order to resolve the problem of undesired identity reformation. It is vital at this point to state that the suggestions provided for the rectification of the

problem of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province should be perceived as counter measures to the 'causes' of undesired identity reformation themselves. It is expected that the provided suggestions would enable an end to the undesired identity reformation experienced by Catholic secondary schools in the Southern Province thereby giving way to desired Catholic educational practice as provided in the evolving Catholic education policies since 1965.

The following are suggestions which emerged from the findings of the study meant to resolve the problem of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province. These are; the need for Catholic secondary school administrators and teachers to be educated in Catholic education policy, the Catholic Church to be part of the teacher deployment programme at the MoE in the Southern Province, the appointment of Catholics in key administrative positions in Catholic secondary schools, introduction of chaplaincy services in Catholic secondary schools, ensuring the availability of Catholic education policies to school administrators and teachers in Catholic secondary schools, the need for an increased number of Catholic learners enrolled in Catholic secondary schools, increased religious activities in Catholic secondary schools, the need for an increased number of Catholic members of religious orders teaching in Catholic secondary schools, the need for improved government grants to Catholic secondary schools, urgent need for Catholic secondary schools to plan for non-traditional sources of funds, the need for a mandatory rule to ensure the display of Catholic religious symbols in Catholic secondary schools, deployment of credible teachers ready to be full-time Catholic teachers in Catholic secondary schools, the need for Catholic secondary schools to run as 'genuine Catholic communities', the need to devise measures for the achievement of a 'preferential option for the poor' in Catholic secondary schools, the need to devise measures to control over-enrolment in Catholic secondary schools, correction of the government and parental misconception that Catholic secondary schools are financially stable, closer monitoring and evaluation of Catholic secondary schools to resolve a conflict of interest between the Catholic mission or vision and non-Catholic teachers, prohibition of any form of trivialization of the Catholic tradition within or beyond Catholic secondary schools, the need to stress the importance

of the task of implementing the identity of Catholic education to Catholic secondary school administrators, the pressing need for Catholic school administrators to improve the image of RE as a curriculum subject in Catholic secondary schools, and the need for the Catholic Church to evaluate the life of Catholic secondary schools against the challenges enhanced by the HIV/AIDS pandemic. The following sections provide some brief discussions of the suggested counter measures to the undesired identity reformation experienced in Catholic secondary schools in Zambia's Southern Province.

4.5.5.1 The need for Catholic secondary school administrators and teachers to be educated in Catholic education policy

One of the measures suggested for the realignment of Catholic secondary schools in the Southern Province with Catholic education policy was the need for the administrators and teachers of such schools to be thoroughly educated in Catholic education policy. This suggested measure follows the contemporary challenge experienced by Catholic secondary schools in the Southern Province of lack of adequate knowledge in Catholic education policy exhibited by administrators and teachers. This contemporary challenge has led to the weakening of the 'religious' and 'academic' mission of the schools over the years since independence (1964). This realignment measure requires personnel from the educational wing of the Catholic Secretariat to see to it that Catholic secondary school administrators and teachers are well educated in Catholic education policy in order to enhance their first-hand knowledge of an education policy they are obliged to promote within their respective Catholic secondary schools in the Southern Province. To achieve the above, there is need for the organisation of seminars or workshops by the educational wing of the Catholic Secretariat where Catholic secondary school administrators and teachers can be well acquainted with Catholic education policy by qualified authorities from within or beyond the Catholic Church. The measure suggested above is in line with Catholic education policy because according to the Conference of Major Religious Superiors (2004:24), in order to enhance the wellbeing of the entire Catholic school community, Catholic education policy must be made known to all the learners, staff and

parents that freely choose to join the schools so that they know exactly what a Catholic school community strives to be, what it offers and what it expects of its members.

4.5.5.2 The Catholic Church to be part of the teacher deployment programme at the MoE

The other suggestion provided to realign Catholic secondary schools with Catholic education policy in Zambia's Southern Province was the need for the Catholic Church to be part of the teacher deployment programme at the MoE. This suggestion follows the contemporary challenge of a major reduction in the number of Catholic teachers in Catholic secondary schools in the province. This has contributed to the weakening religious mission of the schools. Therefore, an increase in the number of Catholic teachers within Catholic secondary school settings would ensure the promotion and maintenance of the Catholic educational mission or vision in the schools. Moreover, Catholic teachers are better positioned to enhance a better Catholic ethos in the schools as they would disseminate their own Catholic beliefs and values to others within the school contexts. It is for this reason that there is a strong need for the Catholic Church to ensure its stronger presence in the teacher deployment programme at the MoE in the Southern Province so that more Catholic teachers are deployed to Catholic secondary schools in order to promote the Catholicity of the schools. This is in line with Catholic education policy because at the core of Catholic educational practice is the promotion of a Catholic ethos in the schools (Vatican Congregation for Catholic Education, 1988; Grace, 2002) and the Catholic Church has a significant duty to utilize all possible means necessary to ensure the Catholicity of their schools (Conference of Major Religious Superiors, 2004:25).

4.5.5.3 The appointment of Catholics in Key administrative positions in Catholic secondary schools

In order to realign Catholic secondary schools in the Southern Province with Catholic education policy, there is need for the appointment of Catholics in key administrative

positions in the schools. This follows the contemporary challenge experienced by Catholic secondary schools involving the continued appointment of non-Catholics in key administrative positions. This is because sometimes such non-Catholics trivialize the Catholic tradition or culture hence frustrating efforts put in place within the schools to improve the Catholicity of the schools. It is believed that Catholic appointments in Key administrative positions of the schools would promote the Catholicity of the schools. This is because being Catholic themselves, Catholic teachers are better positioned to promote 'activities of a religious nature' within the school settings. Moreover, appointing Catholics in key administrative positions of the schools would also promote the religious ethos of the schools as Catholic teachers would be better positioned than non-Catholic teachers to share a common mission or vision of Catholic schools. This is in line with Catholic education policy because a Catholic teacher needs to be fully knowledgeable about Catholic doctrines and culture in order to have a proper understanding of the Catholic worldview which further ensures the achievement of a Catholic ethos in Catholic school contexts (Hunt, et al. 2000:8; McDonagh, et al., 1991:12). Keeping in view the Catholic education policy directive above, it can be stated that the appointment of Catholics in key administrative positions in Catholic secondary schools entails the appointment of people well versed in Catholic doctrines and values, an aspect which will facilitate and not frustrate efforts put in place by the schools to improve their Catholicity.

4.5.5.4 Introduction of chaplaincy services in Catholic secondary schools

The introduction of chaplaincy services in Catholic secondary schools in Zambia's Southern Province was one of the suggested ways to realign Catholic education with Catholic education policy. This suggestion follows the contemporary challenge of the falling levels of Catholicity in Catholic secondary schools in the Southern Province. Only twenty five (25%) per cent of the schools investigated in the study had chaplaincy services within their settings. This challenge has contributed to the weakening religious mission of such schools in the province. The introduction of chaplaincy services in the schools would promote the Catholicity of the schools as the chaplain attends to both spiritual and emotional needs of the learners. Moreover, it is important to introduce chaplaincy services

in all Catholic secondary schools in the province because, as a dependable spiritual resource, the chaplain helps in the enhancement of a Catholic ethos at all levels in Catholic schools. The suggestion above is in line with a Catholic education policy directive that Catholic school administrators should always build upon their solid foundation provided by their educational and managerial expertise to also foster the spiritual and faith development of all members of the Catholic school community (Earl, 2007:2). One of the ways to foster the spiritual development of all members of the Catholic school community would be through the introduction of the office of the chaplain or the chaplaincy. This would help promote a Catholic ethos in Catholic secondary school contexts in Zambia's Southern Province.

4.5.5.5 Ensuring the availability of Catholic education policies to school administrators and teachers in Catholic secondary schools

As a measure to realign Catholic secondary schools with Catholic education policy in Zambia's Southern Province, attention was directed towards the need to ensure the availability of Catholic education policies to school administrators and teachers in Catholic secondary schools. This measure was necessitated by the contemporary challenge of lack of availability or accessibility of the evolving Catholic education policies in Catholic secondary schools since independence (1964). This contemporary challenge has led to the weakening of both the religious and academic mission of Catholic secondary schools in the province. This is owing to lack of proper knowledge or understanding of desired Catholic educational values provided in the evolving Catholic education policy documents since 1965. Therefore, in order to enhance proper understanding of Catholic education policies, there is need to make such policy documents much more available to the school administrators and teachers because these are the people obliged to implement the values contained in them within Catholic secondary schools in Zambia's Southern Province. A greater availability of Catholic education policies to school administrators and teachers within the Catholic secondary schools would strengthen the schools' educational mission or vision as implementation of a task properly understood is easier than that which is poorly understood. This measure is in line with Catholic education policy because

all there is to know about the desired features or marks of Catholic education are contained in the evolving Catholic education policy documents since the Second Vatican Council reforms of 1965 (Miller, 2006; Vatican on Catholic Education, 2006; Vatican Congregation for Catholic Education, 1988). Therefore, ensuring the availability of Catholic education policies within Catholic secondary school contexts would enhance their proper understanding among Catholic school administrators and teachers hence promoting the 'academic' and 'religious' mission of the schools.

4.5.5.6 The need for an increased number of Catholic learners enrolled in Catholic secondary schools

The need for an increased number of Catholic learners enrolled in Catholic secondary schools was one of the suggestions provided for the realignment of Catholic secondary schools with Catholic education policy in Zambia's Southern Province. This suggestion was necessitated by the contemporary challenge concerning the great reduction of the number of Catholic learners enrolled in Catholic secondary schools in the Southern Province. This challenge weakens the religious mission of the schools. Despite it being a difficult undertaking due to the Catholic Church's post-Vatican II commitment to the call for openness and ecumenism in all its social undertakings worldwide (Grace, 2002; Miller, 2006), there is need for an increased number of Catholic learners enrolled in Catholic secondary schools in Zambia's Southern Province. This is necessitated by the fact that generally, enrolments of Catholic learners in the Catholic secondary schools investigated in this study was fifty per cent (50%) or below hence the need to increase such enrolments to seventy per cent (70%) or beyond. Increasing the number of Catholic learners in Catholic secondary schools will make religious activities such as Catholic religious catechism, attendance of Mass and others a success in such schools. Increased enrolments of Catholic learners will not only promote a Catholic ethos in the schools but will also increase the prospects for Catholic learners to take on Catholic religious vocations such as priesthood, brotherhood and sisterhood in later life which will be an added advantage for Catholic schools in future in terms of the promotion of a Catholic ethos within the school contexts. The realignment measure suggested above is in line

with Catholic education policy because according to Earl (2007:2), Catholic school administrators are obliged to foster both the spiritual and faith development of all members of their school communities in order to enhance the Catholicity of their schools. One of the ways in which the spiritual and faith development of the learners can be fostered is through increased enrolments of Catholic learners in Catholic secondary schools in the Southern Province. In relation with the aforementioned, McDonagh, et al., (1991:12) posits that Catholic learners are fully knowledgeable about Catholic doctrines and culture enabling them a firmer grip on the Catholic worldview which further promotes the achievement of the desired Catholic ethos within the school settings.

4.5.5.7 Increased religious activities in Catholic secondary schools

Forming part of the suggestions provided for the realignment of Catholic secondary schools with Catholic education policy in Zambia's Southern Province is the aspect of increasing religious activities in such schools. This suggestion was necessitated by the contemporary challenge of a major reduction in Catholic religious activities especially the Catholic Mass in Catholic secondary schools in the Southern Province. The study findings revealed that the Catholic religious activity of Mass was held as less frequently as only once or twice in a year in seventy five per cent (75%) of the Catholic secondary schools investigated in Zambia's Southern Province. Only twenty five per cent (25%) of the Catholic secondary schools investigated held Mass more than twice in a calendar year. This challenge has weakened the schools' religious mission. This is because for Catholics, Mass is a central aspect of their faith and is considered as an important religious ritual where all Catholic beliefs and values are expressed in practical terms. Due to the aforementioned, there is need for the attendance of Mass to be mandatory and much more regular within Catholic secondary schools in the province in order to enhance the Catholicity of the schools. The frequent attendance of Mass by all in Catholic secondary schools in the Southern Province will ensure the dissemination of Catholic religious values to both Catholic and non-Catholic teachers, learners and other within the school contexts. The realignment measure above is in accordance with what is supported in Catholic education policy since it implores Catholic school administrators to find means

and ways of fostering the spiritual and faith development of all members of the Catholic school community (Earl, 2007:2). Therefore, the frequent and mandatory attendance of Mass in such schools will help instil the much desired Catholic values in teachers, learners and others within the school contexts thereby fostering the spiritual and faith development of all members within Catholic school communities in Zambia's Southern Province.

4.5.5.8 The need for an increased number of Catholic members of religious orders teaching in Catholic secondary schools

The need for an increased number of Catholic members of religious orders teaching in Catholic secondary schools was suggested as one of the measures to realign Catholic secondary schools with Catholic education policy in Zambia's Southern Province. This challenge is necessitated by the contemporary challenge of the drastic reduction of members of Catholic religious orders teaching in Catholic secondary schools in the Southern Province. These are Catholic priests, brothers and sisters. This challenge has contributed to the weakening of the religious and academic mission of the schools over the years since 1982 when it appeared in Catholic schools globally. This is because when present in a Catholic school, members of Catholic religious orders improve the religious ethos of the school through the promotion of the Catholic mission or vision of the school. The presence of such people within Catholic school contexts also improves the academic mission of the schools due to their high academic qualifications. In order to increase the number of such people in Catholic secondary school settings in the Southern Province, there is need to request the Catholic Church to grant this matter the serious attention it deserves. This is because, though currently a Catholic secondary school concern in the Southern Province, this significant matter can only be handled at Church level, as it is only the Catholic Church which is mandated to recruit members of Catholic religious orders worldwide. Therefore, the Catholic Church needs to ensure the recruitment of more members of Catholic religious orders in order to enhance later deployments of such people for teaching purposes in Catholic secondary schools in Zambia's Southern Province. This will promote the Catholicity of the schools. The reduction of members of Catholic religious orders teaching in Catholic secondary schools in the Southern Province

is contrary to the Catholic education policy directive on the matter. This is because Catholic education policy strongly supports the continued presence of such people in Catholic school contexts in order to promote the desired religious and academic missions of the schools which are regarded extremely high in Catholic circles (Flynn, 1993:35). Moreover, in relation to the aforementioned, “consecrated members of religious congregations enrich the educational climate within Catholic schools by bringing to it the values of their own religious communities”.

4.5.5.9 The need for improved government grants to Catholic secondary schools

Surfacing among the suggestions provided on how to realign Catholic secondary schools with Catholic education policy was the need for improved government grants to such schools in the Southern Province. This suggestion stems from the contemporary challenge of meager and erratic financial grants provided by the government to Catholic secondary schools in the Southern Province over the years since the mid-1980s when national funding to the education sector started to reduce drastically (Carmody, 2004; Kelly, 1999; O'Brien, 2006). Due to such meager and erratic financial grants to Catholic secondary schools in the province, the schools fail to meet all their financial needs hence the falling educational standards in such schools due to poor quality educational provision. This has ultimately led to the weakening academic mission of Catholic secondary schools in the province. Therefore, in order to improve the quality of education offered in Catholic secondary schools in Zambia's Southern Province, there is need for improved government grants to such schools and such grants should be provided to the schools in a regular manner in order to enhance proper financial planning in the schools. The measures indicated above meant to improve the quality of Catholic secondary education in Zambia's Southern Province are in agreement with Catholic education policy because it was indicated in Chapter two (literature review) that 'academic excellence' is an important component of quality Catholic educational provision at all levels (Castriota, 1990:8).

4.5.5.10 Urgent need for Catholic secondary schools to plan for non-traditional sources of funds

In order to realign Catholic secondary schools with Catholic education policy there is an urgent need for such schools to plan non-traditional sources of funds in the Southern Province. This suggestion is based on the challenge of meagre and usually erratic grants-in-aid provided to Catholic secondary schools by the government in the Southern Province. Such very meagre and erratic government financial grants usually leave Catholic secondary schools financially incapacitated in the province. This has led to various challenges in Catholic secondary schools in the province over the years since the mid-1980s including the weakening academic mission of the schools due to lack of funds to purchase sufficient teaching and learning materials needed in the schools. Since government has become regrettable and unreliable in terms of the provision of sufficient financial grants to Catholic secondary schools in the province, there is an inevitable need for such schools to plan non-traditional sources of funds in order to sustain themselves for the sake of achieving their desired Catholic educational goals. This initiative is even made more important by the recent (2015) pulling off of the few remaining donor agencies that were dependable and reliable partners in Catholic educational provision in the country. The non-traditional sources of funds could be initiatives such as self-help income generating projects using whatever means possible within the schools. If well planned and implemented, viable income generating projects both within and beyond Catholic secondary schools can help mitigate the problem of lack of sufficient funds in such schools thereby making it possible for the schools to strengthen their academic mission in the Southern Province. This is in agreement with Catholic education policy because as stated already earlier, the Catholic Church has a significant duty to utilize all possible means necessary to ensure the Catholicity of their schools (Conference of Major Religious Superiors, 2004:25). Planning for non-traditional sources of funds by Catholic secondary schools is a good way of ensuring the Catholicity of such schools in the Southern Province.

4.5.5.11 The need for a mandatory rule to ensure the display of Catholic religious symbols in Catholic secondary schools

The need for a mandatory rule to ensure the display of sufficient Catholic religious symbols in Catholic secondary schools was one of the measures suggested to ensure the realignment of Catholic secondary schools with Catholic education policy in the Southern Province. This suggestion follows the contemporary challenge of lack of adequate Catholic religious symbols in Catholic secondary school premises in the Southern Province. Such symbols range from paintings of Catholic saints, crucifixes, sculptures of Jesus and Mary and others. The lack of adequate Catholic religious symbols in the school premises has contributed to the weakening religious mission of the schools in the province. This is because, religious symbols are an outward expression of the Catholic faith in any Catholic premises and their absence renders the place less Catholic in orientation or aims and interests. In all the Catholic secondary schools investigated in the province, the Catholic religious symbol displayed within the school premises was the 'crucifix' but only occasionally. Based on the aforementioned, there is need for the Secretary of Catholic education, as coordinator of Catholic education institutions countrywide, to devise a mandatory rule for the display of sufficient Catholic religious symbols in all Catholic secondary schools in Zambia's Southern Province in order to ensure the Catholicity of such schools. This is in agreement with Catholic education policy because the policy advocates for the sufficient presence of Catholic religious symbols in all Catholic school settings because they enhance a Catholic ethos in the schools (Vatican Congregation for Catholic Education, 1988; Conference for Major Religious Superiors, 2004; Carr, 2005).

4.5.5.12 Deployment of credible teachers ready to be full-time Catholic teachers in Catholic secondary schools

The other measure suggested for the realignment of Catholic secondary schools with Catholic education policy was the need for the deployment of credible teachers ready to be full-time Catholic teachers in Catholic secondary schools in the Southern Province.

This suggestion was necessitated by the presence of some teachers lacking commitment to their work in Catholic secondary schools in the Southern Province. This challenge has contributed to the weakening of both the academic and religious mission of the schools in the province. Therefore, the Catholic Church needs to always ensure its presence at all matters concerning the deployment of teachers to Catholic secondary schools at the MoE in the Southern Province in order to see to it that only credible teachers ready to take on their roles as full-time not part-time teachers are deployed to such schools. The Catholic Church needs to devise means of ensuring that all teachers deployed to teach in its schools by the MoE are the right teachers for the job, that is, teachers that are willing to be full-time or genuine Catholic teachers upon taking on their roles as Catholic teachers. This is in line with Catholic education policy because in this policy, commitment to hard work is among the aspects that combine to form an ideal Catholic teacher (Vatican Congregation for Catholic Education, 1988:71; Naylor, 2000:24; McDonagh, 1991:31).

4.5.5.13 The need for Catholic secondary schools to run as ‘genuine Catholic communities’

The other suggestion which surfaced as one of the measures for the realignment of Catholic secondary schools with Catholic education policy concerned the issue of the need for such schools to run as ‘genuine Catholic communities’ in the Southern Province. This suggestion was necessitated by the contemporary challenge of the lack of a sense of community among stakeholders of Catholic secondary education in the Southern Province. Among the stakeholders of Catholic secondary education are; the government, the bishop, school administrators, teachers, parents and the learners. The challenge above has contributed to the weakening of both the ‘religious’ and ‘academic’ mission of the schools. This is because there is a lack of a proper spirit of communion among the stakeholders of Catholic secondary education in the province. For instance, the government is not adequately funding the schools, the Catholic school administrators are also not adequately ensuring the Catholicity of their schools, the learners are generally not well disciplined within the school contexts, some teachers are not fully committed to their work as Catholic teachers, parents are not adequately playing their role of

disciplining their own children and so on and so forth to highlight only a few aspects depicting the lack of proper communion among the stakeholders above. In order to be realigned with Catholic education policy, the Catholic Church needs to emphasize the importance of a much stronger sense of cooperation among stakeholders if all the desired goals of Catholic secondary education are to be achieved in the province. The current levels of cooperation among stakeholders of Catholic secondary education in the province are inadequate as there is still need for greater teamwork among all stakeholders involved in Catholic secondary educational provision in the province. There is need for all stakeholders to function more like a united community in all aspects of Catholic secondary educational provision in the province in order to improve the Catholicity of the schools. They must develop a much deeper willingness to collaborate among themselves in all their efforts to improve the Catholicity of the schools. This is in agreement with Catholic education policy because it promotes the total involvement and cooperation of all stakeholders of Catholic educational provision at all levels for the schools' common good (Miller, 2006; Arthur, 1994; Bryk, et al., 1993).

4.5.5.14 The need to devise measures for the achievement of a 'preferential option for the poor' in Catholic secondary schools

The need to devise measures for the achievement of a 'preferential option for the poor' in Catholic secondary schools also featured as one of the measures for the realignment of Catholic secondary schools with Catholic education policy in the Southern Province. This measure follows the contemporary challenge of the difficulty experienced by Catholic education in the Southern Province to achieve its important aim of a 'preferential option for the poor' in educational provision. This challenge has contributed to the weakening academic mission of the schools since the mid-1980s when the policy of cost-sharing was introduced by the UNIP government for the first time in the Zambian education system (Kelly, 1999; O'Brien, 2006). Therefore, in order to realign Catholic secondary schools with Catholic education policy there is need for the Catholic Church and the Zambian government to devise measures meant to help the poor to meet their educational costs failure to which the achievement of the Catholic educational policy concern of a

'preferential option for the poor' in educational provision will remain a non-starter in Zambia's Southern Province. This is because due to the requirement for the payment of school-fees, a majority of poor learners in Catholic secondary schools struggle to find the money and in extreme situations even drop-out of school in the province. The Catholic Church and government measures can involve granting scholarships to the poor in order to enable their access to Catholic secondary education or indeed a complete abolition of school-fees for such people in the Southern Province. The measures above are in accordance with Catholic education policy as it was highlighted in Chapter two (literature review) that, educational provision is significant to the Catholic Church because it is a necessary service provided by society for the benefit of its entire young people, especially for the benefit of the poor and vulnerable in society (Catholic Education Service, 1997:13). This is an inevitable measure on the part of the Catholic Church and government especially to the Catholic Church because it has a sacred duty to serve the most vulnerable and disadvantage in society.

4.5.5.15 The need to devise measures to control over-enrolment in Catholic secondary schools

Since over enrolment is one of the contemporary challenges experienced by Catholic secondary schools in the Southern Province of Zambia, one of the measures suggested to realign Catholic secondary schools with Catholic education policy concerned the need to devise measures to control over-enrolment. The challenge above has contributed to the weakening academic mission of the schools as it has led to increased teacher-learner ratios and also inadequate teaching and learning materials. Due to the increased teacher-learner ratios (1-40 or beyond in worse situations), teachers find it difficult to grant proper attention to all the learners in the classrooms. Moreover, with such large classes, the books and desks are not enough to cater for all the learners in the classrooms. This challenge is exacerbated by the meagre and erratic grants received by the schools from government. Keeping in view the current undesired state of Catholic secondary schools regarding enrolments in the Southern Province, it can be stated that the Catholic Church through the office of the Education Secretary must put in place measures for the strict

control of over-enrolments in Catholic secondary schools in the province. The Education Secretary of Catholic education must always monitor and evaluate the schools in the province in order to ensure that all Catholic secondary school administrators adhere to the measures put in place for the rectification of the problem of over-enrolment in Catholic secondary schools. Moreover, public awareness workshops or conferences can be organised by the Secretary of Catholic education on the 'effects of over-enrolment in Catholic secondary schools' where all stakeholders of Catholic secondary education can be in attendance in order to gain awareness on the negative effects of over-enrolment to Catholic secondary education. It is believed that such workshops or conferences can bring an end to the negative vice of over-enrolment in such schools in the province. The measures intended to realign Catholic secondary schools with Catholic education policy above are all in line with Catholic education policy because they are all intended to promote high academic achievement in the schools and as earlier indicated, 'academic excellence' is an important component of quality Catholic educational provision at all levels globally (Cagriota, 1990:8).

4.5.5.16 Correction of the government and parental misconception that Catholic secondary schools are financially stable

The need to correct the government and parental misconception that Catholic secondary schools had a lot of money was one of the suggestions provided to realign Catholic secondary schools with Catholic education policy in Zambia's Southern Province. This suggestion is based on the contemporary challenge of government and parental misconception that Catholic secondary schools are financially stable experienced by such schools in the Southern Province. This challenge has contributed to the weakening academic mission of the schools because the quality of education offered in such schools has been falling over the years since Zambia's independence (1964) due to lack of funds to purchase the much needed educational necessities responsible for raising educational standards in the schools. Due to this misconception, the two vital stakeholders of Catholic secondary education have been rendered reluctant or lacking seriousness regarding their much needed role of providing adequate financial support to Catholic secondary schools

through grants and school-fees in the province. Therefore, due to this misconception, Catholic secondary schools are usually in a state of a financial quagmire leading to undesired identity reformation in such schools especially the falling academic achievement levels enhanced by the lack of funds to purchase the much needed educational materials in Catholic secondary educational provision in the province. This financial misconception needs urgent correction because it has led to a huge loss of financial support by Catholic secondary schools from two of its significant stakeholders. The Catholic Church needs to devise public awareness programmes on the actual financial state of Catholic secondary schools in the province. This realignment measure is in line with Catholic education policy because according to Catholic Education Service (1997:14), communion or collaboration of stakeholders of Catholic education is important for the achievement of Catholic education goals because it fosters the creation of a genuine Catholic community aimed at achieving mutual Catholic educational outcomes.

4.5.5.17 Closer monitoring and evaluation of Catholic secondary schools to resolve a conflict of interest between the Catholic Mission or Vision and Non-Catholic teachers

The need for closer monitoring and evaluation of Catholic secondary schools to resolve a conflict of interest between the Catholic mission and vision and non-Catholic teachers was also suggested as a measure for the realignment of Catholic secondary schools with Catholic education policy in the Southern Province. This suggestion is necessitated by the contemporary challenge of the presence of a conflict of interest between the Catholic mission or vision and some non-Catholic teachers in Catholic secondary schools in the Southern Province. This challenge has contributed to the weakening religious mission of the schools. At the core of the Catholic education mission or vision is the inculcation of a Catholic ethos in the school contexts but some non-Catholic teachers counter this Catholic educational mission or vision by trivializing it within the school contexts. Therefore, the Catholic Church through its educational wing should ensure that both Catholic and non-Catholic teachers in Catholic secondary schools stick to their desired task of inculcating the Catholic mission or vision within the school settings. The Secretary

of Catholic education also needs to closely monitor and evaluate all Catholic secondary schools in the Southern Province in order to ensure that the teachers' actions therein are in accordance with the Catholic educational mission or vision. The realignment measures suggested above are very much in agreement with Catholic education policy as it was indicated in Chapter two that "the Catholic school welcomes teachers and pupils from other faith traditions on condition that they respect the ethos of the school" (Vatican Congregation for Catholic Education, 1988:6).

4.5.5.18 Prohibition of any form of trivialization of the Catholic tradition within or beyond Catholic secondary schools

The aspect of prohibition of any form of trivialization of the Catholic tradition or culture within or beyond Catholic secondary school settings was one of the issues which surfaced in the measures suggested for the realignment of Catholic secondary schools with Catholic education policy in the Southern Province. This measure originates from the contemporary challenge of trivializing the Catholic tradition or culture by some non-Catholic teachers and learners within Catholic secondary school settings in the Southern Province and it has led to the weakening of the schools' religious mission over the years since Zambia's independence (1964). This measure is based on the premise that under no circumstances should the issue of trivializing the Catholic tradition or culture by some non-Catholic teachers and learners within and beyond Catholic secondary school premises be tolerated. With regards to this matter, there will be serious consequences for all those found wanting. It was further suggested that those that come to Catholic secondary schools either to teach or learn must be ready to respect Catholic values failure to which the door is wide open for them to exit the schools for 'good' so that they can create vacancies for those that are willing to respect the values of the schools. It was further suggested that this aspect should also form part of the 'school rules' so that upon admission of learners and deployment of teachers to such schools, it is made very clear to them that trivializing the Catholic tradition or culture within or beyond the schools is strictly prohibited and that expulsion and dismissal of those that flout this 'golden-rule' is a possible outcome through the school authorities and the office of the District Education

Board Secretary (DEBS) at the MoE in the province. The measures above are in agreement with Catholic education policy because as stated earlier, according to the Vatican Congregation for Catholic Education (1988:6) “the Catholic school welcomes teachers and pupils from other faith traditions on condition that they respect the ethos of the school”.

4.5.5.19 The need to stress the importance of the task of implementing the identity of Catholic education to Catholic secondary school administrators

As a measure for the realignment of Catholic secondary schools with Catholic education policy in the Southern Province, there was a suggestion for the need to stress the importance of the task of implementing the identity of Catholic education to Catholic secondary school administrators. This suggestion follows the contemporary challenge of the failure by some Catholic secondary school administrators to fully implement the identity of Catholic education in their respective schools. Since both the ‘religious’ and the ‘academic’ mission of Catholic secondary schools form a vital part of the school’s identity, this contemporary challenge contributes to the weakening of both the ‘religious’ and ‘academic’ mission of the schools. In order to avoid undesired identity reformation at the two levels highlighted above, there is need for frequent reminders to Catholic secondary school administrators that their schools are ‘Catholic’ and they must always function as such. Central to such an undertaking is the significance of the school administrator’s task concerning the full implementation of the identity of Catholic education as provided in Catholic education policy. In order to ensure the full implementation of the identity of Catholic education in Catholic secondary schools in Zambia’s Southern Province, the Catholic Church through its educational wing, needs to ensure close monitoring and evaluation of Catholic secondary schools in order to see to it that they are in accordance with the desired features, marks or characteristics of Catholic education as provided in Catholic education policy. These measures to realign Catholic secondary schools with Catholic education policy are in accordance with Catholic education policy because the full implementation of the desired identity of Catholic education in Catholic schools is

perceived as a sacred duty for Catholic school administrators at all educational levels (Earl, 2007:2; Flynn, 1993:43; Callery, 1998:126).

4.5.5.20 The pressing need for Catholic school administrators to improve the image of RE as a curriculum subject in Catholic secondary schools

The pressing need for Catholic school administrators to improve the image of RE as a curriculum subject in Catholic secondary schools also surfaced as one of the measures for the realignment of Catholic secondary schools with Catholic education policy in the Southern Province. This measure is necessitated by the contemporary challenge of the negative perceptions held by some teachers and learners on RE as a curriculum subject in Catholic secondary schools. This contemporary challenge has led to the weakening religious mission of the schools over the years since Zambia's independence (1964). Since RE is the main medium for the transmission of the Catholic education mission or vision within Catholic secondary schools, there is need to create awareness among all stakeholders of Catholic secondary education on the value of including a religious aspect in form of RE in the Catholic secondary school curriculum in the Southern Province. Moreover, being at the core of the religious mission in Catholic secondary schools, RE should be regarded highly or above other subjects in the Catholic secondary school curriculum and it should only be taught by teachers that understand its value in the curriculum. The measures above are in agreement with Catholic education policy because according to Davies (1999:56), Vatican Congregation for Catholic Education (1988:47) and Treston (2007:30), above every other curriculum subject in a Catholic school is RE because more than any other curriculum subject, it promotes the religious development of the learners within the school setting, an aspect considered as the primary purpose of a Catholic school globally.

4.5.5.21 The need for the Catholic Church to evaluate the life of Catholic secondary schools against the challenges enhanced by the HIV/AIDS pandemic

The final aspect which emerged as a measure for the realignment of Catholic secondary schools with Catholic education policy concerned the need for the Catholic Church to evaluate the life of Catholic secondary schools against the challenges enhanced by the HIV/AIDS pandemic in the Southern Province. This measure is necessitated by the contemporary challenge of absenteeism of teachers and learners from 'work' and 'school' respectively due to the HIV/AIDS pandemic in the Southern Province. This contemporary challenge has contributed to the weakening academic mission of the schools over the years since the mid-1980s when it appeared on the world scene. As a consequence of this contemporary challenge experienced by Catholic secondary schools, academic achievement levels among the learners have fallen sharply over the years since the mid-1980s in the Southern Province. Therefore, there is need for the Catholic Church through its educational wing to ensure that the challenge enhanced by the HIV/AIDS pandemic within Catholic secondary schools in the province is contained through the acquisition of skills of critical reflection, social analysis and responsible citizenship. RE is actually useful to resolve the problems of the challenge enhanced by the HIV/AIDS pandemic because through it, the learners can be equipped with a stronger moral sense as well as the skills of critical reflection and social analysis. There is need for teachers and learners in Catholic secondary schools in the Southern Province to acquire the valuable skills above to help them to be responsible for their own lives amidst the challenges enhanced by the HIV/AIDS pandemic. The realignment measures suggested above are in accordance with Catholic education policy because according to Davies (1999:61), Catholic education policy promotes the acquisition of skills of critical reflection and social analysis by teachers and learners as helpful tools for the exercise of responsible citizenship especially in this time and age where incurable diseases such as HIV/AIDS have become epidemics affecting the proper functioning of various social institutions (including Catholic schools) and claiming the lives of thousands of people worldwide.

4.5.5.22 A Social Capital perspective of findings related to the Fourth Sub-Research Question

A social capital explanation of the findings related to the fourth sub-research question of the study is based on the possibility of resulting either a 'positive' or 'negative' outcome from social relationships or connections. This is in line with Giddens's (1984:14) contention that "social connections matter in enabling either positive or negative outcomes not only in people's lives but also to the functioning of social institutions". This is because from social relationships or connections results the generation of positive social capital which affirms desired social network outcomes and the generation of negative social capital which constrains desired social network outcomes.

Since the current study confirmed the presence of undesired identity reformation in Catholic secondary schools at various levels, it can be stated that the social network connections to which these schools belong generate negative social capital hence their undesired outcomes of undesired identity reformation experienced by the schools. All the measures suggested above for the realignment of Catholic secondary schools with Catholic education policy are based on the aspect of the creation of social relationships or connections for the schools from which the generation of positive social capital will be guaranteed for the achievement of desired social network outcomes especially the achievement of the much desired Catholicity of Catholic secondary schools in the province. Therefore, in one way or another, each measure suggested above for the realignment of Catholic secondary schools with Catholic education policy in the Southern Province is believed to promote the generation of positive social capital meant to enhance the schools' Catholicity since this is the desired social network outcome in the social relationships or connections to which Catholic secondary schools belong in the province. Therefore, the social capital resource generated from the realignment measures above are meant to enable a return of such education institutions to educational practice as directed in Catholic education policy. The positive social capital generated from the implementation of all the realignment measures suggested above is what guarantees the achievement of the mutual social network outcome of the Catholicity of the schools.

Having provided the comments on the fourth and final sub-research question of the study in this section, the next section of the chapter provides a summary of this entire chapter, highlighting the main findings of the study in relation to the main research question and sub-research questions.

4.5.6 Summary

This is a summative exposition of the findings of the study in relation to the main research question and sub-research questions of the study. In relation to the main research question of the study was Carmody's (2007) two claims perceived as the main inspiration of the current study. Firstly, Carmody (2007:550) claimed that the undesired identity reformation experienced by Catholic schools in Zambia is attributed to a conflict of values between the evolving Catholic education policies and Zambian national education policies over the years since independence (1964). Secondly, Carmody (2007:550) further claimed that there is identity reformation in Catholic schools in Zambia because in the educational partnership between the Catholic Church and government, the educational policy directives of the latter have always had an upper hand vis-à-vis control of educational practice in the Zambian setting causing an imbalanced one-sided partnership mostly in favor of government educational interests over those of the Catholic Church. In view of the two claims by Carmody above, the study sought to establish three things namely; verification of the presence of identity reformation in Catholic secondary schools in Zambia's Southern Province, verification of Carmody's (2007) contentions regarding the causes of identity reformation in Catholic secondary schools and the nature and scope of the undesired identity reformation experienced by Catholic secondary schools in Zambia's Southern Province

In terms of verification of the presence of identity reformation in Catholic secondary schools in Zambia's Southern Province, it was established that Catholic secondary schools experienced undesired identity reformation at various levels in Zambia's Southern Province since independence (1964). Despite the various levels at which Catholic secondary schools experienced undesired identity reformation in the Southern

Province, it was evident from the study findings that such undesired identity reformation ultimately led to two major undesired identity reformation outcomes over the years since Zambia's independence namely; the weakening 'academic' and 'religious' mission of Catholic secondary schools in the Southern Province.

Regarding the verification of Carmody's (2007) contentions regarding the causes of identity reformation in Catholic secondary schools, the study established that there has been no conflict of values between the evolving Catholic education policies and Zambian national education policies over the years since independence. This is because (a) the Catholic Church is commitment to a spirit of cooperation with the outside world, (b) the educational partnership formed shortly after Zambia's independence (1964) is characterized by a spirit of dialogue, mutual agreement and cooperation between the two education policies, (c) despite the Zambian national education policies having an upper hand over Catholic education policies in the educational partnership between the Catholic Church and the Zambian government, this does not lead to a conflict of values between the two policies because of the educational partnerships' grounding in a spirit of dialogue, mutual agreement and cooperation (d) there is a general agreement of values in the evolving Catholic education policies and Zambian national education policies, and (e) the Zambian MoE has a positive stance on Catholic education policy because its grounding in Christian values which are very common in Zambia.

Concerning the nature and scope of the undesired identity reformation experienced by Catholic secondary schools in Zambia's Southern Province, four (4) major causes were established by the study. These are: 1. the lack of a proper or adequate understanding of Catholic education policy by stakeholders of Catholic education, 2. the various contemporary challenges experienced by Catholic secondary schools in the Southern Province leading to the undesired weakening of either their 'academic' or 'religious' mission, 3. the changed nature, role and place of RE in the curriculum of Catholic secondary schools since independence in Zambia's Southern Province, and 4. the 1965 Second Vatican Council reforms outcome of more weakly classified and insulated Catholic schools from external agencies in the external world.

The first sub-research question of the study focused on contemporary challenges experienced by Catholic secondary schools in Zambia's Southern Province. Through the provision of contemporary challenges experienced by such schools in the Southern Province, the study gave a description of the nature and scope of the identity reformation experienced by such schools. Contemporary challenges experienced by Catholic secondary schools in the Southern Province are directly linked to the identity reformation they have been experiencing over the years since independence. It was also revealed from the findings of the study that the contemporary challenges experienced by Catholic secondary schools in the Southern Province have contributed to the weakening of either the 'religious' or 'academic' mission of the schools. Therefore, contemporary challenges experienced by Catholic secondary schools in the Southern Province are partly the reason for the undesired identity reformation experienced by such schools since independence. A number of contemporary challenges experienced by Catholic secondary schools in Zambia's Southern Province were revealed by the study. Among them were (a) over enrolment in Catholic secondary schools in the Southern Province, (b) government and parental misconception that Catholic secondary schools are financially stable, (c) inadequate teaching and learning materials in Catholic secondary schools in Zambia's Southern Province, (d) the drastic reduction of members of Catholic religious orders in Catholic secondary schools in Zambia's Southern Province, (e) the failure by Catholic secondary schools to function as genuine Catholic communities in Zambia's Southern Province, (f) existence of a conflict of interest between the Catholic secondary school mission or vision and non-Catholic teachers within the school contexts, (g) the failure by some Catholic secondary school administrators to implement the identity of Catholic education in their schools, (h) the negative perceptions on RE as a curriculum subject in a Catholic secondary school by some teachers and learners, (i) poor financial capacity of Catholic secondary schools in Zambia's Southern Province, (j) lack of sufficient understanding of the Catholic education mission or vision by some teachers and learners in Catholic secondary schools, (k) lack of availability or accessibility of Catholic education policy in Catholic secondary schools in the Southern Province, (l) the challenge for the achievement of a 'preferential option for the poor' in Catholic secondary educational provision in the Southern Province, (m) high levels of teacher and learner

absenteeism to 'work and 'school' due to the HIV/AIDS pandemic, (n) existence of high poverty levels in Southern Province, and (o) existence of a conflict of interest between the Catholic secondary school's religious mission and the RE teacher's professional commitment to the teaching of religion.

The second sub-research question was based on the nature, role and place of RE in the curriculum of Catholic secondary schools in Zambia's Southern Province. Since RE is perceived as the most important subject in the Catholic secondary school curriculum, it was inevitable to describe the nature and scope of the identity reformation experienced by such schools in terms of its changed nature, role and place. It was revealed from the findings of the study that RE has not remained a static subject over the years since independence (1964). This is because as a curriculum subject in Catholic secondary schools, RE had been changing at the levels of its nature, role and place. Two major factors were revealed as responsible for the change in the nature, role and place of RE as a curriculum subject in Catholic secondary schools in Zambia's Southern Province. These concerned the effect of 'social' and 'educational' changes on the nature, role and place of RE in the Catholic secondary school curriculum. It was evident from the research findings that the change of the nature, role and place of RE in the Catholic secondary school curriculum is a blow to the overall identity of Catholic secondary education in Zambia's Southern Province because it has contributed to the weakening religious mission of such schools since independence (1964).

In relation to the aforementioned, it can be stated that from Zambia's independence, social change has affected the nature of RE because the subject has changed from an exclusively Christian subject to a multi-faith subject following Zambia's social transformation into a multi-ethnic society after independence. Similarly, educational change has affected the nature of RE because the subject has changed from a Christian catechetical subject to an educational subject with educational principles as evidenced by the subjects' aims.

The role of RE as a curriculum subject has also changed due to both social and educational reasons. This is because following the emergence of a multi-ethnic society after Zambia's independence, RE was now meant for the unification of the various ethnic groups in the country a diversion away from its previous role of religious inculcation in the learners. In terms of educational reasons, it can be stated that the shift of the subject from religious aims to educational aims also points to a shift in the role of the subject as it is now meant for the achievement of educational objectives especially the inculcation of educational skills in the learners in the Zambian education system.

The place of RE as a curriculum subject has also changed due to social change and the negative attitude of the teachers and learners on the subject since Zambia's independence. The rise of the modernization agenda as a means to national development after Zambia's independence has led to an almost exclusive focus on natural science at the expense of religion in educational provision. This has led to natural science to replace religion in terms of importance in Zambian schools including Catholic secondary schools. The place of RE as a curriculum subject in a Catholic secondary school has also changed due to the negative attitude of some teachers and learners on the subject. As a consequence, the subject is not regarded as highly as other subjects in the Catholic secondary school curriculum.

The third sub-research question focused on the characterization of Catholic secondary schools in Zambia's Southern Province. The criteria for the characterization of the schools were based on the extent of their compliance to educational practice as provided in Catholic education policy. This is because all desired features or marks of Catholic education at all levels are provided in the evolving Catholic education policies. In terms of the characterization of the schools it was revealed by the study findings that the confirmed undesired identity reformation aspects experienced by Catholic secondary schools in the Southern Province negatively affected their overall Catholic characterization. Study findings revealed that in Catholic secondary schools in the Southern Province, the aspects which acted as prototypical marks, features or characteristics of Catholic education had partially changed or reformed over the years

since Zambia's independence (1964). As a result, such schools can be characterized as 'partially Catholic'. This is due to a number of undesired identity reformation aspects they have experienced over the years since Zambia's independence.

In relation to the above, it can be stated that the following are undesired identity reformation aspects forming the basis for the 'partial Catholic characterization' of Catholic secondary schools in the Southern Province. These are; (a) the reduced attendance of Mass in Catholic secondary schools, (b) lack of Catholic religious symbols in Catholic secondary schools, (c) the rise of the academic culture at the expense of the religious culture in Catholic secondary schools, (d) lack of a spirit of unity in Catholic secondary schools, (e) appointments to key positions in Catholic secondary schools, (f) drastic reduction of members of religious orders in Catholic secondary schools, (g) increased levels of indiscipline in Catholic secondary schools, (h) teachers lack of commitment to work in Catholic secondary schools, (i) inadequate teaching and learning materials in Catholic secondary schools, (j) falling academic achievement levels in Catholic secondary schools and falling levels of Catholicity in Catholic secondary schools, (k) an illusion of the 'preferential option for the poor' in Catholic secondary educational provision and (l) inadequate involvement of stakeholders of Catholic secondary educational provision in the Southern Province.

The fourth sub-research question of the study was a preoccupation on how Catholic secondary schools in Zambia's Southern Province can be realigned with Catholic education policy. Since undesired identity reformation implies a deviation by Catholic secondary schools from Catholic educational practice as provided in Catholic education policy, realignment of such schools with Catholic education policy implies reorganising the schools such that they are in accordance with Catholic education policy. The confirmed presence of undesired identity reformation at various levels in such schools made realignment of Catholic secondary schools with Catholic education policy inevitable if the study was to record a significant contribution towards the rectification of the problem of undesired identity reformation in Catholic secondary schools in the Southern Province. Therefore, every realignment measure suggested was intended to link educational

practice in Catholic secondary schools in Zambia's Southern Province with Catholic education policy.

In relation to the aforementioned, it can be stated that the following are suggestions meant to resolve the problem of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province. These are; (a) the need for Catholic secondary school administrators and teachers to be educated in Catholic education policy, (b) the Catholic Church to be part of the teacher deployment programme at the MoE in the Southern Province, (c) the appointment of Catholics in key administrative positions in Catholic secondary schools, (d) introduction of chaplaincy services in Catholic secondary schools, (e) ensuring the availability of Catholic education policies to school administrators and teachers in Catholic secondary schools, (f) the need for an increased number of Catholic learners enrolled in Catholic secondary schools, (g) increased religious activities in Catholic secondary schools, (h) the need for an increased number of Catholic members of religious orders teaching in Catholic secondary schools, (i) the need for improved government grants to Catholic secondary schools, (j) urgent need for Catholic secondary schools to plan for non-traditional sources of funds, (k) the need for a mandatory rule to ensure the display of Catholic religious symbols in Catholic secondary schools, (l) deployment of credible teachers ready to be full-time Catholic teachers in Catholic secondary schools, (m) the need for Catholic secondary schools to run as 'genuine Catholic communities', (n) the need to devise measures for the achievement of a 'preferential option for the poor' in Catholic secondary schools, (o) the need to devise measures to control over-enrolment in Catholic secondary schools, (p) correction of the government and parental misconception that Catholic secondary schools are financially stable, (q) closer monitoring and evaluation of Catholic secondary schools to resolve a conflict of interest between the Catholic mission or vision and non-Catholic teachers, (r) prohibition of any form of trivialization of the Catholic tradition within or beyond Catholic secondary schools, (s) the need to stress the importance of the task of implementing the identity of Catholic education to Catholic secondary school administrators, (t) the pressing need for Catholic school administrators to improve the image of RE as a curriculum subject in Catholic secondary schools, and (u) the need for the Catholic Church to

evaluate the life of Catholic secondary schools against the challenges enhanced by the HIV/AIDS pandemic.

The next and final chapter is a conclusion of the research. It will also provide the recommendations of the study. Both conclusions and recommendations provided in the final chapter will be based on the findings of the entire research.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 INTRODUCTION

The previous chapter concentrated on the findings of the study. It specifically focused on presentation, analysis, interpretation and discussion of findings of the study. The previous chapter also provided a theoretical or 'social capital' analysis of the research findings. This final chapter presents the summary of the key empirical findings of the study. The chapter also provides the research conclusions and recommendations of the study. The chapter also discusses the avenues for future research before highlighting the limitations of the study. As a closure to this final chapter, the focus will be on the final concluding remarks of the study, which will be based on the researcher's personal reflections on the entire research experience.

As indicated in Chapter one, this study closely engages with the problem of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province. The topic of this study is 'Catholic Secondary Education and Identity Reformation in Zambia's Southern Province'. The motive for the development of this topic by the researcher was to enable the exploration of the problem of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province. The phrase 'Catholic education' refers to a broad concept which incorporates the various levels of Catholic education (nursery or pre-school, primary, secondary and tertiary – colleges and universities), hence the reason for the use of the phrase 'Catholic secondary education' in the topic is to restrict the current academic enquiry only to 'Catholic secondary schools' in the Southern Province. In other words, the phrase 'Catholic secondary education' included in the topic of the study limits the current academic enquiry only to this level of Catholic educational provision in Zambia's Southern Province.

The inspiration for conducting the current study came from 'two' strong contentions expressed by Brendan Carmody in a chapter entitled 'Catholic Church and State

Relations in *Zambian Education: A Contemporary Analysis*' in the 'International Handbook of Catholic Education Part II'. Firstly, Carmody (2007:550) contends that the agreed educational partnership between the government and the Catholic Church shortly after Zambia's independence meant the functioning of Catholic schools from both the evolving Catholic education policies and Zambian national education policies at the same time over the years since independence leading to the undesired identity reformation experienced by such education institutions attributed to a conflict of values contained in the two education policies. Secondly, Carmody (2007:550) also contends that there is identity reformation in Catholic schools in Zambia because in the educational partnership between the government and the Catholic Church, the educational policy directives of the government have always had an upper hand over those of the Catholic Church vis-à-vis control of educational practice in the Zambian setting causing an imbalanced one-sided partnership mostly in favor of government educational interests over those of the Catholic Church.

Based on the *'two'* strong contentions by Carmody (2007) highlighted above, the researcher developed the topic 'Catholic Secondary Education and Identity Reformation in Zambia's Southern Province' in order to achieve four (4) significant aspects. The first one is, to verify the alleged presence of identity reformation in Catholic secondary schools in Zambia's Southern Province. The second one is, to verify Carmody's (2007) contentions regarding the cause(s) of identity reformation in Catholic secondary schools in Zambia's Southern Province. The third one is, to establish the nature and scope of the identity reformation in Catholic secondary schools in Zambia's Southern Province since Carmody (2007) does not adequately do so in his contentions and the fourth one is, to suggest possible ways of resolving the problem of identity reformation in Catholic secondary schools in Zambia's Southern Province.

Drawn from Carmody's (2007) *'two'* strong contentions above is a fourfold primary purpose of the current study. This involves:

- a) verification of the alleged presence of identity reformation in Catholic secondary schools in Zambia's Southern Province by Carmody (2007),
- b) verification of Carmody's (2007) contentions regarding the cause(s) of identity reformation in Catholic secondary schools in Zambia's Southern Province,
- c) establishing the nature and scope of the identity reformation experienced in Catholic secondary schools in Zambia's Southern Province, and
- d) suggesting possible ways of resolving the problem of identity reformation in Catholic secondary schools in Zambia's Southern Province.

As indicated earlier, this study was based on identity reformation in Catholic secondary schools in Zambia's Southern Province and it was guided by objectives linked to its fourfold primary purpose. The following were objectives of the study:

- Investigate how a conflict of values between the evolving Catholic education policies and Zambian national education policies has affected the identity of Catholic secondary schools in Zambia's Southern Province.
- Explore contemporary challenges experienced by Catholic secondary schools in Zambia's Southern Province.
- Investigate the nature, role and place of RE in the curriculum of Catholic secondary schools in Zambia's Southern Province.
- Establish how contemporary Catholic secondary schools in Zambia's Southern Province can be characterized.
- Suggest possible ways in which Catholic secondary schools in Zambia's Southern Province can be realigned with Catholic education policy.

As shown already, this study was conducted in Zambia's Southern Province at four (4) Catholic secondary schools. The research sites and participants of the study were selected using purposive sampling and this was based on 'suitability' of both research sites and participants to the overall purpose of the entire research project. The study employed the qualitative research design through the utilization of qualitative research instruments of semi-structured interviews, focus group interviews and documentary

analysis to come up with detailed qualitative data to explain the undesired identity reformation experienced in Catholic secondary schools in Zambia's Southern Province. Using the various themes and sub-themes or sub-categories that originated from the detailed qualitative data obtained through the use of the qualitative research design, the researcher answered all the research questions of the study. The study was designed to answer the following research questions in order to make a valuable contribution to the body of knowledge:

Main Research Question

How has a conflict of values between the evolving Catholic education policies and Zambian national education policies affected the identity of Catholic secondary schools in Zambia's Southern Province?

Sub-Research Questions

- a) What contemporary challenges do Catholic secondary schools experience in Zambia's Southern Province?
- b) What is the nature, role and place of Religious Education (RE) in the curriculum of Catholic secondary schools in Zambia's Southern Province?
- c) How can contemporary Catholic secondary schools in Zambia's Southern Province be characterized?
- d) How can Catholic secondary schools in Zambia's Southern Province be realigned with Catholic education policy?

5.2 SUMMARY OF KEY EMPIRICAL FINDINGS OF THE STUDY

This section presents and summarizes key empirical findings of the study. These empirical findings are based on Catholic secondary schools in Zambia's Southern Province. Specifically, discussed in this section is: Undesired identity reformation is a reality in Catholic secondary schools, there has been no conflict of values between

Catholic education policies and Zambian national education policies, a description of undesired identity reformation in Catholic secondary schools, and resolving the problem of undesired identity reformation in Catholic secondary schools.

5.2.1 Undesired identity reformation is a reality in Catholic Secondary Schools

In agreement with Carmody's (2007:550) two contentions highlighted earlier, one of the key empirical findings of the current study points to the presence of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province. This means undesired identity reformation is a reality in Catholic secondary schools in the Southern Province. Therefore, undesired identity reformation is actually real or it is the real nature of things in Catholic secondary schools in Zambia's Southern Province rather than something imagined or invented. In line with the aforementioned, all participants (HT 1-4, RET 1-4, P 1-4, PR 1-2 and FG 1-2) affirmed the presence of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province. The participants indicated that the undesired identity reformation experienced by such schools in the province is not simple but complex. It is complex in the sense that, it involves many different aspects all combining to weaken the schools' 'religious' and 'academic' mission (See Chapter 4, section 4.3.2).

5.2.2 There has been no conflict of values between Catholic Education Policies and Zambian National Education Policies

Regarding the causes of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province, the findings of the study were contrary to what Carmody (2007:550) cited as the causes of identity reformation in such schools in Zambia. This is because the findings of this study revealed that there has been no conflict of values between the evolving Catholic education policies and Zambian national education policies leading to undesired identity reformation in Catholic secondary schools in Zambia's Southern Province over the years since independence (1964). The following were different views raised by different participants to express their commonly held stance that

there has been no conflict of values between the evolving Catholic education policies and Zambian national education policies since independence: a) the commitment by the Catholic Church to a spirit of cooperation with the outside world, b) the educational partnership between the Catholic Church and the Zambian government is characterized by a spirit of dialogue, mutual agreement and cooperation, c) high rank accorded to Zambian national education policies is not the reason for undesired identity reformation, d) the general agreement of values in Catholic education policy and Zambian national education policy and e) the positive stance by the Zambian MoE on Catholic education policy. The following sections provide brief descriptions of the participant views highlighted above.

5.2.2.1 Catholic Church's commitment to a spirit of cooperation with the outside world

There has been no conflict of values between Catholic education policies and Zambian national education policies because of the Catholic Church's commitment to a spirit of cooperation with the outside world. The advent of the Catholic Church's commitment to cooperation with the outside world was immediately after the Second Vatican Council reforms of 1965. In the post-Vatican II era, it has always been the wish of the institutional Catholic Church to collaborate and cooperate with various institutions in the outside world such as governments, non-governmental organizations and others especially in matters concerning the provision of significant social services to the people such as; health, education and others in various societies globally. This collaboration and cooperation by the Catholic Church is also extended to the provision of Catholic secondary education globally and Zambia's Southern Province in particular hence the lack of a conflict of values between Catholic education policies and Zambian national education policies over the years since 1965. All participants were of the view that there has been no conflict of values between the evolving Catholic education policies and Zambian national education policies over the years because the Catholic Church always opts for cooperation over antagonism or conflict with all social institutions it collaborates with in the world and this includes the values (educational policy values) upheld by such social institutions.

5.2.2.2 Educational partnership characterized by a spirit of dialogue, mutual agreement and cooperation

A spirit of dialogue, mutual agreement and cooperation between the Catholic Church and the Zambian government characterizes the educational partnership between the Catholic Church and government formed shortly after Zambia's independence (1964). These three (3) key features of the educational partnership can also be extended to include the aspect of relations between the two educational policies in the educational partnership. This is because there is no conflict of values in the two education policies above. Several participants (HT 1-4, PR 1-2, P 1-4 and RET 1-4) said there has been "NO" conflict of values between the evolving Catholic education policies and Zambian national education policies over the years since independence. This is because participants were deeply convinced that the evolving Catholic education policies and Zambian national education policies are strongly grounded in an educational partnership characterized by a spirit of dialogue, mutual agreement and cooperation.

5.2.2.3 High rank accorded to Zambian National Education Policies is not the reason for undesired identity reformation

Once again, in agreement with Carmody's (2007:550) second contention highlighted earlier (introduction), the Zambian national education policies have always had an upper hand over Catholic education policies in the educational partnership between the Catholic Church and the Zambian government. However, this is not the reason for the undesired identity reformation in Catholic secondary schools in Zambia's Southern Province. Therefore, the upper hand accorded to Zambian national education policies over Catholic education policies is not a justifiable basis for the undesired identity reformation experienced by Catholic secondary schools in Zambia's Southern Province. This is because participants (HT 1-4, PR 1-2 and RET 1-4) held the view that despite Zambian national education policies always having an upper hand over Catholic education policies in the educational partnership formed shortly after independence, a conflict of values between these policies has always been avoided because of the educational

partnerships' grounding in a spirit of dialogue, mutual agreement and cooperation. Moreover, the participants above emphasized that all educational decisions in Zambia and the Southern Province in particular are arrived at through a spirit of dialogue, mutual agreement and cooperation between the Catholic Church and the Zambian government via the Ministry of Education (MoE).

5.2.2.4 General agreement of values in the two education policies

The chance of a conflict of values in the evolving Catholic education policies and Zambian national education policies over the years is further reduced by the fact that there are a number of similar significant educational values contained in the two educational policies above. In other words, there is a general agreement of values in the evolving Catholic education policies and Zambian national education policies. Scrupulous scrutiny of the evolving Catholic education policies and Zambian national education policies since independence (1964) indicated some significant points of convergence rather than divergence between the values contained in the two educational policies. This implies a reduced or zero chance of conflict of values between the two education policies. For instance, it was evident from the findings from documentary analysis that in both educational policies: the aim of education is to promote holistic or a balanced development of the learners involving all the important dimensions of a human person, there is priority given to the poor and deprived in society in educational provision, emphasis is granted to universal access to educational provision at all levels and priority is granted to quality educational provision to the people (ZNEP 1, analyzed on 15th October, 2015, ZNEP 2, analyzed on 23rd October, 2015, ZNEP 3, analyzed on 17th October, 2015, CEP 1, analyzed on 15th October, 2015, CEP 4, analyzed 15th October, 2015). Therefore, based on the aforementioned, it can be stated that the similarity of values in the two educational policies is an indication of an agreement of values between the policies rather than a conflict of values.

5.2.2.5 Stance of the MoE on Catholic Education Policy

A majority of participants' (HT 1-4. PR 1-2 and P 1-4) views demonstrated that the Zambian MoE has a positive stance on Catholic education policy because of two reasons. Firstly, because Catholic education policy is based on Christian values which are commonplace in the Zambian society especially in the aftermath of Zambia's declaration as a 'Christian nation' by Zambia's second republican president Frederick Jacob Titus Chiluba in 1991. Secondly, the Zambian MoE has a positive stance on Catholic education policy because its values are similar to those upheld in the Zambian national education policies. Values such as; the provision of quality education to the people, equal educational opportunities for all especially the poor and marginalized in society, the aspect of increasing access to educational provision at all levels through a non-segregative admission policy. These educational values have been crucial in both educational policies over the years since Zambia's independence (1964). Keeping the aforementioned in view, it can therefore be stated that the common educational values in the two education policies above entails more compatibility between them and a reduced or zero chance of a conflict of values contained in them.

5.2.3 A description of undesired identity reformation in Catholic Secondary Schools

Carmody's (2007:550) two contentions for the causes of undesired identity reformation in Catholic schools in Zambia cannot apply in the case of Zambia's Southern Province because of two reasons. Firstly, as indicated earlier, there has been no conflict of values between Catholic education policies and Zambian national education policies over the years since independence in Zambia's Southern Province. Secondly, despite the high rank or position given to Zambian national education policies over Catholic education policies in the educational partnership between the Catholic Church and the Zambian government, this is not a valid reason for the undesired identity reformation experienced by Catholic secondary schools since independence in Zambia's Southern Province because of the education partnerships' grounding in a spirit of dialogue, mutual

agreement and cooperation. The failure by Carmody's (2007:550) two strong contentions to apply as valid causes of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province leads to an inevitable question begging situation. This situation leads to asking the question; 'What are the real causes of undesired identity change or reformation experienced by Catholic secondary schools since independence in Zambia's Southern Province?' The provision of an answer to this question is what leads to a description of the undesired identity reformation experienced by Catholic secondary schools over the years in Zambia's Southern Province.

In line with the aforementioned, in terms of describing the undesired identity reformation experienced by Catholic secondary schools in Zambia's Southern Province, it can be stated that the participants indicated that this undesired identity reformation is multi-faceted or it is experienced at different levels by the schools. This implies that this undesired identity reformation has had various causes over the years since Zambia's independence (1964). It was also evident from the participants' perspectives on the aspect at hand that despite the various levels at which Catholic secondary schools have experienced undesired identity reformation in the Southern Province, such undesired identity reformation has ultimately led to two major undesired identity reformation outcomes over the years since independence namely; the weakening 'academic mission' and 'religious mission' in Catholic secondary schools. The following sections provide brief descriptions of the two major undesired identity reformation outcomes experienced in Catholic secondary schools in Zambia's Southern Province.

5.2.3.1 The weakening 'Academic Mission' in Catholic Secondary Schools

As indicated above, one major outcome of the undesired identity reformation experienced by Catholic secondary schools in Zambia's Southern Province since independence is the weakening 'academic mission' of the schools. Participants (HT 1-4, RET 1-4, P1-4, PR 1-2 and FG 1-2) pointed out that undesired identity reformation has led to the weakening academic mission or academic achievement levels of their Catholic secondary schools over the years since independence (1964). Participant views clearly demonstrated that

the weakening 'academic mission' of Catholic secondary schools is enhanced by among other things, the falling levels of discipline and the problem of inadequate teaching and learning materials in their schools. Therefore, the falling levels of discipline and inadequate teaching and learning materials form part of the reasons for the weakening 'academic mission' in Catholic secondary schools since independence in Zambia's Southern Province.

5.2.3.2 The weakening 'Religious Mission' in Catholic Secondary Schools

The other major outcome of the undesired identity reformation experienced by Catholic secondary schools in Zambia's Southern Province since independence (1964) is the weakening 'religious mission' of the schools. Regarding this aspect, participants (HT 2, RET 3, P 1-4, PR 1-4) were categorical that the religious mission was gradually weakening over the years since independence in Catholic secondary schools in the Southern Province. The reasons for this undesired outcome in such schools over the years has been among other things, the rise to prominence of the 'academic culture' over the 'religious culture' within Catholic secondary school settings, the negative attitude towards RE by a majority of learners within Catholic secondary school settings and the drastic reduction of members of Catholic religious orders (priests, brothers and nuns) within the school contexts. A combination of these factors form part of the reasons for the weakening 'religious mission' in Catholic secondary schools in Zambia's Southern Province.

5.2.3.3 Real causes of undesired identity reformation in Catholic Secondary Schools

Keeping the aforementioned in view, especially concerning the aspect of the inevitable question which was raised earlier 'What are the real causes of undesired identity change or reformation experienced by Catholic secondary schools since independence in Zambia's Southern Province?', it is important at this point to state and briefly explain the real causes of undesired identity reformation in Catholic secondary schools in Zambia's

Southern Province since independence (1964). An exposition of the real causes of undesired identity reformation in Catholic secondary schools will help to illuminate its nature and scope. Concerning the nature and scope of the undesired identity reformation experienced by Catholic secondary schools in Zambia's Southern Province, revealed from the findings of this study were four (4) major causes. These are: 1. lack of adequate understanding of Catholic education policy by stakeholders of Catholic education, 2. contemporary challenges experienced by Catholic secondary schools leading to the undesired weakening of either their 'academic' or 'religious' mission, 3. the changed nature, role and place of RE in the curriculum of Catholic secondary schools, and 4. the outcome of more weakly classified and insulated Catholic schools from external agencies in the external world after the 1965 Second Vatican Council reforms. These four real or major causes of undesired identity reformation are briefly described in the following sections.

5.2.3.3.1 Inadequate understanding of Catholic Education Policy by Stakeholders

It was evident from participants' (HT 1-4, RET 1-4, P 1-4 and PR 1) views that they lacked adequate understanding of Catholic education policy. The general picture emerging from the views of the participants on the aspect at hand was association of Catholic education policy with Christian beliefs in education. This restricted perception of a very broad education policy is a clear indication of lack of adequate knowledge or understanding of Catholic education policy by stakeholders of Catholic education in Zambia's Southern Province. This has been one of the major causes of undesired identity reformation in Catholic secondary schools in the Southern Province since independence (1964) because Catholic education policy stipulates that stakeholders of Catholic education at all educational levels are obliged to implement Catholic educational values in the schools in order to promote their Catholicity (CEP 3, analyzed on 16th October, 2015). From the Catholic educational policy directive above, it is clear that stakeholders of Catholic education have a duty to implement Catholic educational policy values within Catholic secondary school settings. However, their lack of adequate understanding of the very policy they are supposed to implement or promote is a major drawback to the success of

this significant obligation. As a consequence, Catholic secondary schools in the Southern Province have experienced undesired identity reformation at various levels due to the inadequate understanding of Catholic education policy by stakeholders.

5.2.3.3.2 Contemporary challenges experienced by Catholic Secondary Schools

Catholic secondary schools experience various challenges in Zambia's Southern Province. It was evident from the research findings that such contemporary challenges are partly responsible for the undesired identity reformation experienced by Catholic secondary schools in the province since independence (1964). Revealed from the research findings was the aspect that contemporary challenges experienced by Catholic secondary schools in the Southern Province have caused the undesired weakening of either the 'academic' or 'religious' mission of the schools over the years since 1964. Therefore, the undesired identity reformation outcome caused by contemporary challenges experienced by Catholic secondary schools negatively affects the academic mission or religious mission of the schools. This is because as mentioned above, the contemporary challenges weaken the two primary missions of Catholic secondary schools in the Southern Province. The specific contemporary challenges experienced by such school were outlined and discussed at length in Chapter four (See section 4.3.5).

5.2.3.3.3 The changed nature, role and place of RE in the curriculum

RE is a key subject in Catholic educational provision at all levels. This is owing to the extreme importance accorded to the holistic or balanced development of learners in Catholic educational provision at all levels. Holistic education is achieved through RE in a Catholic school and it addresses the integral dimensions of the learners which includes; "the aesthetic, creative, critical, emotional, intellectual, spiritual, social, political and the physical dimensions of the learners" (Hunt et al., 2000:8). Study findings revealed that RE had experienced undesired identity reformation at the levels of its nature, role and place over the years since Zambia's independence (See Chapter four, section 4.3.8). It was further revealed from the study findings that the undesired changes experienced by

the subject at the three levels indicated above have led to the weakening of the 'religious mission' of Catholic secondary schools in Zambia's Southern Province. This is because the undesired changes at the three levels highlighted above all prevent RE from fully achieving its overall objective of inculcating a religious aspect in the learners. Particular ways of how the undesired changes experienced by RE at the three levels indicated above have weakened the religious mission of Catholic secondary schools were discussed at length in chapter four (See sections 4.3.8, 4.4.3, 4.4.4, 4.4.6, 4.4.7 and 4.4.8).

5.2.3.3.4 *Weakly Classified and Insulated Catholic Schools*

In the years before 1965, the institutional Catholic Church was not so open to the outside world (Grace, 2000). Likewise, Catholic schools worldwide were also highly classified and insulated from the external world before 1965. This made them so highly distinctive and conservative in their character. However, following the Second Vatican Council reforms (1962-65), the Catholic Church redefined its external relations with the outer world at all levels including 'education'. The educational outcome of this was the Catholic Church's commitment to 'openness' to the external world in its educational provision at all levels. This partly meant; allowing of non-Catholic teachers and learners to access Catholic education at all levels, the Catholic Church's cooperation with external agencies such as governments, embassies in the provision of education to the people and other outcomes to mention only a few. This transition by Catholic education institutions from highly classified and insulated educational institutions to more weakly classified and insulated ones from external agencies in the external world has made them extremely susceptible to undesired identity reformation (CEP 1, analyzed on 15th October, 2015). Such an open approach to educational practice has sometimes led Catholic schools at all levels to be negatively affected by external agencies or factors. For instance, following Zambia's independence in 1964, non-Catholic teachers and learners were welcomed in Catholic schools at all levels due to the Catholic Church's commitment to ecumenism. However, the findings of the study indicated that sometimes such non-Catholic teachers and learners contribute to the weakening religious mission of Catholic secondary schools.

This is because they sometimes trivialize the Catholic culture or tradition within the school settings. Based on the aforementioned, it can be stated that the weakly classified and insulated Catholic schools resulting from the Second Vatican Council reforms of 1965 is partly the reason for the undesired identity reformation experienced by Catholic secondary schools in Zambia's Southern Province after Zambia's independence.

5.2.4 Characterization of Catholic Secondary Schools

In this study, the yardstick for the characterization of Catholic secondary schools in Zambia's Southern Province was the extent to which they displayed desired Catholic educational values as provided in the evolving Catholic education policies since 1965. This is because the first official Catholic education policy known as the 'Declaration on Christian Education' was released for use in all Catholic schools worldwide in 1965. Over the years the various undesired developments indicating or confirming different aspects of undesired identity reformation at different levels in Catholic secondary schools in Zambia's Southern Province since independence (1964) have negatively affected the overall Catholic characterization of such education institutions. The findings of the study revealed that since Zambia's independence, the aspects which act as prototypical marks, features or characteristics of Catholic education had partially changed in Catholic secondary schools in the Southern Province. Such partial changes of desired marks or features of Catholic education are generally undesired by the people of Southern Province and they have formed the basis for the undesired identity reformation experienced by Catholic secondary schools over the years since independence. Therefore, due to the partial undesired identity reformation experienced by Catholic secondary schools at different levels in Zambia's Southern Province, it was justifiable to characterize such schools as 'partially Catholic' and not 'fully Catholic'. This is because as indicated above, there are various undesired identity reformation aspects experienced by Catholic secondary schools over the years since Zambia's independence which have led to their partial Catholic characterization (See Chapter four, section 4.3.6).

5.2.5 Rectification of Undesired Identity Reformation

In this study, undesired identity reformation implied a deviation from Catholic educational practice as provided in Catholic education policy. Therefore, rectifying the problem of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province involves suggestion of ways of a return to Catholic educational practice as provided in Catholic education policy. This is because, the majority of the people in Southern Province desire Catholic secondary educational institutions to operate in accordance with Catholic education policy directives or recommendations. Since the study confirmed the presence of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province, it was inevitable for the study to also provide suggestions of possible ways in which the problem of undesired identity reformation in Catholic secondary schools can be rectified or resolved. The suggestions provided by the study are in accordance with Catholic education policy directives as they are the ones deemed desirable by all in Catholic circles and those interested in the welfare of Catholic education at all levels. Realigning such education institutions entails reorganizing or rearranging them such that they are back in line with Catholic education policy in order to resolve the problem of undesired identity reformation at various levels.

Research participants provided a number of suggestions of possible ways of rectifying the problem of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province. It was particularly interesting to note that most of the suggestions provided by the participants were compatible with Catholic educational policy values. The compatibility of these suggestions with Catholic education policy values will be highlighted in brief terms in the following sections.

5.2.5.1 Acquaint Catholic school administrators and teachers with Catholic Education Policy

Since study findings revealed that Catholic school administrators and teachers lack adequate knowledge of Catholic education policy, both the 'academic' and 'religious' mission of the schools has been weakening since Zambia's independence (1964). As a counter measure to this challenge experienced by the schools, participants suggested the need for the Catholic Church to ensure that Catholic school administrators and teachers are well acquainted with Catholic education policy in the schools. This measure is in accordance with Catholic education policy because in order to enhance the wellbeing of the entire Catholic school community, Catholic education policy must be made known to all the learners, staff and parents that freely choose to join the schools so that they know exactly what a Catholic school community strives to be, what it offers and what it expects of its members (Conference of Major Religious Superiors, 2004:24).

5.2.5.2 The Catholic Church to monitor the teacher deployment programme by the MoE

It was revealed through study findings that Catholic secondary schools have been facing the challenge of a major reduction of the number of Catholic teachers in the Southern Province. This has contributed to the weakening religious mission of the schools over the years. As a counter measure, participants suggested that the Catholic Church should ensure its stronger presence in the teacher deployment programme at the MoE in the Southern Province so that more Catholic teachers are deployed in Catholic secondary schools in order to promote the catholicity of the schools. An increase of such teachers in the schools would ensure the promotion and maintenance of the desired Catholic educational mission or vision in the schools. Moreover, such teachers are better placed to enhance a better Catholic ethos in the schools as they would help disseminate their own Catholic beliefs and values to others within the school contexts. This counter measure suggested by the participants is in line with Catholic education policy because at the core of Catholic educational practice is the promotion of a Catholic ethos in the

schools (Vatican Congregation for Catholic Education, 1988; Grace, 2002) and the Catholic Church has a significant duty to utilize all possible means necessary to ensure the catholicity of their schools (Conference of Major Religious Superiors, 2004:25).

5.2.5.3 Catholic appointments to key administrative positions in Catholic Secondary Schools

Study findings revealed that the continued appointment of non-Catholics in key administrative positions in Catholic secondary schools in the Southern Province has sometimes led to their tendency to sometimes trivialize the Catholic tradition or culture. This frustrates schools efforts to improve their catholicity. This has also weakened the religious mission of the schools over the years since independence (1964). As a counter measure to the challenge above, participants suggested the need for the appointment of Catholics in key administrative positions in the schools in order to promote the catholicity of the schools as being Catholic themselves, Catholic teachers are better placed to promote 'activities of a religious nature' within the school settings. Moreover, Catholic teachers are better positioned to share a common educational mission or vision with their schools. This measure or suggestion is in line with Catholic education policy because a Catholic teacher needs to be fully knowledgeable about Catholic doctrines and culture in order to have a proper understanding of the Catholic worldview which further ensures the achievement of a Catholic ethos in Catholic school contexts (Hunt et al., 2000:8; McDonagh et al., 1991:12). The appointment of Catholics in key administrative positions in Catholic schools implies the appointment of people well versed in Catholic doctrines and values, an aspect which will facilitate and not frustrate efforts put in place by the schools to improve their catholicity.

5.2.5.4 The need for the office of the Chaplain in Catholic Secondary Schools

It was evident from the findings of the study that the falling levels of catholicity in Catholic secondary schools was one of the major challenges faced by the schools over the years since Zambia's independence (1964). The outcome of this challenge has been the

weakening religious mission of the school over the years. Participants suggested the need for the introduction of chaplaincy services within the schools as a counter measure to the falling levels of catholicity in Catholic secondary schools. This is because the office of the chaplain would be responsible for both the spiritual and emotional needs of the learners within the school contexts. The chaplain will also be a dependable and reliable spiritual resource for all within the school contexts thereby helping to enhance the much desired Catholic ethos at all levels in the schools. This suggestion is in accordance with a Catholic education policy directive that Catholic school administrators should always build upon their solid foundation provided by their educational and managerial expertise to also foster the spiritual and faith development of all members of the Catholic school community (Earl, 2007:2). One of the ways the spiritual development of all members of the Catholic school community can be fostered is through the introduction of chaplaincy services within Catholic secondary school contexts in the Southern Province.

5.2.5.5 Enhancing the availability of Catholic Education Policies

One of the major challenges experienced by Catholic school administrators and teachers within Catholic secondary school contexts is the lack of availability or accessibility of the evolving Catholic education policies since independence (1964). This has led to the weakening of both the religious and academic mission of the schools over the years in the province. As a consequence, the people responsible for managing such schools (administrators and teachers) lack sufficient knowledge or understanding of the desired Catholic educational values contained in the evolving Catholic education policy documents since 1965. As a way of rectifying this problem, participants suggested the need for the Catholic Church to ensure the availability of Catholic education policies to administrators and teachers if their implementation of desired Catholic values in the schools is to be a success in the province. A greater availability of Catholic education policies within Catholic secondary schools would strengthen the schools' educational mission or vision. This is because the school administrators and teachers will be better acquainted with Catholic educational values. This suggestion is in line with Catholic education policy because all there is to know about the desired features or marks of

Catholic education are contained in the evolving Catholic education policy documents since the Second Vatican Council reforms of 1965 (Miller, 2006; Vatican on Catholic Education, 2006; Vatican Congregation for Catholic Education, 1988). Therefore, ensuring the proper understanding of Catholic education policies by school administrators and teachers through their greater availability in Catholic secondary schools in the Southern Province would help promote the 'academic' and 'religious' mission of the schools thereby realigning the schools with Catholic education policy.

5.2.5.6 Increasing the enrollment of Catholic learners in Catholic Secondary Schools

It was revealed by the study findings that Catholic secondary schools in the Southern Province have faced the challenge of a great reduction of the number of Catholic learners enrolled in such schools. It was further revealed that in Catholic secondary schools in the province, generally Catholic enrolments formed only fifty percent (50%) or below. This challenge forms part of the reasons for the weakening religious mission of the schools over the years since independence (1964). As counter measure to this challenge, participants suggested an increment of Catholic enrolments in Catholic secondary schools to seventy percent (70%) or beyond. Increased Catholic enrolments would enhance the success of Catholic religious activities such as; Catholic religious catechism, attendance of Mass and others within the schools in the province. Apart from promoting a Catholic ethos, such increased enrolments would also increase the prospects for more Catholic learners to take on Catholic religious vocations as priests, brothers and sisters in later life. This would be a plus in terms of efforts put in place by the Catholic Church to enhance the promotion of a Catholic ethos in schools in the future. The realignment measure suggested above is in line with Catholic education policy because according to Earl (2007:2), Catholic school administrators are obliged to foster both the spiritual and faith development of all members of their school communities in order to enhance the catholicity of their schools. This can be achieved through increased enrolments of Catholic learners in Catholic secondary schools in the Southern Province. In the same vein, a further justification for the increased enrollments of Catholic learners in Catholic

secondary schools in the Southern Province is vividly expressed by McDonagh et al., (1991:12) when they posit that Catholic learners are fully knowledgeable about Catholic doctrines and culture enabling them a firmer grip on the Catholic worldview which further promotes the achievement of the desired Catholic ethos within the school settings. Therefore, increased enrollments of Catholic learners in Catholic secondary schools in Zambia's Southern Province will help promote the catholicity of the schools.

5.2.5.7 Intensifying religious activities in Catholic Secondary Schools

A major reduction in Catholic religious activities within Catholic secondary school settings has been one of the challenges faced by Catholic secondary schools over the years since Zambia's independence (1964). This challenge has led to the weakening religious mission of the schools over the years. Study findings revealed that the Catholic Mass was held as less frequently as only once or twice in a year in seventy five percent (75%) of Catholic secondary schools investigated in the province. Only twenty five percent (25%) of the schools investigated held Mass more than twice in a year. As a way of rectifying this problem, participants suggested the need for religious activities to be increased in the schools especially the attendance of Mass. Moreover, that the attendance of Mass should be mandatory by all within the school settings and that it should be held more regularly or more often within the school settings. This realignment measure is in accordance with what is supported in Catholic education policy since it implores Catholic school administrators to find means and ways of fostering the spiritual and faith development of all members of the Catholic school community (Earl, 2007:2). Therefore, the frequent and mandatory attendance of Mass in such schools will help instill the much desired Catholic values in teachers, learners and others within the school contexts thereby fostering the spiritual and faith development of all members within Catholic secondary school communities in Zambia's Southern Province.

5.2.5.8 Increase Priests, Brothers and Nuns in Catholic Secondary Schools

There has been a drastic reduction of members of Catholic religious orders (priests, brothers and nuns) teaching in Catholic secondary schools. This aspect was revealed by the findings of the study as one of the major challenges experienced by such schools in the Southern Province. The study further revealed that this challenge contributed to the weakening of the 'religious' and 'academic' mission of the schools since 1982 when the problem started in Catholic schools globally. As a counter measure to this challenge experienced by Catholic secondary schools in the Southern Province, participants suggested the urgent need for the Catholic Church to increase the number of Catholic members of religious orders teaching in the schools. This is because an increased presence of such people in Catholic secondary school premises would help their religious ethos through the promotion of the Catholic educational mission or vision. Moreover, due to their usually high academic qualifications, an increased presence of such people within the school premises would also improve the academic mission of the schools. The current reduction of members of Catholic religious orders teaching in Catholic secondary schools in the Southern Province is contrary to the Catholic education policy directive on the matter as it strongly supports the continued presence of such people in Catholic school contexts in order to promote the desired 'religious' and 'academic' missions of the schools which are regarded extremely high in Catholic circles (Flynn, 1993:35). Moreover, "consecrated members of religious congregations enrich the educational climate within Catholic schools by bringing to it the values of their own religious communities" (Flynn, 1993:35).

5.2.5.9 Improved Government Grants to Catholic Secondary Schools

It was evident from study findings that Catholic secondary schools in the Southern Province experienced the challenge of meager and erratic financial grants from government over the years. The problem started in the mid-1980s when national funding to the education sector began to reduce drastically in Zambia (Carmody, 2004; Kelly, 1999; O'Brien, 2006). This has contributed to the falling educational standards in Catholic

secondary schools since 1982. The other outcome of this status quo over the years has been the weakening academic mission of Catholic secondary schools in the Southern Province. As counter measure to this challenge, participants suggested the urgent need for improved government grants to such schools and that the grants should also be provided to the schools in a regular manner in order to enhance proper financial planning in the schools. This counter measure suggested by the participants is meant to improve the quality of Catholic secondary education in Zambia's Southern Province and is in agreement with Catholic education policy because it was indicated in Chapter two (literature review) that 'academic excellence' is an important component of quality Catholic educational provision at all levels (Castriota, 1990:8).

5.2.5.10 Planning for non-traditional sources of funds

The reduction of government funding to the education sector from the mid-1980s to date has led Catholic secondary schools to experience the challenge of meager and erratic financial grants from government over the years. As such, Catholic secondary schools are financially incapacitated in the province. This has contributed to the weakening academic mission of Catholic secondary schools in the province due to lack of funds for the purchase of sufficient teaching and learning materials required in the schools. Given the current meager and erratic financial grants from government to Catholic education in the Southern Province, participants suggested the inevitable need for Catholic secondary schools to launch plans for non-traditional sources of funds in order to sustain themselves for the sake of achieving their desired Catholic educational goals. Non-traditional sources of funds can be initiatives such as self-help income generating projects using whatever means possible within or beyond the school confines. If well planned and implemented, viable income generating projects both within and beyond the school confines can help mitigate the problem of lack sufficient funds in the schools thereby making it possible for them to strengthen their academic mission in the Southern Province. The suggestion by the participants above is in agreement with Catholic education policy because according to the Conference of Major Religious Superiors (2004:25), the Catholic Church has a significant duty to utilize all possible means necessary to ensure the catholicity of their

schools. One of the ways this can be achieved is through the planning of non-traditional sources of funds in Catholic schools.

5.2.5.11 A mandatory rule for the display of Catholic Religious Symbols

Study findings revealed that there are very few Catholic religious symbols in Catholic secondary school settings in the Southern Province. This is a challenge experienced by such schools because their insufficient presence within the school premises has contributed to the weakening religious mission of the schools over the years since Zambia's independence (1964). Catholic religious symbols range from paintings of Catholic saints, crucifixes, sculptures of Jesus and Mary and others. In the Catholic secondary schools investigated the only Catholic religious symbol displayed within the school premises was the 'crucifix' but only occasionally. As a counter measure to rectify the challenge at hand, participants suggested the need for the Catholic Church to devise a mandatory rule for the display of sufficient Catholic religious symbols in all Catholic secondary schools in Zambia's Southern Province in order to ensure the catholicity of such schools. Such a mandatory rule will be in line with Catholic education policy because the policy advocates for the sufficient presence of Catholic religious symbols in all Catholic school settings because they enhance a Catholic ethos in the schools (Vatican Congregation for Catholic Education, 1988; Conference for Major Religious Superiors, 2004; Carr, 2005).

5.2.5.12 Deployment of credible teachers in Catholic Secondary Schools

It was revealed from the study findings that the presence of some teachers lacking commitment to their work in Catholic secondary schools is one of the major challenges experienced by the schools in the Southern Province over the years. This challenge has contributed to the weakening of both the 'academic' and 'religious' mission of the schools in the province. As a counter measure to this challenge faced by Catholic secondary schools in the province, participants suggested that the Catholic Church needs to always ensure its presence at all matters concerning the deployment of teachers to Catholic

secondary schools at the MoE in the Southern Province in order to ensure that only credible teachers ready to take on their roles as full-time Catholic teachers are deployed to teach in such schools. Moreover, participants added that the Catholic Church needs to devise means of ensuring that all teachers deployed to teach in its schools by the MoE are credible teachers for the job, that is, only those willing to be full-time or genuine Catholic teachers upon taking on their roles as Catholic teachers. The suggestion above is in line with Catholic education policy because in this policy, commitment to hard work is among the aspects that combine to form an ideal Catholic teacher (Vatican Congregation for Catholic Education, 1988:71; Naylor, 2000:24; McDonagh et al., 1991:31). Therefore, teachers not ready to commit fully to their work as Catholic teachers should not be allowed to teach in Catholic secondary schools in the province because such teachers would be incapable of being ideal catholic teachers, an aspect contrary to what is recommended in Catholic education policy.

5.2.5.13 Catholic Secondary Schools to function as ‘Genuine Catholic Communities’

The revelation by study findings that Catholic secondary schools in the Southern Province are not functioning or operating as ‘genuine Catholic communities’ is also a challenge experienced by such schools in the province. The implication of this is that, there is no sense of communion or teamwork among the stakeholders of the schools in the province. Examples of stakeholders of Catholic education are; the government, the Catholic Church, school administrators, teachers, parents, the learners and others to mention only a few. This challenge experienced by Catholic secondary schools has contributed to the weakening of both the ‘religious’ and ‘academic’ mission of the schools over the years. The lack of a sense of communion among the stakeholders of Catholic education in the province is evidenced by various examples such as; government failure to adequately fund the schools, the school administrators failure to adequately ensure the proper catholicity of their schools, the inadequate involvement by the bishop in educational matters within his diocese, the high levels of indiscipline on the part of the learners within the schools, the failure by some teachers to fully commit to their work as Catholic

teachers, the failure by most parents to adequately play their role of disciplining their own children as their primary educators and others. These examples depict or confirm the lack of proper communion among stakeholders of Catholic secondary education in the Southern Province. As a measure to rectify this contemporary challenge experienced by Catholic secondary schools in the Southern Province, participants suggested the need for the Catholic Church to emphasize the importance of a much stronger sense of cooperation among the stakeholders if the desired goals of Catholic secondary education are to be achieved in the province. This was owing to the inadequate levels of cooperation among stakeholders in the schools. The participants further pointed out the need for greater teamwork among stakeholders involved in Catholic secondary educational provision if the goals of this kind of education are to be achieved in the Southern Province. This is because the stakeholders need to function like a united community in all aspects of Catholic secondary educational provision in order to improve the catholicity of the schools. They must develop a much deeper willingness to collaborate among themselves in their efforts to improve the catholicity of the schools. The suggestion by the participants above is in agreement with Catholic education policy because it promotes the total involvement and cooperation of all stakeholders of Catholic educational provision at all levels for the schools' common good (Miller, 2006; Arthur, 1994; Bryk et al., 1993).

5.2.5.14 Achieving a 'Preferential option for the poor' in Catholic Secondary Schools

One of the major revelations from the study findings was that Catholic education generally experienced difficulties to achieve its important aim of a 'preferential option for the poor' in educational provision. This is perceived as a challenge experienced by Catholic secondary schools in the Southern Province over the years since the mid-1980s when the policy of cost-sharing was introduced for the first time in the Zambian education system by the UNIP government following the drastic reduction of government funding to the education sector (Kelly, 1999; O'Brien, 2006). This challenge has over the years contributed to the weakening academic mission of Catholic secondary schools in the Southern Province since the mid-1980s. This is because since the introduction of the

cost-sharing policy in the Zambian education system, the poor have always struggled to meet their educational costs rendering the Catholic educational policy concern of a 'preferential option for the poor' a non-starter in their educational provision at all levels. As a counter measure to rectify this challenge experienced by Catholic secondary schools in the Southern Province, participants suggested the urgent need for the government and the Catholic Church to devise measures meant to help the poor to meet their educational costs failure to which the achievement of the Catholic educational policy concern of a 'preferential option for the poor' in educational provision will remain a non-starter in Zambia's Southern Province. Intervention measures of this nature should involve the granting of educational scholarships to the poor or indeed the complete abolition of schools-fees for such people in order to promote their access to Catholic secondary education in the Southern Province. The suggestions by the participants above are in accordance with Catholic education policy as it was highlighted in Chapter two (literature review) that, educational provision is significant to the Catholic Church because it is a necessary service provided by society for the benefit of its entire young people, especially for the benefit of the poor and vulnerable in society (Catholic Education Service, 1997:13). This is an inevitable measure on the part of the Catholic Church and government especially to the Catholic Church because it has a sacred duty to serve the most vulnerable and disadvantage people in society.

5.2.5.15 Controlling over-enrolment in Catholic Secondary Schools

Over the years since Zambia's independence (1964) in the Southern Province, over-enrolment has gradually become a pressing challenge experienced by Catholic secondary schools. This challenge has contributed to the weakening academic mission of the schools over the years because from the usual thirty (30) learners per class in Catholic secondary schools, today enrolments have increased to forty (40) learners per class or beyond in worse situations. The outcome over the years has been increased teacher-learner ratios in class. Due to such increased teacher-learner ratios (1-40 or beyond in worse situations), teachers find it extremely difficult to grant proper attention to all the learners in the classrooms hence the weakening academic mission of the schools.

Moreover, with such large classes, the books and desks are usually not adequate to cater for all the learners in the classrooms hence the weakening academic achievement levels in the schools over the years. This challenge experienced by Catholic secondary schools in Zambia's Southern Province is exacerbated by the meager and erratic financial grants received by the schools from government. As a control measure for this challenge experienced by Catholic secondary schools in the Southern Province, participants suggested the need for the Catholic Church through the office of the Secretary of Catholic Education, to put in place measures for the strict control of over-enrolment in Catholic secondary schools in the province. Through the same office, the Catholic Church must always monitor and evaluate the schools in the province in order to ensure that all Catholic secondary school administrators adhere to the measures put in place for the rectification of the problem of over-enrolment in Catholic secondary schools. In addition, participants also suggested the need for the Catholic Church to organize public awareness workshops, seminars or conferences on 'the effects of over-enrolment in Catholic secondary schools' to be attended by stakeholders of Catholic secondary education. Such events can raise both stakeholder and public awareness on the negative effects of over-enrolment to Catholic secondary education in the Southern Province. The suggestions by the participants above are all in line with Catholic education policy because they are all intended to promote high academic achievement in the schools and as earlier indicated, 'academic excellence' is an important component of quality Catholic educational provision at all levels globally (Castriota, 1990:8).

5.2.5.16 Government and Parents on financing Catholic Secondary Schools

In Zambia's post-independence era or after 1964, both government and parents hold the view that Catholic secondary schools are financially stable. That the schools are rich and do not need any financial assistance from external sources. The findings of the study revealed that this position taken by government and parents is a serious misconception because Catholic secondary schools are not financially stable. Moreover, Catholic secondary schools depend on financial assistance from stakeholders such as government, parents and others. This government and parental misconception has been

one of the challenges experienced by such schools over the years since independence and it has contributed to the weakening academic mission of the schools. This is because the quality of education offered in such schools has been falling over the years due to lack of sufficient funds to purchase the much needed educational necessities responsible for raising educational standards in the schools. Due to this misconception, the two important stakeholders of Catholic secondary education have been rendered reluctant or lacking seriousness regarding their much needed role of providing adequate financial support to Catholic secondary schools through grants-in-aid and schools-fees in the province. Due to this deeply rooted misconception in these two vital stakeholders of Catholic secondary education in the province, the schools are usually in a state of a financial quagmire leading to undesired identity reformation at various levels especially the falling academic achievement levels enhanced by the lack of funds to purchase the much needed educational materials. In order to rectify the challenge experienced by the schools highlighted above, participants suggested the need for the Catholic Church to devise public awareness programmes on the actual financial state or position of Catholic secondary schools in the province. This suggestion by the participants is in line with Catholic education policy because according to Catholic Education Service (1997:14), communion or collaboration of stakeholders of Catholic education is important for the achievement of Catholic education goals because it fosters the creation of a genuine Catholic community aimed at achieving mutual Catholic educational outcomes.

5.2.5.17 Monitoring and evaluation of Catholic Secondary Schools Vs. Conflicts of Interest

Since Zambia's independence (1964), Catholic secondary schools have been characterized by conflicts of interest. One of the conflicts of interest perceived as a challenge to Catholic secondary education in the Southern Province is between the Catholic secondary school mission or vision and some non-Catholic teachers. This is because the Catholic education mission or vision is intended to inculcate a Catholic ethos in Catholic school contexts and some non-Catholic teachers sometimes counter the Catholic education mission or vision by trivializing it within the school contexts. This

challenge has contributed to the weakening religious mission of the schools in the province. In order to rectify this challenge, participants suggested that through its educational wing, the Catholic Church should ensure that Catholic and non-Catholic teachers in Catholic secondary schools stick to their desired task of inculcating the Catholic mission or vision within the school settings. Also that the Catholic Church through the Secretary of Catholic education, needs to closely monitor and evaluate all Catholic secondary schools in the Southern Province in order to ensure that the teachers' actions therein are in accordance with the Catholic educational mission or vision. These suggestions provided by the participants are in accordance with Catholic education policy as it was indicated in Chapter two (Literature review) that “the Catholic school welcomes teachers and pupils from other faith traditions on condition that they respect the ethos of the school” (Vatican Congregation for Catholic Education, 1988:6).

5.2.5.18 Prohibition of trivializing the Catholic Tradition or Culture

One major challenge experienced by Catholic secondary schools in Zambia's Southern Province over the years has been the trivialization of the Catholic tradition or culture by some non-Catholic teachers and learners within the school settings. The outcome of this challenge over the years has been the weakening of schools' religious mission. In order to rectify the problem above, research participants suggested that the Catholic Church should prohibit trivializing the Catholic tradition or culture within or beyond Catholic secondary school settings. In addition, participants stated that the Catholic Church must ensure that under no circumstance should the issue of trivializing the Catholic tradition or culture by some non-Catholic teachers and learners be tolerated both within and beyond Catholic secondary school premises. Further, it was suggested by the participants that there should be serious consequences for anyone associated with trivializing the Catholic tradition or culture within the school premises because those that either teach or learn in Catholic secondary schools must be ready to respect Catholic values failure to which the schools should not hesitate to show them the exit door. Furthermore, participants suggested that the issue of prohibiting any form of trivializing the Catholic tradition within the school contexts should form part of the 'school rules' and it should be emphasized as

a 'golden rule' with serious consequences such as expulsion or dismissal for those that flout it. The suggestions provided by the participants above are in agreement with Catholic education policy because as stated earlier, according to the Vatican Congregation for Catholic Education (1988:6) "the Catholic school welcomes teachers and pupils from other faith traditions on condition that they respect the ethos of the school".

5.2.5.19 Catholic Secondary School administrators on implementing the Identity of Catholic Education

Despite being in charge of Catholic secondary schools in Zambia's Southern Province, Catholic school administrators have not managed to fully implement the identity of Catholic education in their respective schools. This is perceived as one of the pressing challenges experienced by Catholic secondary schools since Zambia's independence (1964) in the Southern Province. This is because Catholic secondary schools in Zambia's Southern Province can only be characterized as 'partly Catholic' and not as 'fully Catholic' education institutions since they do not depict all the features or marks that constitute the identity of Catholic education as provided in Catholic education policy. It was also evident from the study findings that the extent to which most Catholic features are depicted in the same schools is mostly inadequate. The people who should be responsible for this status quo regarding such schools in the Southern Province are the Catholic secondary school administrators themselves because they are the ones responsible for implementing the identity of Catholic education in their respective schools on behalf of the Catholic Church. This challenge has contributed to the weakening of both the academic and religious mission of the schools since independence (1964). Participants suggested that in order to resolve the problem of undesired identity reformation at the 'academic' and 'religious' levels within the schools, there is need for the Catholic Church to ensure that frequent reminders are given to Catholic secondary school administrators that their schools are 'Catholic' and they must always function as such. Central to such an undertaking is the significance of the school administrator's duty of ensuring the full implementation of the identity of Catholic education as provided in Catholic education policy. In order to ensure the full implementation of the identity of Catholic education in Catholic secondary schools

in Zambia's Southern Province, the Catholic Church through its educational wing must also ensure close monitoring and evaluation of Catholic secondary schools in order to see to it that they are in accordance with the desired features or characteristics of Catholic education as provided in Catholic education policy. The suggestions provided by the participants above are in accordance with Catholic education policy because according to Earl (2007:2), Flynn (1993:43) and Callery (1998:126), the full implementation of the desired identity of Catholic education in Catholic schools is perceived as a sacred duty for Catholic school administrators at all educational levels.

5.2.5.20 Catholic Secondary School administrators on improving the image of RE in Catholic Secondary Schools

In most of Zambia's post-independence era, Catholic secondary schools in the Southern Province have experienced the challenge of negative perceptions held by some teachers and learners towards RE in the school curriculum. Study findings revealed that some teachers and learners did not hold RE in high esteem compared to other subjects in the Catholic secondary school curriculum and this has been one of the reasons for the weakening religious mission of the schools over the years since Zambia's independence (1964). As a counter measure to the challenge above, participants suggested the need for the Catholic Church through the office of the education Secretary to create awareness among all stakeholders of Catholic secondary education in the Southern Province on the value of including a religious aspect in form of RE in the Catholic secondary school curriculum. This is because RE is central to Catholic educational provision as it is the main medium for the transmission of the Catholic education mission or vision within Catholic secondary schools. Keeping the aforementioned in view, participants also suggested the need for Catholic secondary school administrators to improve the image of RE as a curriculum subject in Catholic secondary schools in order to realign such schools with Catholic education policy in the Southern Province. Participants further suggested that RE should be regarded highly or above other subjects in the Catholic secondary school curriculum and should be taught by teachers that understand its value in the curriculum. The suggestions given by the participants above are in agreement with

Catholic education policy because according to Davies (1999:56), Vatican Congregation for Catholic Education (1988:47) and Treston (2007:30), above every other curriculum subject in a Catholic school is RE because more than any other curriculum subject, it promotes the religious development of the learners within the school setting, an aspect considered as the primary purpose of a Catholic school globally.

5.2.5.21 Evaluating the life of Catholic Secondary Schools against Challenges enhanced by HIV/AIDS

HIV/AIDS has been a challenge to Catholic secondary educational provision in Zambia's Southern Province since the mid-1980s when it first appeared on the world scene. The undesired outcome of the presence of HIV/AIDS in the Southern Province has been the problem of absenteeism by both teachers and learners from 'work' and 'school' respectively. This is because the teachers and learners are mostly either affected or infected by HIV/AIDS in the province. The challenge enhanced by the HIV/AIDS pandemic in Catholic secondary schools has contributed to the weakening academic mission of the schools over the years since the mid-1980s. As a consequence of the HIV/AIDS challenge, the academic achievement levels among the learners have fallen sharply over the years since the mid-1980s in Catholic secondary schools in Zambia's Southern Province. In order to rectify the HIV/AIDS problem indicated above, participants suggested the need for the Catholic Church through its educational wing to ensure mitigating the challenges associated with the HIV/AIDS pandemic within Catholic secondary schools in the province through the learners' acquisition of skills of critical reflection, social analysis and responsible citizenship. Participants also suggested that RE can be utilized to mitigate problems associated with the HIV/AIDS pandemic in the schools because through it, the learners can be equipped with a stronger moral sense as well as the skills of critical reflection and social analysis. The acquisition of the valuable skills indicated above by the teachers and learners in Catholic secondary schools will help them to be responsible for their own lives amidst challenges enhanced by the HIV/AIDS pandemic in the Southern Province. These suggestions above advanced by the participants are in accordance with Catholic education policy because according to

Davies (1999:61), Catholic education policy promotes the acquisition of skills of critical reflection and social analysis by teachers and learners as helpful tools for the exercise of responsible citizenship especially in this time and age where incurable diseases such as HIV/AIDS have become epidemics affecting the proper functioning of various social institutions (including Catholic schools) and claiming the lives of thousands of people worldwide.

5.3 RESEARCH CONCLUSIONS

This section restates the initial research questions of the study and briefly provides findings linked to each one of them as revealed by the entire research. The section also draws appropriate conclusions based on key findings of each research question of the study.

5.3.1 The Main Research Question

The main research question of the study was 'How has a conflict of values between the evolving Catholic education policies and Zambian national education policies affected the identity of Catholic secondary schools in Zambia's Southern Province?'

5.3.1.1 Findings Linked To The Main Research Question

In answering the main research question above, it can be stated that there has been no conflict of values between the evolving Catholic education policies and Zambian national education policies leading to undesired identity reformation in Catholic secondary schools in Zambia's Southern Province over the years since independence (1964). Five (5) reasons are responsible for the lack of a conflict of values between the evolving Catholic education policies and Zambian national education policies over the years in Zambia. These are: a) the Catholic Church is committed to a spirit of cooperation with the outside world, including the Zambian MoE and its educational policies, b) the educational partnership between the Catholic Church and the Zambian government is characterized

by a spirit of dialogue, mutual agreement and cooperation, c) the high rank accorded to Zambian national education policies over Catholic educational policies in the educational partnership between the Catholic Church and the Zambian government is not a reason or cause for the undesired identity reformation experienced by Catholic secondary schools in Zambia's Southern Province because of the educational partnerships' grounding in a spirit of dialogue, mutual agreement and cooperation, d) there is a general agreement of values in the evolving Catholic education policies and Zambian national education policies, and e) the Zambian MoE has a positive stance on Catholic education policy because of its grounding in Christian values which are common in Zambia.

5.3.1.2 The Real Causes of Undesired Identity Reformation

In line with the aforementioned, since a non-existent conflict of values between the evolving Catholic education policies and Zambian national education policies cannot be responsible for the undesired identity reformation experienced by Catholic secondary schools in Zambia's Southern Province since independence, the study findings revealed the four (4) 'real causes' of undesired identity reformation in such schools since independence. These are:

1. lack of adequate understanding of Catholic education policy by stakeholders of Catholic education,
2. contemporary challenges experienced by Catholic secondary schools,
3. the changed nature, role and place of RE in the curriculum of Catholic secondary schools, and
4. the outcome of more weakly classified and insulated Catholic schools from external agencies in the external world after the 1965 Second Vatican Council reforms.

5.3.1.3 Conclusions Drawn From The Main Research Question

As part of the conclusions drawn from the main research question, it can be stated that the study verified the presence of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province. The undesired identity reformation present in Catholic secondary schools in Zambia's Southern Province has negatively affected either the 'religious' or 'academic' mission of such schools over the years since independence (1964). This is because the undesired identity reformation has weakened the 'religious' and 'academic' mission of such schools at various levels since independence.

As stated in the initial stages of this chapter, this study was inspired by Carmody's (2007) *two* strong contentions regarding what he believes are root causes of undesired identity reformation in Catholic schools in Zambia. Regarding the causes of undesired identity reformation in Catholic schools in Zambia, firstly, Carmody (2007:550) contends that a conflict of values in Catholic education policies and Zambian national education policies has been the cause of undesired identity reformation experienced by Catholic schools since Zambia's independence. Secondly, Carmody (2007:550) contends that in the educational partnership formed shortly after independence between the Catholic Church and government, the educational policy directives of the latter have always had an upper hand over those of the former in terms of control of educational practice in the Zambian setting causing an imbalanced one sided partnership mostly in favor of government educational interests over those of the Catholic Church leading to undesired identity reformation in Catholic schools.

Keeping the aforementioned in view, study findings revealed that Carmody's (2007) *two* strong contentions vis-à-vis the root causes of undesired identity reformation in Catholic schools, *do not apply* particularly in Catholic secondary schools in Zambia's Southern Province. This is because study findings revealed that there has been no conflict of values in the evolving Catholic education policies and Zambian national education policies since independence. Since there has been no existent conflict of values in the two education policies over the years since Zambia's independence, it means that the undesired identity

reformation experienced particularly by Catholic secondary schools in Zambia's Southern Province is caused by *other causes or reasons* not a conflict of values contained in Catholic education policies and Zambian national education policies. The study findings further revealed that despite the high rank enjoyed by Zambian national education policies over Catholic education policies in the educational partnership between the Catholic Church and the Zambian government, this has not been a cause for conflict between the two education policies over the years since independence. This is because of the educational partnerships' grounding in a spirit of dialogue, mutual agreement and cooperation at all levels including that of educational policy formulation and implementation in the Zambian education system.

The findings of the study specifically revealed other reasons confirming the lack of a conflict of values in the evolving Catholic education policies and Zambian national education policies since independence. For instance, the Catholic Church's strong commitment to a spirit of cooperation with the Zambian MoE enables a peaceful co-existence of Catholic education policies and Zambian national education policies and this includes the values contained in the two education policies. Moreover, the fact that the educational partnership between the Catholic Church and the Zambian government is characterized by a spirit of dialogue, mutual agreement and cooperation is yet another revelation by study findings which acts as a justifiable basis for the lack a conflict of values in Catholic education policies and Zambian national education policies over the years since independence. Furthermore, the general agreement of values in the evolving Catholic education policies and Zambian national education policies over the years since independence also points to a peaceful coexistence of the two education policies including the educational values contained in the two education policies. Finally, the lack of a conflict of values in the two education policies is further indicated by the positive stance by the Zambian MoE on Catholic education policies because of their grounding in Christian values which are commonplace in Zambia. Christian values are very significant in Zambia and this forms part of reason why Zambia was declared a Christian nation by the second republican president, Fredrick Jacob Titus Chiluba. Christian values are equally highly regarded in the Zambian education system hence their promotion in the

evolving Zambian national education policies since independence. Therefore, the grounding of Catholic education policies and Zambian national education policies in Christian values is a significant common characteristics between the two education policies which enhances a peaceful coexistence between the two education policies further forming the basis for the lack of a conflict of values in them.

5.3.1.3.1 The Real Causes of Undesired Identity Reformation in Catholic Secondary Schools

Since Carmody's (2007) two contentions regarding the root causes of undesired identity reformation in Catholic schools cannot explain the causes of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province owing to a non-existent conflict of values between them, the study sought to find the real causes of undesired identity reformation in such schools. It was revealed through study findings that:

Firstly, one of the real causes for the undesired identity reformation experienced by Catholic secondary schools in Zambia's Southern Province is lack of adequate understanding of Catholic education policy by stakeholders of Catholic education. Important stakeholders of Catholic education such as headteachers, teachers, parents, learners and others have what may be termed in Catholic circles as a 'sacred duty' to implement Catholic values both within and beyond the school confines. Therefore, these stakeholders are obliged to implement Catholic educational values within and beyond Catholic schools. The lack of a proper understanding of the values of the very educational policy they are obliged to implement in their Catholic schools and beyond makes it difficult or impossible for stakeholders to succeed in this task. This is one of the major reasons for the undesired identity reformation experienced by Catholic secondary schools at the levels of the schools' 'religious' and 'academic' missions. This is because the stakeholders lack adequate understanding of Catholic educational values pertaining to both the 'religious' and 'academic' mission of their schools.

Secondly, the other real cause for the undesired identity reformation experienced by Catholic secondary schools in Zambia's Southern Province is based on the contemporary challenges experienced by such schools. Such challenges are many and together they broaden the nature of the undesired identity reformation experienced by Catholic secondary schools in the Southern Province. The challenges have specifically led to the weakening of either the 'religious' or 'academic' mission of the schools at various levels over the years since Zambia's independence. The weakening of the 'religious' and 'academic' mission of the schools refers to their deviation specifically from the desired Catholic education policy at the levels of the school's 'religious mission' and 'academic mission'. Such undesired deviations at the levels indicated above, have been responsible for the undesired identity reformation experienced by Catholic secondary schools in Zambia's Southern Province since independence.

The third real cause for the undesired identity reformation experienced by Catholic secondary schools in Zambia's Southern Province involves the changed nature, role and place of RE in the curriculum of such schools. RE is a central subject in the curriculum of Catholic schools worldwide. Catholic education policy clearly stipulates the purpose of RE in the curriculum of Catholic schools which is to enhance the 'religious mission' of such schools. Hence, under normal circumstances, in terms of its normal nature, RE should be Christian oriented. In terms of its normal role, RE is meant to enhance a Christian religious aspect in the learners or convert them to Christianity. In terms of its normal place, RE should be regarded higher in terms of importance than any other subject in the Catholic secondary school curriculum. These three aspects are granted first priority over other priorities in a Catholic school. In fact, Catholic schools worldwide exist in order to fulfill their religious missions through RE in the school curriculum. It is due to this aspect that RE is placed or regarded highly in the Catholic school curriculum. However, study findings revealed that as a curriculum subject in a Catholic secondary school in the Southern Province, RE has not remain static over the years as it has been experiencing what may be termed from a Catholic perspective as 'undesired changes'. Due to social and educational factors as well as the negative attitudes towards the subject by some teachers and learners within Catholic schools in the Zambian context, the subject has

been experiencing undesired shifts at the levels of its nature, role and place (See Chapter four, sections 4.4.3 and 4.4.4). All the shifts experienced by RE at the three levels highlighted above have enhanced an undesired shift of the subject from its original Catholic intended purpose as recommended in Catholic education policy. Based on the study findings highlighted above, it can be concluded that the changed nature, role and place of RE as a curriculum subject in Catholic secondary schools in the Southern Province of Zambia acts as a major reason for the undesired identity reformation experienced by such schools since independence.

The fourth and final real cause for the undesired identity reformation experienced by Catholic secondary schools in Zambia's Southern Province is based on the outcome of more weakly classified and insulated Catholic schools from external agencies in the external world after the 1965 Second Vatican Council Reforms. Before these reforms, Catholic schools worldwide were highly classified and insulated from external influences. This was meant to preserve the Catholic character of all Catholic schools in order to make their Catholic character self-evident. After the 1965 Second Vatican Council Reforms, Catholic education institutions worldwide, including Catholic secondary schools in Zambia's Southern Province, discarded off their conservative character and embraced an *open approach* to external influences in their endeavor to support the institutional Catholic Churches' ecumenical stance with regards to its relations with external agencies globally. This meant that unlike never before, after the 1965 Second Vatican Council Reforms, Catholic educational institutions at all levels began to open their doors to non-Catholic external agencies including non-Catholic teachers and learners to mention only a few. It was revealed through study findings that in as much as it was a progressive idea for ecumenical reasons for Catholic education institutions to be open to external influences within their contexts, to a great extent, this had led such institutions to lose their desired Catholic identity as recommended in Catholic education policy. This is because, for instance, it was revealed through study findings that some non-Catholic teachers and learners within Catholic secondary school contexts in the Southern Province sometimes trivialize the Catholic tradition or culture making it difficult for the schools to maintain their desired educational mission or vision over the years in Zambia's Southern Province.

Therefore, the conclusion drawn by the study from this particular significant issue where the identity of Catholic education is concerned is that, the undesired identity reformation in Catholic secondary school contexts in Zambia's Southern Province can be partly attributed to external influences within Catholic educational contexts enhanced by the post-Vatican II weakly classified and insulated Catholic schools from external agencies.

5.3.2 The First Sub-Research Question

The first sub-research question of the study was 'What contemporary challenges do Catholic secondary schools experience in Zambia's Southern Province?'

5.3.2.1 Findings Linked to the First Sub-Research Question

In providing an answer to the question above, it can be stated that, Catholic secondary schools in the Southern Province have been experiencing various challenges at various levels since independence (1964). Contemporary challenges experienced by such schools are responsible for the broad or multifaceted nature of the problem of undesired identity reformation. Such challenges have been partly the cause or reason for the undesired identity reformation experienced by Catholic secondary schools since Zambia's independence (1964). This is because the challenges have contributed to the undesired weakening of the schools' 'academic' and 'religious' mission over the years since Zambia's independence. Undesired changes enhanced by contemporary challenges on the 'academic' and 'religious' mission of Catholic secondary schools have a negative effect on the overall identity of such education institutions in Zambia's Southern Province. This is because, at all education levels, together the 'academic' and 'religious' mission of Catholic education forms a significant part of what constitutes the 'true identity or genuine identity' of Catholic education. It is for this reason that such schools have earned themselves an admirable reputation worldwide in terms of academic excellence and religious formation. For a detailed discussion of the various contemporary challenges experienced by Catholic secondary schools in the Southern Province and their contribution towards the problem of undesired identity reformation in such schools since

Zambia's independence, see Chapter four, section 4.3.5 and Chapter five, sections 5.2.3.1 and 5.2.3.2.

5.3.2.2 Conclusions Drawn From The First Sub-Research Question

In drawing conclusions from the first sub-research question, it is important to highlight the fact that Catholic secondary schools in the Southern Province have been experiencing various challenges at various levels since independence (1964). Since such challenges are various, they are responsible for the broad or multifaceted nature of the problem of undesired identity reformation. Such challenges have been partly the cause or reason for the undesired identity reformation experienced by Catholic secondary schools in the Southern Province since Zambia's independence (1964). Moreover, it is vital to also point out that these challenges have contributed to the undesired weakening of the schools' 'academic' and 'religious' mission over the years since Zambia's independence. Therefore, the various challenges experienced by Catholic secondary schools in the Southern Province negatively affect such schools at *two particular levels* namely; their 'religious' and 'academic' mission because they enhance a deviation of the schools at the two levels from their desired Catholic educational practice as directed in Catholic education policy. Moreover, the negative effects enhanced by these various contemporary challenges on the 'academic' and 'religious' mission of Catholic secondary schools have also negatively affected the overall identity of such education institutions in Zambia's Southern Province. This is because due to the negative effects of such contemporary challenges on the schools at various levels, their Catholic character is *not* self-evident. At all educational levels, a sound 'academic' and 'religious' mission of a Catholic school is what forms a significant part of what may be termed as the 'true identity or genuine identity' of Catholic education as recommended in Catholic education policy. Based on the aforementioned, it can be concluded that the various contemporary challenges experienced by Catholic secondary schools in Zambia's Southern Province form part of the reasons for the undesired identity reformation experienced by such schools since independence.

5.3.3 The Second Sub-Research Question

The second sub-research question of the study was ‘What is the nature, role and place of Religious Education (RE) in the curriculum of Catholic secondary schools in Zambia’s Southern Province?’

5.3.3.1 Findings Linked To The Second Sub-Research Question

RE is a key subject in Catholic educational provision at all levels. This is owing to the extreme importance accorded to the holistic or balanced development of learners in Catholic educational provision at all levels. Holistic education is achieved through RE in a Catholic school and it addresses the integral dimensions of the learners which includes; “the aesthetic, creative, critical, emotional, intellectual, spiritual, social, political and the physical dimensions of the learners” (Hunt et al., 2000:8). However, despite the inclusion of other important dimensions of the learner in holistic education in Catholic education, its primary purpose is the ‘spiritual dimension’, specifically the inculcation of a religious aspect in the learners. Therefore, from a Catholic educational perspective, at the three levels of its nature, role and place, RE is supposed to work towards the achievement of the primary purpose of Catholic schooling highlighted above.

In line with the aforementioned, one of the undesired identity reformation aspects which surfaced from the study findings was the aspect of the changed nature, role and place of RE in the curriculum of Catholic secondary schools in the Southern Province since independence (1964). The undesired changes or reforms experienced by RE at the three levels indicated above are enhanced by *social* factors, *educational* factors and the negative attitudes held by some teachers and learners towards the subject in Catholic secondary schools in the Zambian society (See Chapter four, section 4.3.8). The social factors, educational factors and negative attitudes have led to what may be termed in Catholic schooling circles as an ‘undesired shift’ of RE from its primary purpose at the three levels of nature, form and place in the Catholic secondary school curriculum. As such, due to the undesired shift of RE enhanced by social and educational factors as well

as negative attitudes towards the subject by some teachers and learners in the Zambian educational setting, the current nature, role and place of the subject is not in agreement with its original primary purpose indicated above. The undesired changes experienced by RE at the three levels above have contributed to the weakening 'religious' mission of Catholic secondary schools in Zambia's Southern Province. Particular ways of how undesired changes experienced by RE at the three levels of nature, role and place have weakened the 'religious' mission of Catholic secondary schools over the years in the Southern Province are discussed at length in chapter four (See sections 4.3.8, 4.4.3, 4.4.4, 4.4.6, 4.4.7 and 4.4.8).

5.3.3.2 Conclusions Drawn From The Second Sub-Research Question

The original intended purpose of RE as recommended in Catholic education policy has been under a threat since independence in Catholic secondary schools in Zambia's Southern Province. This is because the changes experienced by the subject over the years at the levels of its nature, role and place do not favor or support the achievement of RE's original intended purpose. This is because due to social factors, educational factors and negative attitudes by some teachers and learners within Catholic secondary school contexts in Zambia's Southern Province, RE has been experiencing undesired changes at the levels of its nature, role and place. The undesired changes experienced by RE at the three levels indicated above have weakened the 'religious' mission of Catholic secondary schools over the years in the Southern Province. Since as indicated earlier, the religious mission is key to the true or genuine identity of a Catholic school, the fact that the nature, role and place of RE has undesirably reformed or changed since independence points to the other fact that the overall identity of Catholic secondary schools in Zambia's Southern Province has also undesirably reformed or changed over the years since independence. The undesired changes to RE revealed by the study at the levels of its nature, role and place in Catholic secondary schools in Zambia's Southern Province had negatively affected the school's religious mission. This aspect forms part of the reasons for the undesired identity reformation experienced by such schools in the

Southern Province as it is totally impossible for one to conceive of a genuine Catholic school with dysfunctional RE as a school subject in its curriculum.

5.3.4 The Third Sub-Research Question

The third sub-research question of the study was ‘How can contemporary Catholic secondary schools in Zambia’s Southern Province be characterized?’

5.3.4.1 Findings Linked To The Third Sub-Research Question

There are various undesired developments indicating or confirming different aspects of undesired identity reformation at different levels in Catholic secondary schools in Zambia’s Southern Province since independence (1964). Such undesired developments have negatively affected the overall Catholic characterization of such education institutions in the province as they represent divergence from Catholic educational practice as directed or recommended in Catholic education policy. Both participant views and results from documentary analysis demonstrated that in Catholic secondary schools in Zambia’s Southern Province, the aspects which act as prototypical features, marks or characteristics of Catholic education had partially changed or reformed over the years since Zambia’s independence. Therefore, based on the undesired identity reformation experienced by Catholic secondary schools since independence at different levels in the Southern Province, such schools can be characterized as ‘partially Catholic’ and not ‘fully Catholic’. For a detailed discussion of particular identity reformation aspects or factors which have necessitated the ‘partial Catholic characterization’ of Catholic secondary schools in Zambia’s Southern Province, see Chapter four, section 4.3.6.

5.3.4.2 Conclusions Drawn From The Third Sub-Research Question

In the provision of study conclusions drawn from the third sub-research question, it can be stated that there has been various undesired developments which confirm different aspects of undesired identity reformation at different levels in Catholic secondary schools

since independence (1964) in Zambia's Southern Province. It is such undesired developments within Catholic secondary school contexts which have *negatively affected the overall Catholic characterization* of such education institutions in the province. This is because, such undesired developments represent divergence from Catholic educational practice as directed or recommended in Catholic education policy. The status quo indicated above was supported by both participant views and results from documentary analysis which demonstrated that in Catholic secondary schools in Zambia's Southern Province, various aspects which act as prototypical features, marks or characteristics of Catholic education had partially changed or reformed over the years since Zambia's independence. Therefore, based on the study findings, it can be concluded that the undesired identity reformation experienced by Catholic secondary schools at various levels in the Southern Province since independence in the Southern Province, enables such schools to be characterized as 'partially Catholic'. This because such undesired identity reformation has negatively affected both the schools' 'religious' and 'academic' mission of the schools.

5.3.5 The Fourth Sub-Research Question

The fourth sub-research question of the study was 'How can Catholic secondary schools in Zambia's Southern Province be realigned with Catholic education policy?'

5.3.5.1 Findings Linked To The Fourth Sub-Research Question

In answering the question above, it is important to begin by pointing out that all research participants and results from documentary analysis affirmed the presence of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province. It was specifically evident from participant views and results from documentary analysis that different aspects or factors combine to weaken the schools' 'religious' and 'academic' mission (See Chapter four, section 4.3.2).

The presence of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province necessitates the need to be realign such schools with the Philosophy of Catholic education or Catholic education policy. This is because, such schools have over the years partially deviated from educational practice as directed or recommended in Catholic education policy which is desired by the Catholics and those interested in the welfare of Catholic secondary education in Zambia's Southern Province. The fact that Catholics and a majority of other people prefer Catholic education to other forms of education in the Zambian setting and Zambia's Southern Province in particular, points to the urgent need to realign Catholic secondary schools with educational practice as recommended in Catholic education policy. It was apparent from a majority of participant views on the issue at hand that concerted efforts needed to be urgently made in order to ensure the realignment of Catholic secondary schools with Catholic education policy in the Southern Province. Such efforts made within and beyond the confines of Catholic secondary schools should ensure the promotion of educational practice as directed in Catholic education policy if the desired or genuine identity of Catholic education is to be achieved in the schools. The following were participant suggestions of how the problem of undesired identity reformation can be rectified in order to realign Catholic secondary schools with Catholic education policy in Zambia's Southern Province. Participant suggestions involved: the need to acquaint Catholic school administrators and teachers with Catholic education policy, the need for the Catholic Church to monitor the teacher deployment programme by the MoE, the need for Catholic appointments in key administrative positions in Catholic secondary schools, the need for the introduction of chaplaincy services in Catholic secondary schools, enhancing the availability of Catholic education policies in Catholic schools, increasing the enrolment of Catholic learners in Catholic secondary schools, intensifying religious activities in Catholic secondary schools, increasing priests, brothers and nuns in Catholic secondary schools, improved government grants to Catholic secondary schools, planning for non-traditional sources of funds in Catholic secondary schools, a mandatory rule for the display of Catholic religious symbols in Catholic secondary schools, deployment of credible teachers in Catholic secondary schools, Catholic secondary schools to function as 'genuine Catholic communities', achieving the preferential option for the poor in Catholic secondary schools,

controlling over enrolment in Catholic secondary schools, engaging government and parents in financing Catholic secondary schools, monitoring and evaluation of Catholic secondary schools, prohibition of trivializing the Catholic tradition or culture in Catholic secondary schools, the need for Catholic secondary school administrators to implement the identity of Catholic education, the need for Catholic school administrators to improve the image of RE in the schools and finally the need to evaluate Catholic secondary schools against the challenges enhanced by HIV/AIDS. All the suggestions provided by the participants were in agreement with Catholic education policy. For a detailed description of each realignment measure suggested by the participants above, see Chapter four, section 4.5.5 and Chapter five, section 5.2.5).

5.3.5.2 Conclusions Drawn From The Fourth Sub-Research Question

In drawing conclusions from the fourth sub-research question, it can be stated that the presence of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province was affirmed by both participant views and results from documentary analysis. Evidence from participant views and documentary analysis indicated that different aspects or factors combine to weaken the 'religious' and 'academic' mission of Catholic schools (See Chapter four, section 4.3.2). Based on the aforementioned, it can be stated that the presence of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province necessitates the need to be realign such schools with Catholic education policy. This is because, such schools have over the years partially deviated from educational practice as directed or recommended in Catholic education policy due to multiple factors.

Moreover, the urgent need to realign Catholic secondary schools in Zambia's Southern Province with Catholic education policy is further necessitated by the fact that such kind of education is desired by Catholics in Zambia and others interested in the welfare of this kind of education. There is need for concerted efforts in order to ensure the realignment of Catholic secondary schools with Catholic education policy in the Southern Province. Such efforts made within and beyond the confines of Catholic secondary schools should

ensure the promotion of educational practice as directed in Catholic education policy if the desired or genuine identity of Catholic education is to be achieved in the schools. At the core of such concerted efforts to enhance the realignment of Catholic secondary schools in Zambia's Southern Province with Catholic education policy should be the implementation of all appropriate suggestions provided by the research participants of the study. The following suggestions by research participants are considered key in the realignment of Catholic secondary schools with Catholic education policy in Zambia's Southern Province. The suggestions include: the need to acquaint Catholic school administrators and teachers with Catholic education policy, the need for the Catholic Church to monitor the teacher deployment programme by the MoE, the need for Catholic appointments in key administrative positions in Catholic secondary schools, the need for the introduction of chaplaincy services in Catholic secondary schools, enhancing the availability of Catholic education policies in Catholic schools, increasing the enrolment of Catholic learners in Catholic secondary schools, intensifying religious activities in Catholic secondary schools, increasing priests, brothers and nuns in Catholic secondary schools, improved government grants to Catholic secondary schools, planning for non-traditional sources of funds in Catholic secondary schools, a mandatory rule for the display of Catholic religious symbols in Catholic secondary schools, deployment of credible teachers in Catholic secondary schools, Catholic secondary schools to function as 'genuine Catholic communities', achieving the preferential option for the poor in Catholic secondary schools, controlling over enrolment in Catholic secondary schools, engaging government and parents in financing Catholic secondary schools, monitoring and evaluation of Catholic secondary schools, prohibition of trivializing the Catholic tradition or culture in Catholic secondary schools, the need for Catholic secondary school administrators to implement the identity of Catholic education, the need for Catholic school administrators to improve the image of RE in the schools and finally the need to evaluate Catholic secondary schools against the challenges enhanced by HIV/AIDS. All the suggestions provided by the participants were in agreement with Catholic education policy. For a detailed description of each realignment measure suggested by the participants above, see Chapter four, section 4.5.5 and Chapter five, section 5.2.5).

5.4 RECOMMENDATIONS

In line with the findings of this study, the researcher makes the following specific recommendations at the following levels. These are: Catholic Church level (Secretary of Catholic education), government level (the PEO), School level (headteachers, teachers of RE and the learners), and community level (parents). The researcher makes specific recommendations to the people above on the basis that they are key stakeholders in Catholic secondary educational provision in the Southern Province.

5.4.1 Recommendations at Catholic Church Level

The following specific recommendations are made by the researcher at the level of the Catholic Church for implementation in order to enhance the catholicity of Catholic secondary schools in Zambia's Southern Province.

5.4.1.1 The Secretary of Catholic Education

In its endeavor to help resolve the problem of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province, as one of its objectives, this study needed to suggest possible ways in which Catholic secondary schools in Zambia's Southern Province can be realigned with the philosophy of Catholic education or Catholic education policy. This is because as indicated earlier in this chapter, undesired identity reformation implies a deviation from Catholic educational practice as provided or recommended in Catholic education policy. In addition to the aforementioned, it therefore follows that resolving the problem of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province involves the suggestion of possible ways of enhancing a return to Catholic educational practice as provided in Catholic education policy. Since the study confirmed the presence of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province, it was also inevitable for it to provide suggestions of possible ways in which the problem of undesired identity reformation in Catholic secondary schools can be rectified. All suggestions provided by

the study are in accordance with Catholic education policy directives as they are the ones deemed desirable by all in Catholic circles and those interested in the welfare of Catholic education at all levels. Since the Secretary of Catholic education is responsible for the coordination and evaluation of all Catholic educational institutions in the country, it is therefore recommended that in order to realign Catholic secondary schools with Catholic education policy in Zambia's Southern Province, the Secretary of Catholic education will have to:

Recommendation 1

Collaborate across all Catholic secondary schools in Zambia's Southern Province in order to promote the need for Catholic secondary school administrators and teachers to be educated in Catholic education policy. This recommendation follows the revelation by the study findings that stakeholders of Catholic secondary education lack adequate knowledge or understanding of Catholic education policy making it difficult for them to thoroughly implement the policy in the schools.

Recommendation 2

Initiate the full involvement of the Catholic Church in the deployment of teachers to Catholic secondary schools by the MoE in the Southern Province. This recommendation follows the revelation by the study findings that some teachers deployed by the MoE to teach in Catholic secondary schools in the Southern Province are not credible teachers in that they are not ready to be full-time 'Catholic teachers' and that they sometimes trivialize the Catholic educational mission or vision within the schools.

Recommendation 3

Promote the appointment of Catholics in key administrative positions in Catholic secondary schools. This recommendation follows the revelation by the findings of the study that even after the official Catholic position or stance on the appointment Catholics to all key administrative positions in Catholic schools, non-Catholics are still being appointed in key administrative positions (Deputy heads, HODs and Careers Masters) within Catholic secondary schools in Zambia's Southern Province.

Recommendation 4

Collaborate with the Catholic Church to promote the introduction of chaplaincy services in all Catholic secondary schools in the Southern Province. This recommendation is necessitated by the revelation by the study findings that Catholic secondary schooling in the Southern Province was characterized by falling levels of catholicity leading to the weakening religious mission over the years since Zambia's independence (1964).

Recommendation 5

Develop strategies to ensure the availability of the actual Catholic education policies to school administrators and teachers in Catholic secondary schools in Zambia's Southern Province. This recommendation is enhanced by the revelation by the study findings that the actual Catholic education policies were not available for utilization by Catholic secondary school administrators and teachers within Catholic secondary school settings in the Southern Province making it very difficult for these people to implement desired Catholic educational values within the school premises.

Recommendation 6

Promote increased enrollments of Catholic learners in Catholic secondary schools in order to improve their catholicity. This recommendation follows the revelation by the study findings that currently, Catholic learners formed a very small percentage of enrolments (50% or below) in Catholic secondary schools and this is one of the reasons for the falling levels of catholicity in such schools. Increasing Catholic learners to a larger percentage (70% or more) will tremendously contribute to the enhancement of the catholicity of the schools.

Recommendation 7

Encourage increased religious activities in Catholic secondary schools in the province in order to improve the school's catholicity. This recommendation is necessitated by the study's revelation that in Catholic secondary schools in the Southern Province, 'academic activities' take precedence over the much desired 'religious activities' leading to the weakening religious mission of such schools since Zambia's independence (1964).

Therefore, increased religious activities in Catholic secondary school contexts will help promote the catholicity of such schools in the province.

Recommendation 8

Initiate the process of increased recruitment of members of Catholic religious orders in Catholic secondary schools in Zambia's Southern Province. This recommendation follows the revelation by the study findings that there was a drastic reduction of members of Catholic religious orders (priests, brothers and nuns) teaching in Catholic secondary schools in the Southern Province since the 1980s when the problem started at a global level. The outcome of this problem over the years has been the weakening of both the 'religious' and 'academic' mission of such schools in the province. Therefore, increasing members of religious orders in Catholic secondary schools in the Southern Province would help strengthen the schools' 'religious' and 'academic' mission thereby also promoting the Catholic educational mission or vision.

Recommendation 9

Devise concerted efforts to influence the Zambian government to improve financial grants provided to Catholic secondary schools in Zambia's Southern Province. This recommendation follows the revelation by the study findings that Catholic secondary schools in the Southern Province have experienced the challenge of meager and erratic financial grants from government since the mid-1980s when the Zambian education sector began experiencing a drastic reduction in terms of government funding. The undesired outcome of this predicament experienced by Catholic secondary schools in Zambia's Southern Province has been the weakening 'academic' mission due to falling Catholic educational standards over the years since the mid-1980s. Therefore, improved financial grants-in-aid provided to such schools by the Zambian government would help improve educational standards in the schools thereby also strengthening the schools 'academic' mission.

Recommendation 10

Collaborate with Catholic secondary schools in the development of plans for non-traditional sources of funds in the Southern Province. This recommendation follows the revelation by the study findings that Catholic secondary schools have been experiencing a continuous challenge of meager and erratic government funding since the mid-1980s. In order to resolve this problem, Catholic secondary schools in Zambia's Southern Province need to begin planning for new or non-traditional sources of funds such as self-help income generating projects both within and beyond their school confines in order to raise funds to enhance their efficient functioning. If well planned and implemented, such plans would liberate the schools from the shackles of poverty or their usual state of being financially incapacitated.

Recommendation 11

Coordinate the development of a mandatory rule to ensure the display of Catholic religious symbols in Catholic secondary schools in the Southern Province. This recommendation is necessitated by the study finding that there are inadequate Catholic religious symbols displayed within Catholic secondary school contexts. This has led to the weakening of the schools' religious mission over the years. Therefore, the development of a mandatory rule for the display of sufficient Catholic religious symbols within the school settings in the Southern Province can help promote the catholicity of the schools thereby also enhancing the desired Catholic educational mission or vision.

Recommendation 12

Collaborate with all stakeholders of Catholic secondary educational provision in order to ensure that Catholic secondary schools run as 'genuine Catholic communities' in the Southern Province. This recommendation is enhanced by the study's revelation that Catholic secondary schools in the Southern Province do not function or operate as 'genuine Catholic communities'. This is because there is lack of a spirit of communion or teamwork among the stakeholders of Catholic secondary education in the province hence the weakening of both the school's 'religious' and 'academic' mission of Catholic secondary schools in the province. Therefore, intervention by the Secretary of Catholic

education in order to ensure such education institutions to function as 'genuine Catholic communities' will help promote both the schools' desired 'religious' and 'academic' missions.

Recommendation 13

Devise measures for the achievement of a 'preferential option for the poor' in Catholic secondary educational provision in the Southern Province. This recommendation follows the study revelation that the Catholic aim of a 'preferential option for the poor' in educational provision was a non-starter in Catholic secondary schools in Zambia's Southern Province due to the cost-sharing policy practice in such schools. Keeping the aforementioned in view, the involvement of the Secretary of Catholic education in devising such measures for the achievement of a 'preferential option for the poor' can contribute a great deal towards the achievement of the academic mission of Catholic secondary schools in the province.

Recommendation 14

Collaborate with headteachers in Catholic secondary schools in order to ensure the control of over-enrolment in the schools. This recommendation is necessitated by the contemporary challenge of over-enrolment experienced by Catholic secondary schools in Zambia's Southern Province over the years. This has weakened the 'academic' mission of the schools over the years since Zambia's independence (1964). Therefore, the involvement of the Secretary of Catholic education in rectifying this problem through collaboration with headteachers in order to control over-enrolment in Catholic secondary schools can help improve the standards of education offered in such schools thereby strengthening the school's 'academic' mission in the province.

Recommendation 15

Develop strategies for community awareness on the true financial status of Catholic secondary schools in the Southern Province. This recommendation follows the revelation by the study findings that there has been a misconception by the government and parents in the Southern Province that Catholic secondary schools are financially stable or that

they are very rich education institutions. This belief by government and parents is not correct and has been a challenge to Catholic secondary schools because holding onto such a misconception, both government and parents have been rendered reluctant in terms of full involvement in financing such education institutions, an aspect tantamount to failure on their part as they are supposed to be dependable and reliable stakeholders of Catholic secondary education in the province. Therefore, the development of strategies by the Secretary of Catholic education to enhance community awareness on the true financial status of Catholic secondary schools in the province will help transform the government and parents into genuine stakeholders of this kind of education in the province.

Recommendation 16

Initiate effective strategies for closer monitoring and evaluation of Catholic secondary schools in order to ensure that they operate or function in accordance with Catholic education policy. This recommendation follows the revelation by the findings of the study that Catholic secondary schools have been experiencing undesired identity reformation at various levels in the Southern Province confirming the presence of undesired identity reformation in such schools. Therefore, the Secretary's involvement through the initiation of effective strategies for much closer monitoring and evaluation of Catholic secondary schools in order to ensure their operation in line with Catholic education policy will help ensure the much desired genuine identity of Catholic education in the schools.

Recommendation 17

Develop measures to ensure the prohibition of any form of trivialization of the Catholic tradition within or beyond the confines of Catholic secondary schools by members of the school community. This recommendation is necessitated by the revelation by the study findings that in Catholic secondary schools, some non-Catholic teachers and learners sometimes trivialize the Catholic tradition or culture within the school contexts and this has been one of the contributing factors for the weakening 'religious' mission of the schools over the years since Zambia's independence (1964). Hence, the development of measures by the Secretary of Catholic education to ensure the prohibition of any form of

trivializing the Catholic tradition or culture within or beyond the school confines by the members of the school communities will help improve the catholicity of the schools.

Recommendation 18

Create opportunities for emphasizing the importance of the task of implementing the identity of Catholic education to Catholic secondary school administrators. This recommendation follows the revelation by the study findings that Catholic secondary school administrators have not succeeded in their important obligation of ensuring the implementation of the identity of Catholic education in their respective Catholic secondary schools. As such, the Secretary's involvement in this important duty through the creation of opportunities to emphasize the importance of the task of implementing the identity of Catholic education to school administrators will promote the achievement of the desired genuine identity of Catholic education as recommended in Catholic education policy.

Recommendation 19

Encourage Catholic secondary schools administrators to devise strategies of improving the image of RE as a curriculum subject in Catholic secondary schools in the Southern Province. This recommendation follows the revelation by the findings of the study that RE had lost its previous prestigious image as a curriculum subject in Catholic secondary schools. From a highly loved subject in the past, today the learners hold negative attitudes towards the subject. This is a serious blow to Catholic secondary education in the province as RE is the main vehicle for the Catholic Church's religious mission in the schools. Based on the aforementioned, it can be stated that the Secretary's involvement in devising strategies meant to improve the image of RE will go a long way in the achievement of the educational mission or vision of Catholic secondary schooling in the Southern Province.

Recommendation 20

Create conducive environments within Catholic secondary schools in the province for the Catholic Church to evaluate the life of the schools against the challenges enhanced by the HIV/AIDS pandemic. This recommendation is enhanced by the revelation by the study

findings that HIV/AIDS is a source of various challenges experienced by Catholic secondary schools leading to the weakening of the schools' 'academic' mission. Therefore, evaluation of the life of the schools by the Secretary of Catholic education in order to mitigate the challenges enhanced by the HIV/AIDS pandemic can help the achievement of the goals of Catholic education as recommended in Catholic education policy.

5.4.2 Recommendations at Government Level

The researcher makes the following specific recommendations at government level in order to enhance the full-involvement of the Zambian government in the provision of Catholic secondary education to the people of Southern Province. This is because, as important stakeholders of Catholic secondary education in Zambia's Southern Province, there is need for the government to be fully involved in providing this kind of education to the people of Southern Province.

5.4.2.1 The Provincial Education Officer (PEO)

Rectifying some contemporary challenges experienced by Catholic secondary schools in Zambia's Southern Province requires the intervention of government through the MoE. As coordinator of all educational activities in the Southern Province, the PEO is better placed to supplement Catholic efforts to resolve the problem of undesired identity reformation in Catholic secondary schools in the province. In order to achieve the task above, it is recommended that the PEO does the following:

Recommendation 1

Collaborate across all Catholic secondary schools in Zambia's Southern Province in order to promote the need for Catholic secondary school administrators and teachers to be well educated in Catholic education policy. This follows the revelation by the study findings that Catholic secondary school administrators and teachers do not possess adequate knowledge or understanding of Catholic educational values making it very difficult for

them to adequately implement educational values they do not understand properly themselves. Therefore, the PEO's collaboration across all Catholic secondary schools in order to enhance the school administrators' and teachers' education in Catholic education policy will help promote the catholicity of such schools as implementation of an aspect well comprehended is easier than that which is poorly comprehended.

Recommendation 2

Promote the full involvement of the Catholic Church in the deployment of teachers to Catholic secondary schools by the MoE in the Southern Province. This follows the revelation by the study findings that some teachers deployed to teach in Catholic secondary schools by the Zambian MoE are not credible. Moreover, that mostly such teachers are not willing to be full-time 'Catholic teachers' as indicated by their lack of proper commitment to their work as Catholic teachers. This has negatively affected both the schools' 'academic' and 'religious' mission over the years since Zambia's independence (1964). Therefore, the PEO's promotion of the full involvement of the Catholic Church in the deployment of teachers to Catholic secondary schools by the MoE will help promote both the schools' 'academic' and 'religious' mission thereby enhancing the achievement of the much desired Catholic educational mission or vision in such schools in Zambia's Southern Province.

Recommendation 3

Collaborate with the Catholic Church in its concerted efforts to influence the Zambian government to improve the financial grants provided to Catholic secondary schools in Zambia's Southern Province. This recommendation is necessitated by the revelation from the findings of the study that one of the major challenges experienced by Catholic secondary schools in Zambia's Southern Province over the years since the mid-1980s has been the meager and erratic government financial grants leading to the weakening of the school's 'academic' mission owing to the falling standards of education in the schools. In line with the aforementioned, it can be stated that the PEO's input in helping the Catholic Church to coerce the Zambian government to improve financial grants given to Catholic secondary schools will help raise educational standards in the schools thereby

promoting the schools' 'academic' mission which further helps to achieve the Catholic educational mission or vision in the schools.

Recommendation 4

Contribute to the development of appropriate plans for the development of non-traditional sources of funds in Catholic secondary schools in the Southern Province. This recommendation originates from the revelation by the study findings that Catholic secondary schools in Zambia's Southern Province have been receiving meager and erratic financial grants from government from the mid-1980s when government funding to the education sector began to reduce drastically leading to falling standards of education offered in such schools. This challenge has led to the weakening 'academic' mission of Catholic secondary schools in the Southern Province over the years since the mid-1980s. Therefore, the PEO's involvement in the development of appropriate plans to come up with non-traditional sources of funds in Catholic secondary schools in the Southern Province can help raise the falling standards of education in such schools thereby promoting the 'academic' mission of Catholic secondary education in the province.

Recommendation 5

Initiate measures within and beyond Catholic secondary schools for the success of a 'preferential option for the poor' in Catholic secondary educational provision in the Southern Province. This recommendation is necessitated by the revelation from the findings of the study that the Catholic aim of a 'preferential option for the poor' in Catholic educational provision is a non-starter due the presence of the cost-sharing policy in Catholic secondary schools in the Southern Province. This aspect has led to the weakening 'academic' mission of Catholic secondary schools in the province as the majority poor fail to access this level of Catholic education in the province. Therefore, the valuable involvement of the PEO through the initiation of measures both within and beyond Catholic secondary schools in order to enhance the success of the Catholic aim of a 'preferential option for the poor' in Catholic secondary educational provision will enable the poor easy access to this form of Catholic education and promote the schools'

'academic' mission thereby positively contributing to the desired Catholic educational mission or vision in the province.

Recommendation 6

Collaborate with headteachers in Catholic secondary schools in the province in order to ensure the control of over-enrolment in the schools. This recommendation follows the revelation by the findings of the study that Catholic secondary schools in Zambia's Southern Province have been experiencing the challenge of over-enrolment over the years. This challenge has contributed to the weakening 'academic' mission of such schools in the province. Therefore, the PEO's involvement in collaborative activities with Catholic secondary school headteachers for the sake of controlling over-enrolment will help uplift educational standards in the schools and also contribute to the achievement of the desired Catholic educational mission or vision within the schools.

Recommendation 7

Act as a dependable and reliable channel of communication between the Catholic Church and government in order to break any forms of communication barriers between the two parties. This recommendation is necessitated by the fact that sometimes there can be communication barriers between two institutions and the Zambian government and the Catholic Church are not an exception to this. Therefore, it will be expedient for the PEO in the Southern Province to ensure that he/she is the 'link bridge' between the two institutions, enhancing reliable channels of mutual cooperation and communication between them. This is because communication can enhance easy settling of all forms of problems that may arise in the two institutions in the Southern Province.

Recommendation 8

Participate in the strategies put in place by the Catholic Church to ensure community awareness on the true financial status of Catholic secondary schools in the Southern Province. This recommendation follows the revelation by the study findings that the government and parents wrongly believe that Catholic secondary schools are rich education institutions that do not need financial help from external sources. This has led

Catholic secondary schools to experience the challenge of lack of finances because both government and parents have not been very willing to provide the much needed financial support to the schools over the years since Zambia's independence (1964). This challenge has turned the government and parents into regrettable and unreliable stakeholders of Catholic secondary educational provision at the level of providing grants-in-aid and school-fees respectively. Hence, the PEO's participation in strategies put in place by the Catholic Church to ensure community awareness on the true financial status of Catholic secondary schools in the Southern Province will help educate both government and parents on the true financial status of such schools as well as promote their intensified involvement in funding such education institutions in the province.

Recommendation 9

Promote strategies for closer monitoring and evaluation of Catholic secondary schools in order to ensure that they operate or function in accordance with Catholic education policy. This recommendation is necessitated by the revelation by the findings of the study that generally Catholic secondary schools have partially deviated from Catholic educational practice as directed or recommended in Catholic education policy hence the presence of undesired identity reformation in such schools. As such, both the 'religious' and 'academic' mission of Catholic secondary schools has weakened over the years since Zambia's independence (1964). Therefore, the involvement of the PEO in the Southern Province in the promotion of strategies for the enhancement of closer monitoring and evaluation of Catholic secondary schools in order to enable their operation or functioning in accordance with Catholic education policy will help realign such schools with Catholic education policy as well as strengthen their 'religious' and 'academic' missions. Such an outcome will be in accordance with the Catholic educational mission or vision in the province.

Recommendation 10

Contribute to the creation of opportunities to emphasize the importance of the task of implementing the identity of Catholic education to Catholic secondary school administrators. This recommendation follows the revelation by the study findings that

Catholic secondary school administrators have not succeeded in their obligation of ensuring the implementation of the identity of Catholic education in their respective Catholic secondary schools. As such, the PEO's involvement in this task through the creation of opportunities to emphasize the importance of the task of implementing the identity of Catholic education to school administrators will promote the achievement of the desired genuine identity of Catholic education as recommended in Catholic education policy.

Recommendation 11

Encourage Catholic secondary school administrators to devise strategies for improving the image of RE as a curriculum subject in Catholic secondary schools in the Southern Province. This recommendation follows the revelation by the findings of the study that RE had lost its previous prestigious image as a curriculum subject in Catholic secondary schools. From a highly loved subject in the past, today the learners hold negative attitudes towards the subject. This is a serious blow to Catholic secondary education in the province as RE is the main vehicle for the Catholic Church's religious mission in the schools. Based on the aforementioned, it can be stated that the PEO's involvement in devising strategies meant to improve the image of RE will go a long way in the achievement of the educational mission or vision of Catholic secondary schooling in the Southern Province.

Recommendation 12

Create conducive environments within Catholic secondary schools in the province for the Catholic Church to evaluate the life of the schools against the challenges enhanced by the HIV/AIDS pandemic. This recommendation is enhanced by the revelation by the study findings that HIV/AIDS is a source of various challenges experienced by Catholic secondary schools leading to the weakening of the schools' 'academic' mission. Therefore, evaluation of the life of the schools by the PEO in order to mitigate the challenges enhanced by the HIV/AIDS pandemic can help the achievement of the goals of Catholic education as recommended in Catholic education policy.

5.4.3 Recommendations at School Level

The researcher makes specific recommendations at the school level to enhance an improvement in the way Catholic secondary schools are managed. Implementation of the following recommendations will help rectify the undesired identity reformation caused by contemporary challenges experience by such schools in Zambia's Southern Province. These specific recommendations are also intended to make Catholic secondary school headteacher/principals, teachers of RE and the learners effective stakeholders of Catholic secondary educational provision in the Southern Province.

5.4.3.1 The Headteachers

In its endeavor to provide an exposition of the nature and scope of the undesired identity reformation experienced by Catholic secondary schools in Zambia's Southern Province, one of the objectives of this study was to explore contemporary challenges experienced by Catholic secondary schools in Zambia's Southern Province. Study findings revealed that contemporary challenges were partly the reason for the undesired identity reformation experienced by Catholic secondary schools in the Southern Province since Zambia's independence (1964). A number of contemporary challenges experienced by Catholic secondary schools in the Southern Province were revealed by the study findings. A close scrutiny of such contemporary challenges experienced by Catholic secondary schools in Zambia's Southern Province associates them to the manner in which such schools are managed or administered. This points to the aspect that, an improvement in the way Catholic secondary schools are managed can help to rectify most of the contemporary challenges they experience in the Southern Province. In order to rectify the problem of undesired identity reformation caused by some contemporary challenges experienced by Catholic secondary schools in Zambia' Southern Province, as primary administrators of such schools, headteachers would be required to:

Recommendation 1

Devise measures for controlling over-enrolment in Catholic secondary schools in the Southern Province. This recommendation follows the revelation by the findings of the study that Catholic secondary schools in Zambia's Southern Province have been experiencing the challenge of over-enrolment over the years. This challenge has contributed to the weakening 'academic' mission of such schools in the province. Therefore, the headteacher's involvement through devising measures for the control of over-enrolment in Catholic secondary schools in the Southern Province will help uplift educational standards in the schools and also contribute to the achievement of the desired Catholic educational mission or vision within the schools.

Recommendation 2

Develop strategies for community awareness on the true financial status of Catholic secondary schools in the Southern Province. This recommendation is necessitated by the study's revelation that the financial situation or position of Catholic secondary schools in the Southern Province is misunderstood by two of the schools' major stakeholders namely; government and parents. This is because they think such schools are actually rich and do not necessarily need financial assistance from them. This has over the years rendered Catholic secondary schools financially incapacitated as two of their major stakeholders are reluctant to provide financial support to them. As such, educational standards have fallen in the schools and the school's academic mission has been negatively affected over the years in the province. Therefore, the involvement of Catholic secondary school headteachers in matters concerning the enhancement of community awareness on the true financial position of Catholic secondary schools will help raise the educational standards of the schools and will also promote the academic mission of the schools thereby realigning the schools with the desired Catholic educational mission or vision.

Recommendation 3

Initiate the process of ensuring the sufficient presence of teaching and learning materials in Catholic secondary schools in Zambia's Southern Province. This recommendation

follows the revelation by the study findings that due to the meager and erratic financial grants given to Catholic secondary schools by the government, the educational standards have fallen in the schools over the years. Due to this status quo in the schools, there has been the challenge of the lack of adequate teaching and learning materials since the mid-1980s. This challenge has contributed to the weakening academic mission of such schools over the years in the province. Therefore, the headteachers' involvement in resolving this problem through ensuring the sufficient presence of teaching and learning materials in Catholic secondary schools in Zambia's Southern Province will help uplift educational standards in the schools as well as improve the schools' academic mission.

Recommendation 4

Promote the recruitment of members of Catholic religious orders in Catholic secondary schools in Zambia's Southern Province. This recommendation follows the revelation by the study findings that there was a drastic reduction of members of Catholic religious orders (priests, brothers and nuns) teaching in Catholic secondary schools in the Southern Province since the 1980s when the problem started at a global level. The outcome of this problem over the years has been the weakening of both the 'religious' and 'academic' mission of such schools in the province. Therefore, the involvement of Catholic secondary school headteachers in promoting the recruitment of more members of religious orders in Catholic secondary schools in the Southern Province would help promote the schools' 'religious' and 'academic' mission. This will also enhance the achievement of the Catholic educational mission or vision within the school settings.

Recommendation 5

Use their professional knowledge and skills to ensure that Catholic secondary schools function as genuine Catholic communities in Zambia's Southern Province. This recommendation follows the revelation by the findings of the study that Catholic secondary schools have not been operating or functioning as 'genuine Catholic communities' over the years. This is because there is lack of a spirit of proper communion or teamwork among the stakeholders of this kind of education in the province. This has led to the weakening of both the 'religious' and 'academic' mission of the schools over the

years. Therefore, the headteachers' use of their professional knowledge and skills to ensure that such schools function as 'genuine Catholic communities' will help to improve the 'religious' and 'academic' mission of the schools thereby enabling the achievement of the desired Catholic educational mission or vision in the schools.

Recommendation 6

Develop strategies for the promotion and sustenance of the Catholic educational mission or vision within Catholic secondary school settings in the Southern Province. This recommendation follows the revelation by the study findings that undesired identity reformation is a reality in Catholic secondary schools in Zambia's Southern Province. The implication of this is that, such schools are deviating from Catholic educational practice as recommended in Catholic education policy. If the schools are deviating from educational practice as recommended in this policy, it means that nowadays such schools are not operating or functioning in accordance with the Catholic educational mission or vision because such an educational mission or vision is what is advocated for in Catholic education policy. Therefore, an input from Catholic secondary school headteachers regarding the development of strategies for the promotion and sustenance of the Catholic educational mission or vision within Catholic secondary school settings will help the achievement of desired Catholic educational goals in the schools thereby promoting the catholicity of the schools.

Recommendation 7

Encourage the implementation of the identity of Catholic education in their schools. This recommendation is necessitated by the study finding that Catholic secondary schools in the province cannot be characterized as 'fully Catholic' but 'partially Catholic'. This is because most of the prototypical features or marks of Catholic education have partially changed or reformed over the years in such schools in Zambia's Southern Province. This has contributed to the weakening of both the schools' 'academic' and 'religious' mission over the years since Zambia's independence (1964). Therefore, the headteachers' involvement in encouraging the implementation of the identity of Catholic education in their respective schools will help the schools to regain their desired identity of Catholic

education. Implementation of the identity of Catholic education by headteachers in Catholic secondary schools is even justified by the fact that Catholic secondary educational practice in accordance with Catholic education policy is what is desired by the people of Southern Province (Kabwe, 2010; Chisempere, 1999).

Recommendation 8

Lobby the government for improved financial grants offered to Catholic secondary schools in Zambia's Southern Province in order to improve their financial capacity. This recommendation is necessitated by the revelation by the findings of the study that one of the major challenges experienced by Catholic secondary schools in Zambia's Southern Province over the years since the mid-1980s has been the meager and erratic government financial grants leading to the weakening of the school's 'academic' mission owing to the falling standards of education in the schools. In line with the aforementioned, it can be stated that the headteachers' input in helping the Catholic Church to encourage the Zambian government to improve financial grants given to Catholic secondary schools will help raise educational standards in the schools thereby promoting the schools' 'academic' mission which further helps to achieve the Catholic education mission or vision in the schools.

Recommendation 9

Contribute to the development of appropriate measures for the achievement of a 'preferential option for the poor' in Catholic secondary educational provision in the Southern Province. This recommendation is necessitated by the revelation from the findings of the study that the Catholic aim of a 'preferential option for the poor' in Catholic educational provision is a non-starter due the presence of a cost-sharing policy in Catholic secondary schools in the Southern Province. This aspect has led to the weakening 'academic' mission of Catholic secondary schools over the years in the province because the majority poor fail to access this level of Catholic education in the province. Therefore, the valuable involvement of the Catholic secondary school headteachers through the development of appropriate measures for the achievement of a 'preferential option for the poor' in Catholic secondary educational provision will enhance the success of the Catholic

aim of a 'preferential option for the poor' in this kind of education thereby promoting the schools' 'academic' mission .

5.4.3.2 Teachers of Religious Education

Important subcategories emerged from the data analysis of the study and they directly linked teachers within Catholic secondary school contexts to the undesired identity reformation experienced by such schools over the years since independence (1964) in the Southern Province. A majority of participant views linked teachers within Catholic secondary school contexts in the Southern Province to the undesired identity reformation experienced by such schools since independence. Against this background, as a way of resolving the undesired identity reformation experienced by Catholic secondary schools in the Southern Province since Zambia's independence, the researcher recommends that teachers of RE will be required to:

Recommendation 1

Assimilate all the Catholic knowledge and values that will enable their proper understanding of Catholic education policy. This recommendation follows the revelation by the findings of the study that stakeholders of Catholic secondary education, including teachers of RE, lack sufficient knowledge or understanding of the Catholic tradition and Catholic educational values within Catholic secondary schools. This has contributed to the weakening 'academic' and 'religious' mission of Catholic secondary schools in the province since Zambia's independence (1964). Therefore, assimilation of everything concerning the Catholic tradition and educational values by the teachers of RE will help strengthen the schools' 'academic' and 'religious' mission thereby promoting the Catholic educational mission or vision in the Southern Province.

Recommendation 2

Contribute to the development of appropriate strategies for improving the image of RE as a curriculum subject in Catholic secondary schools in the Southern Province. This recommendation follows the revelation by the findings of the study that RE had lost its

previous prestigious image as a curriculum subject in Catholic secondary schools. From a highly loved subject in the past, today the learners hold negative attitudes towards the subject. This is a serious blow to Catholic secondary education in the province as RE is the main vehicle for the Catholic Church's religious mission in the schools. Based on the above, it can be stated that the contribution to the development of appropriate strategies for improving the image of RE by the teachers of RE will enhance the achievement of the Catholic educational mission or vision in Catholic secondary schools in Zambia's Southern Province.

Recommendation 3

Create opportunities within Catholic secondary school settings for the promotion of both the 'academic' and 'religious' mission of the schools in the Southern Province. This recommendation is necessitated by the revelation by the findings of the study that in Catholic secondary schools, the 'academic mission' takes precedence over the 'religious mission', an aspect contrary to what is encouraged in Catholic education institutions. The outcome of this over the years has been the weakening 'religious mission' of the schools. Therefore, the contribution by the teachers of RE in creating opportunities within Catholic secondary school settings for the promotion of both the 'academic mission' and the 'religious mission' will help strengthen the schools' 'religious mission' thereby promoting the catholicity of the schools.

Recommendation 4

Initiate the curriculum modification process to change current practices in order to enable RE regain its top position as a curriculum subject in a Catholic secondary school in the Southern Province. This recommendation is necessitated by the revelation of the study that RE has lost its top position in the curriculum of Catholic secondary schools. As a result, the 'religious' mission of Catholic secondary schools has been weakening over the years since Zambia's independence (1964). Therefore, the involvement of teachers of RE in initiating the curriculum modification process in order to enable RE regain its pinnacle position as a curriculum subject in a Catholic secondary school will help strengthen the 'religious' mission of the schools in the province.

Recommendation 5

Collaborate with other stakeholders of Catholic secondary educational provision within and outside Catholic secondary school settings to promote the catholicity of the schools in the Southern Province. This recommendation follows the revelation by the study findings that all stakeholders of Catholic secondary educational provision, including teachers of RE, are not adequately involved in the provision of this kind of education in the province. The inadequate involvement by all stakeholders of Catholic secondary educational provision in the province has led to the undesired weakening of both the school's 'academic' and 'religious' mission. Therefore, the call for all teachers of RE, as stakeholders of Catholic secondary education, to collaborate with other stakeholders of Catholic secondary education will enable their sufficient involvement in the provision of this kind of education in the province. This will also encourage the teachers of RE to contribute positively to achievement of the desired Catholic educational mission or vision in the Southern Province.

Recommendation 6

Display favorable conduct within and beyond Catholic secondary school settings in order to be genuine 'Catholic teachers'. This recommendation follows the revelation by the findings of the study that most teachers teaching in Catholic secondary schools in Zambia's Southern Province are not fit to be called 'Catholic teachers'. This has contributed to the weakening of both the 'academic' and 'religious' mission of Catholic secondary schools over the years in the province. Therefore, the display of favorable conduct within and beyond Catholic secondary school settings by teachers of RE will help them be genuine Catholic teachers and it will also help strengthen the schools' desired 'academic' and 'religious' mission.

5.4.3.3 The Learners

Some important subcategories emerging from this study during data analysis linked Catholic secondary school learners to challenges responsible for the undesired identity reformation experienced by Catholic secondary schools in the province over the years

since independence (1964). As such, in order to resolve the problem of undesired identity reformation in Catholic secondary schools in Zambia's Southern Province, the learners in such schools will have to:

Recommendation 1

Develop high levels of discipline in the schools in order to promote the academic mission of Catholic secondary schools in the province. This recommendation follows the revelation by the study findings that Catholic secondary schools have been experiencing the challenge of high indiscipline on the part of the learners over the years in Zambia's Southern Province. This has contributed to the weakening 'academic' mission of such schools over the years. Therefore, the development of high levels of discipline by the learners in Catholic secondary schools will help strengthen the 'academic' mission of the schools as well as promote the Catholic educational mission or vision in the schools.

Recommendation 2

Create conducive environments within the school contexts for the implementation of Catholic educational values. This recommendation is necessitated by the finding from the study that administrators of Catholic secondary education have not adequately implemented the identity of Catholic education in their respective schools in the Southern Province. As a consequence, there has been an undesired weakening of both the 'academic' and 'religious' mission of Catholic secondary schools over the years in Zambia's Southern Province. Therefore, the necessary call for the learners to create conducive environments within the school contexts for the implementation of Catholic educational values will help the administrators of Catholic secondary education to adequately implement the much desired identity of Catholic education in their respective schools thereby promoting the achievement of the Catholic educational mission or vision within the schools.

Recommendation 3

Collaborate with all members of Catholic secondary school communities in the promotion of the Catholic educational mission or vision. This recommendation follows the revelation

by the study findings that Catholic secondary school communities lack a spirit of communion or teamwork among members in the Southern Province. As such, they cannot be perceived as 'genuine Catholic communities'. This has contributed to the undesired weakening of the 'academic' and 'religious' mission of the schools over the years. Hence, the collaboration of the learners with all members of their Catholic secondary school communities in the promotion of the Catholic educational mission or vision will help promote the catholicity of their schools.

Recommendation 4

Contribute to the admirable reputation earned by Catholic schools worldwide as places of academic excellence and religious formation. This recommendation follows the revelation by the findings of the study that Catholic secondary schools have lost their 'genuine Catholic identity' in the Southern Province since independence (1964). At the core of their genuine Catholic identity is their academic excellence (academic mission) and religious formation (religious mission). The outcome of the lost genuine Catholic identity has been the weakening 'academic' and 'religious' mission of the schools. Therefore, the learners' contribution to the admirable reputation earned by Catholic schools worldwide will lead to the strengthening of the 'academic' and 'religious' mission of the schools thereby promoting the achievement of the desired Catholic educational mission or vision in Zambia's Southern Province.

Recommendation 5

Collaborate with Catholic secondary school administrators in their endeavor to improve the image of RE as a curriculum subject in a Catholic secondary school in the province. This recommendation is necessitated by the study finding that the positive image of RE as a curriculum subject in a Catholic secondary school has been lost due to the negative perceptions held by some teachers and learners on the subject. RE being the medium through which religious formation should be achieved in a Catholic secondary school curriculum, the situation indicated above has contributed to the weakening of the schools' 'religious' mission. Keeping the aforementioned in view, it can be stated that learners' collaboration with Catholic secondary school administrators in their endeavor to improve

the image of RE as a curriculum subject in a Catholic secondary school will help strengthen the 'religious' mission of the schools.

5.4.4 Recommendations at Community Level

The specific recommendations made by the researcher at the community level are meant to enhance adequate involvement of parents in Catholic secondary educational provision in Zambia's Southern Province. This is because parents are considered as important stakeholders in Catholic secondary educational provision in the Southern Province.

5.4.4.1 The Parents

In one of the important subcategories which emerged from the data analysis of this study, parents were implicated as forming part of the reason for undesired identity reformation in Catholic secondary schools in Zambia's Southern Province particularly concerning the undesired weakening of the school's academic mission since independence (1964). This is owing to the inadequate involvement of parents as important stakeholders of Catholic secondary educational provision in the Southern Province. In order to rectify the undesired identity reformation experienced by Catholic secondary schools in Zambia's Southern Province, it is recommended that parents should:

Recommendation 1

Collaborate with other stakeholders of Catholic secondary educational provision in the Southern Province in order to promote the identity of Catholic education as provided or recommended in Catholic education policy. This recommendation follows the revelation by the findings of the study that Catholic secondary schools have lost their genuine Catholic identity over the years since Zambia's independence (1964). This is portrayed by their weakening 'religious' and 'academic' mission over the years. Hence, the parents' collaboration with other stakeholders of Catholic secondary education in order to promote the identity of Catholic education will help strengthen the 'religious' and 'academic'

mission of the schools thereby contributing to the achievement of the desired Catholic educational mission or vision in the Southern Province.

Recommendation 2

Identify activities within Catholic secondary schools which can enable their sufficient involvement as important stakeholders of Catholic secondary educational provision in the Southern Province. This recommendation is necessitated by the study finding that stakeholders of Catholic secondary education are not adequately involved in Catholic secondary educational provision in Zambia's Southern Province. This has led to the weakening 'academic' and 'religious' mission of the schools over the years. Therefore, the parents identification of activities within Catholic secondary schools which can enable their sufficient involvement as stakeholders in Catholic secondary educational provision will help promote their adequate involvement in Catholic secondary educational provision in the province and it will also ensure the strengthening of the 'academic' and 'religious' mission of the schools.

Recommendation 3

Utilize their obligation as primary educators of their children to instill high levels of discipline in their own children in order to promote high academic achievement levels in Catholic secondary schools in the Southern Province. This recommendation is necessitated by the revelation by the findings of the study that despite being primary educators of their own children, parents have failed to instill adequate discipline in their own children in their households. This has led to the challenge of high levels of indiscipline experienced by Catholic secondary schools over the years in the Southern Province. As a consequence the schools' 'academic' mission has been weakening over the years. Hence, the parents' utilization of their obligation as primary educators of their children through instilling high levels of discipline in them for the sake of enhancing high academic achievement levels in Catholic secondary schools will help promote the 'academic' mission of the schools thereby contributing positively to the achievement of the Catholic educational mission or vision in the schools.

Recommendation 4

Collaborate with Catholic secondary school administrators by fulfilling their obligation of paying school-fees in time to the schools in order to promote quality Catholic secondary educational provision to the people in the province. This recommendation follows the revelation by the study about parental misconception that Catholic secondary schools are rich in the Southern Province. This misconception has led to parental reluctance to perform their obligation of paying schools to Catholic secondary schools in good time. This has led to the falling educational standards in the schools leading to the undesired weakening of the schools' 'academic' mission over the years. Hence, parental collaboration with Catholic secondary school administrators through fulfilling their obligation of paying school-fees in time to the schools will help uplift the quality of Catholic secondary education offered in the province. This will also strengthen the 'academic' mission of such schools in the province.

Recommendation 5

Develop high interest in the education of their children in the Southern Province. This recommendation follows the revelation by study findings that in the Southern Province, some parents are not so involved in the education of their own children. This has contributed to the weakening 'academic' mission of the schools over the years in the province. Therefore, the development of high interest by the parents in the education of their children will help strengthen the schools' academic mission as it will lead to high levels of academic achievement among the learners. This will also lead to the promotion of the desired Catholic educational mission or vision in Catholic secondary schools.

Recommendation 6

Develop adequate knowledge in Catholic education policy in order to effectively contribute to the achievement of Catholic secondary educational goals in the Southern Province. This recommendation is necessitated by the study's revelation that stakeholders of Catholic secondary education lack proper knowledge or understanding of Catholic education policy. This has led to the weakening 'academic' and 'religious' mission of Catholic secondary schools over the years in the Southern Province. Therefore, the

development of adequate knowledge in Catholic education policy by the parents will then develop sufficient knowledge in Catholic educational policy. This will further help the parents to effectively contribute to the achievement of the desired Catholic educational mission or vision in the Southern Province.

5.5 AVENUES FOR FUTURE RESEARCH

Some gaps exist in the area of 'Catholic education and identity reformation'. This is because not much has been done in terms of research focusing on 'Catholic education and identity reformation' in Zambia. In fact the area of 'Catholic education' is almost a virgin field in terms of academic enquiry hence the need to open it up to more scholarly enquiry in Zambia.

In view of the aforementioned, the current study specifically focused on 'Catholic Secondary Education and Identity Reformation in Zambia's Southern Province'. Therefore, additional studies can be conducted in the field of 'Catholic education' but specifically focused on a different level of Catholic education (pre-school, primary or tertiary) in the Southern Province. Moreover, the present study can be replicated in any of Zambia's other nine (9) provinces in order to compare and contrast the findings in terms of 'Catholic secondary education and identity reformation'. Furthermore, additional studies can also be conducted in the field of 'Catholic education' but once again specifically focused on any of the different levels of Catholic education (pre-school, primary and tertiary) in any of Zambia's other nine (9) provinces in order to compare and contrast the findings.

Following the Second Vatican Council reforms of 1965, one of the evident educational policy reforms noted is the shift by Catholic education institutions at all levels from highly insulated and classified educational institutions to weakly insulated and classified educational institutions or open educational institutions especially pertaining to their relations with external agencies worldwide. The findings of the current study revealed that this was one of the reasons for the undesired identity reformation experienced by Catholic

secondary schools in Zambia's Southern Province over the years since independence (1964). It is therefore important to explore this 1965 Catholic educational policy shift indicated above especially concerning the extent to which it has impacted on the overall image of Catholic schooling in Zambia.

It was revealed through the findings of this study that there has been an evolution of major Catholic educational policies from 1965 to date. It was also revealed through the research findings that mostly, every major Catholic education policy which came on the world scene was preceded by global challenges that were faced by Catholic educational institutions at all educational levels. It is therefore significant to investigate the extent to which each one of the evolving Catholic education policies over the years since 1965 has either been a success or failure in the light of the global challenges which led to their formulation.

One of the vital revelations of this study concerns the tendency by administrators in Catholic secondary schools in Zambia's Southern Province to promote the school's 'academic mission' at the expense of the 'religious mission'. According to Catholic education policy, although the schools' academic mission is important, it should not be allowed to supersede the religious mission of Catholic schools. This is owing to the fact that the primary purpose of Catholic schooling is directly linked to the religious mission. Against this background, there is an inevitable need to open up the dynamic involving the academic and religious mission of Catholic secondary schooling in Zambia's Southern Province to academic enquiry in order to establish why Catholic secondary school administrators promote their schools' academic mission at the expense of the religious mission.

5.6 LIMITATIONS OF THE STUDY

Despite generating detailed data on 'Catholic Secondary Education and Identity Reformation in Zambia's Southern Province', like many other empirical studies of this

kind, this study was not an exception to some limitations. The study had a total of three notable (3) limitations.

The first limitation of the study is based on the restricted target Catholic secondary schools involved in the study. The Catholic secondary schools targeted by the study were all from a single Zambian province (Southern Province). Such schools are found almost in all the ten (10) provinces of Zambia. Therefore, it would have been more expedient to spread the target Catholic secondary schools across the entire country for the sake of the possibility of generalizing the findings of the study to the entire country.

The second limitation of the study is based on the utilization of a limited sample size in the study. The sample which was utilized in the study can be said to be small or limited because it only comprised of four (4) Catholic secondary school headteachers, four (4) teachers of RE, four (4) parents, one (1) Provincial Education Officer (PEO), the Secretary of Catholic education and two (2) focused group interviews/discussions consisting of twelve (12) grade twelve learners (six (6) boys and six (6) girls). Based on the above, it can therefore be stated that further studies comprising larger samples can be conducted in order to enlarge the scope of the present study. Despite the limited sample utilized in the study, the findings of the study are very accurate as the limited sample used in the present study was highly appropriate and capable of generating rich information on 'Catholic Secondary Education and Identity Reformation in Zambia's Southern Province'. Moreover, the qualitative design utilized in the study also helped the researcher in the selection of research sites and study participants best suited for the present study.

The third limitation of the study is based on the omission of other significant stakeholders of Catholic education in the country. Other significant stakeholders such as donor agencies (embassies) and the bishop were not included in the study despite the pivotal roles they play in Catholic secondary educational provision in the Southern Province. It therefore follows that additional studies involving these key stakeholders in Catholic secondary educational provision in the Southern Province or other provinces of Zambia can be conducted in order to develop a much broader picture of the nature and scope of

undesired identity reformation experienced by Catholic secondary schools in the country. Such key stakeholders would bring further comprehensive and diverse experiences to the study vis-à-vis the undesired identity reformation experienced by Catholic secondary schools in the Southern Province or the entire country at large.

5.7 CONCLUDING REMARKS

The field of Catholic education has not been fully opened to academic enquiry in Zambia. This implies that this study ventured into a largely virgin field in terms of academic enquiry. Therefore, the findings of this study will contribute to academic literature on ‘Catholic secondary education in Zambia’. The findings of the study will specifically shed light on the nature and scope of the undesired identity reformation experienced by Catholic secondary schools in Zambia’s Southern Province. This is because before this study was conducted, there were only brief comments here and there in scholarly circles concerning the presence of undesired identity reformation in Catholic schooling in Zambia. Therefore, this study brings to the fore detailed qualitative data confirming the presence of undesired identity reformation in Catholic secondary schools in Zambia’s Southern Province and also provides a detailed explanation of what exactly constitutes its nature and scope. Moreover, this study also goes further to provide solutions to the problem of undesired identity reformation experienced by Catholic secondary schools in Zambia’s Southern Province through the provision of suggestions on how to resolve the problem. The suggestions provided by the study are in accordance with the desired values contained in Catholic education policy.

Keeping the aforementioned in view, it can confidently be stated that the findings of this study will therefore provide new insights in the field of ‘Catholic education’ on how the problem of undesired identity reformation can be comprehended and resolved particularly at secondary school level in Zambia’s Southern Province as well as in similar contexts in other provinces of Zambia.

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Appendix A

Semi-structured interview schedule for the Secretary of Catholic Education

Date.....

Time.....

1. Is it right to characterize Catholic secondary schools in the Southern Province of Zambia as fully Catholic in orientation?
If your answer to this question is YES, how?
If NOT, why?
2. Would you agree with people who say Catholic education is changing or experiencing an identity change in the Southern Province of Zambia?
If your answer to this question is YES, why?
If NOT, why?
3. Do you agree with the statement that a conflict of values between the philosophy of Catholic education and the evolving national education policies over the years in Zambia has affected the identity of Catholic secondary schools in Southern Province?
If your answer to this question is YES, how?
If NOT, why?
4. What is the *place* of RE in the Curriculum of Catholic secondary schools in the Southern Province?
5. Are all the relevant stakeholders of Catholic education involved in the education offered at Catholic secondary schools in the Southern Province?
6. What contemporary challenges do Catholic secondary schools experience in the Southern Province of Zambia?
7. In what ways can Catholic secondary schools in the Southern Province be realigned with the philosophy of Catholic education?

Appendix B
Semi-structured interview schedule for the PEO

Date.....

Time.....

1. What do you know about the philosophy of Catholic education?
2. What is the stance of the Ministry of Education with regards to the philosophy of Catholic education practiced in all Catholic schools in the province?
3. Have Catholic secondary schools been experiencing an identity change or reformation over the years in Zambia's Southern Province?
If your answer is YES, how?
If Not, why?
4. Could the conflict of values between the philosophy of Catholic education and the evolving national education policies in Zambia be responsible for the identity change or reformation experienced by Catholic secondary schools over the years in Southern Province?
If your answer is YES, how?
If NOT, why?
5. How can you characterize contemporary Catholic secondary schools in this province? That is, can such schools be said to be fully Catholic in orientation or not.
If they can be said to be fully Catholic by orientation, how?
If NOT, why?
6. What contemporary challenges do Catholic secondary schools experience in this province?
7. How can Catholic secondary schools in this province be realigned with Catholic education policy?

Appendix C

Semi-structured interview schedule for Catholic Secondary School Headteachers

Date.....

Time.....

1. Would you characterize your school as a Catholic school?
If your answer is YES, why?
If NOT, why?
2. Do you know the philosophy of Catholic education?
If your answer is YES, what do you know about it?
If NOT, why?
3. Do you run this school according to the educational directives provided in the philosophy of Catholic education?
If your answer is YES, how?
If NOT, why?
4. Has the identity of this Catholic secondary school remained the same over the years in this province?
If your answer is YES, how?
If NOT, why?
5. Are all stakeholders of Catholic education allowed to participate in the running of this school?
6. Do you agree with the statement that the conflict of values between the philosophy of Catholic education and the evolving national education policies over the years in Zambia has affected the identity of Catholic secondary schools in Southern Province?
If your answer is YES, how?
If NOT, why?
7. What contemporary challenges does your Catholic secondary school experience?
8. How can this school be realigned with Catholic education policy?

Appendix D

Semi-structured interview schedule for teachers of RE

Date.....

Time.....

1. What are your views concerning the *nature* of Religious Education (RE) at secondary school level in the Zambia national education curriculum?
2. What is the *role* of RE in the Zambian national education curriculum?
3. What is the *place* of RE in the Curriculum of Catholic secondary schools in the province?
4. As a school subject in the Zambian national education curriculum, has RE remained the same over the years in Catholic secondary schools?
If your answer to this question is YES, how?
If NOT, why?
5. Should RE form part of the characterization of Catholic secondary schools in Southern Province?
If your answer to this question is YES, why?
If NOT, why?
6. Has there been a conflict of values between the philosophy of Catholic education and the evolving national education policies over the years in Catholic secondary schools in the Southern Province of Zambia, particularly with regards to RE?
If your answer to this question YES, how?
If NOT, why?
7. Does RE need realignment with the philosophy of Catholic education at this Catholic secondary school?
If your answer to this question is YES, how?
If NOT, why?
8. What contemporary challenges does RE experience as a curriculum subject at this Catholic secondary school?

Appendix E
Semi-structured interview schedule for the parents

Date.....

Time.....

1. Can you characterize this school as fully Catholic in orientation?
If your answer to this question is YES, how?
If NOT, why?
2. Do you know the philosophy of Catholic education?
If your answer to this question is YES, what do you know about it?
If NOT, why?
3. Would you agree with people who say Catholic education is changing or experiencing an identity change in this province?
If your answer to this question is YES, why?
If NOT, why?
4. As an important stakeholder in the Catholic education provided at this secondary school, what roles do you play?
If you play some roles, which ones specifically?
If NOT, why?
5. Do you agree with the statement that a conflict of values between the philosophy of Catholic education and the evolving national education policies over the years in Zambia has affected the identity of Catholic secondary schools in Southern Province?
If your answer to this question is YES, how?
If NOT, why?
6. What contemporary challenges does this Catholic secondary school experience?
7. In what ways can this school be realigned with Catholic education policy?

Appendix F

Focus group interview schedule for Grade Twelve (12) Learners

Date.....

Time.....

1. As pupils or learners, how do you evaluate your own experience of Catholic schooling at this school?
If GOOD, how good?
If BAD, how bad?
2. Would you characterize this school as a Catholic school?
If your answer is YES, why?
If NOT, why?
3. Religious Education (RE) is one of the subjects in your school curriculum. Do you have high regard for it?
If your answer is YES, why?
If NOT, why?
4. Does the RE you learn at this school have an effect on your spiritual development and moral development?
If your answer is YES, how?
If NOT, why?
5. Are your parents fully involved in your education at this school?
If your answer is YES, how?
If NOT, why?
6. Do you perceive yourselves as a united community at this school?
If your answer is YES, how?
If NOT, why?
7. From your long stay at this school (close to 5 years), would you say that you fully understand Catholic tradition?
If your answer is YES, why?
If NOT, why?

8. What contemporary challenges do you experience as pupils or learners at this school?
9. What needs to be done to make this school more Catholic in orientation?

Appendix G
Documentary Analysis Guide

Policy Content (Catholic Education Policies and Zambian National Education Policies)

1. What do the policies have in common in terms of their content?
2. What is different in the contents of the two policies?
3. Are the aims/objectives of the two policies similar or different?
4. Based on the content of the two policies, is there evidence for the possibility of a conflict of educational values in the two policies?

Appendix H
Ethical Approval



Research Ethics Clearance Certificate

This is to certify that the application for ethical clearance submitted by

F Hambulo [50863614]

for a D Ed study entitled

**Catholic Secondary Education and identity reformation in Zambia's Southern
province**

has met the ethical requirements as specified by the University of South Africa
College of Education Research Ethics Committee. This certificate is valid for two
years from the date of issue.



Prof VI McKay
Acting Executive Dean: CEDU



Dr M Claassens
CEDU REC (Chairperson)
mcdtc@netactive.co.za

Reference number: 2015 MARCH /50863614/MC

18 MARCH 2015

Appendix I

Application Letter for permission to conduct the study – Catholic Church

Farrelli Hambulo,
University of Zambia,
School of Education,
Department of Religious Studies,
P.O. Box 32379.
Lusaka.

The Secretary of Catholic Education,
Kapingila House, Kabulonga,
P.O. Box 31965,
Lusaka - 10101.
15th November, 2014.

Dear Sir/Madam,

Re: Request for permission to conduct research on Catholic secondary schools in the Southern Province of Zambia

My name is Farrelli Hambulo. As part of my doctoral studies to obtain the degree of *Doctor of Philosophy of Education in Philosophy of Education*, I am doing a research entitled *Catholic Secondary Education and Identity Reformation in Zambia's Southern Province*.

My supervisor is Prof. Leonie Higgs and she is in the *Department of Education Foundations*, in the School of Education at the *University of South Africa*. We are requesting for your permission to conduct research at selected Catholic secondary schools in the Southern Province. The purposefully selected Catholic secondary schools

are; St. Raphael's Secondary School, St. Mary's Secondary School, St. Canisius Secondary School and St. Edmund's Secondary School.

The aim of the study is to investigate the alleged identity reformation experienced by Catholic secondary schools in Zambia's Southern Province, establish the nature and scope of the identity reformation and suggest ways of rectifying the problem.

The study will entail the your involvement as the Secretary of Catholic Education, the Provincial Education Officer (PEO)-Southern Province, headteachers/principals, teachers of Religious Education (RE), parents and grade twelve learners. All the other participants highlighted above apart from the grade twelve learners will be involved in the study through separate interviews based on the research topic above lasting approximately 45 minutes each. The grade twelve learners will be involved in the research through focus group interviews also lasting approximately 45 minutes and based on the research topic above.

The benefits of the study to education are; the improvement of the general identity of Catholic secondary schools in Zambia's Southern Province, devising ways of rectifying problems enhanced by challenges experienced by Catholic secondary schools in Zambia's Southern Province, enhancement of a Catholic characterization of such schools and also suggestion of ways to realign such schools with the desired philosophy of Catholic education in the Zambian setting.

There are no foreseeable risks to all research participants in this study. The feedback procedure will entail the researcher inviting all research participants at the end of the research at different forums where he will be sharing interesting findings of the research. The researcher will utilize Catholic academic seminar presentations and Parents and Teachers Association (PTA) meetings in schools to share the findings of the research with the research participants above.

The participation of Catholic secondary schools in this study is voluntary. Therefore, the secondary schools may decline to participate or may withdraw from participation at any time. Refusal or withdrawal from participation in this research will not affect the target Catholic secondary schools in any way as there is no penalty for such an outcome.

The Catholic Secretariat may allow or decline our request to conduct this research in the Southern Province of Zambia. Whatever the position of the Catholic Secretariat vis-a-vis our request, it will not in any way affect the Secretariat or the target Catholic secondary schools in Zambia's Southern Province.

If you need more details concerning the research, the following are my contact details: mobile: 0976216702 or 0967604442 and email: farrellihambulo@yahoo.co.uk. Prof. Leonie Higgs, email: higgslg@unisa.ac.za .

Yours faithfully,

Farrelli Hambulo (student number: 50863614).

Appendix J

Application Letter for Permission to conduct the study – PEO

Farrelli Hambulo,
University of Zambia,
School of Education,
Department of Religious Studies,
P.O. Box 32379.
Lusaka.

The Provincial Education Officer,
Ministry of Education, Science, Vocational Training and Early Education,
Office of the Provincial Education Officer,
Regional Headquarters,
P.O. Box 630477,
Choma.

20th November, 2014.

Dear Sir/Madam,

Re: Request for permission to conduct research in the Southern Province of Zambia

My name is Farrelli Hambulo. As part of my doctoral studies to obtain the degree of *Doctor of Philosophy of Education in Philosophy of Education*, I am doing a research entitled *Catholic Secondary Education and Identity Reformation in Zambia's Southern Province*.

My supervisor is Prof. Leonie Higgs and she is in the *Department of Education Foundations*, in the School of Education at the *University of South Africa*.. We are requesting for your permission to conduct research at selected Catholic secondary

schools in the Southern Province. The purposefully selected Catholic secondary schools are; St. Raphael's Secondary School, St. Mary's Secondary School, St. Canisius Secondary School and St. Edmund's Secondary School.

The aim of the study is to investigate the alleged identity reformation experienced by Catholic secondary schools in Zambia's Southern Province, establish the nature and scope of the identity reformation and suggest ways of rectifying the problem.

The study will entail the your involvement as the Provincial Education Officer–Southern Province, headteachers/principals, teachers of Religious Education (RE), parents and grade twelve learners. All the other participants highlighted above apart from the grade twelve learners will be involved in the study through separate interviews based on the research topic above lasting approximately 45 minutes each. The grade twelve learners will be involved in the research through focus group interviews also lasting approximately 45 minutes and based on the research topic above.

The benefits of the study to education are; the improvement of the general identity of Catholic secondary schools in Zambia's Southern Province, devising ways of rectifying problems enhanced by challenges experienced by Catholic secondary schools in Zambia's Southern Province, enhancement of a Catholic characterization of such schools and also suggestion of ways to realign such schools with the desired philosophy of Catholic education in the Zambian setting.

There are no foreseeable risks to all research participants in this study. The feedback procedure will entail the researcher inviting all research participants at the end of the research at different forums where he will be sharing interesting findings of the research. The researcher will utilize Catholic academic seminar presentations, seminars arranged by the Ministry of Education, Science, Vocational Training and Early Education and Parents and Teachers Association (PTA) meetings in schools to share the findings of the research with the research participants above.

The participation of Catholic secondary schools in this study is voluntary. Therefore, the secondary schools may decline to participate or may withdraw from participation at any time. Refusal or withdrawal from participation in this research will not affect the target Catholic secondary schools in any way as there is no penalty for such an outcome.

Through your office, the Ministry of Education, Science, Vocational Training and Early Education may allow or decline our request to conduct this research in the Southern Province of Zambia. Whichever position you may decide to take vis-a-vis our request, will not in any way affect the Ministry of Education, Science, Vocational Training and Early Education or the target Catholic secondary schools in Zambia's Southern Province.

If you need more details concerning the research, the following are my contact details: mobile: 0976216702 or 0967604442 and email: farrellihambulo@yahoo.co.uk. Prof. Leonie Higgs, email: higgslg@unisa.ac.za.

Yours faithfully,

Farrelli Hambulo (student number: 50863614).

Appendix K

Application Letter for permission to obtain the Philosophy of Catholic Education

Farrelli Hambulo,
University of Zambia,
School of Education,
Department of Religious Studies,
P.O. Box 32379,
Lusaka.

The Secretary of Education,
Catholic Secretariat,
Kapingila House, Kabulonga, P.O. Box 31965,
Lusaka 10101,
8th April, 2015.

Dear Sir/Madam,

Re: Request for permission to obtain the Philosophy of Catholic Education

The above subject refers. I am a doctoral student at the University of South Africa. I am doing a study on 'Catholic education and Identity reformation in Zambia's Southern Province' as part of my studies at the University of South Africa.

The purpose of the study is to establish whether Catholic secondary schools in Zambia's Southern Province are experiencing identity change and also establishing the nature and scope of such identity change. The possible benefits of the study are; the improvement of the general identity of Catholic secondary schools in Zambia's Southern Province, an exposition of the challenges faced by such schools and suggestion of possible ways of how to rectify them, enhancement of a Catholic characterization of such schools and also suggestions of ways to realign such schools with the desired philosophy of Catholic education in the Zambian setting.

I am asking for permission to obtain the philosophy of Catholic education from your secretariat. This is because the philosophy of Catholic education is a key document in my research on Catholic secondary education and identity reformation in the Southern Province of Zambia. There is need for the researcher to closely study the philosophy of Catholic education in order to fully comprehend the alleged identity reformation experienced by Catholic secondary schools in Zambia's Southern Province. The philosophy of Catholic education will help answer some questions relating to the research title indicated above. Any information obtained from the philosophy of Catholic education in connection with the study will remain confidential and will only be used for research purposes.

The use of the philosophy of Catholic education in this study is voluntary. Therefore, as an institution you may decline or withdraw the use of this document at any time. Refusal or withdrawal of the use of this document in the study will not affect the Catholic Secretariat in any way. Similarly you can allow the document to be in the study now and change your position on its inclusion in the study later without any penalty.

If you have questions about this study please ask me or my study supervisor, Prof. Leonie Higgs, Department of Education Foundations, College of Education, University of South Africa, email higgslg@unisa.ac.za . My contact number is +26 0976216702 and my email is farrellihambulo@yahoo.co.uk.

Your positive response to my request will be highly appreciated.

Yours faithfully,

Farrelli Hambulo (Student reference Number: 50863614)

Appendix L

Letter of Permission to conduct the study – Catholic Church



ZAMBIA EPISCOPAL CONFERENCE

Catholic Secretariat, Kapingila House, Kabulonga. P.O. Box 31965, Lusaka - 10101
Tel.: 260 211 262613/262641, Fax: 260 211 262658, Email: zec@zec.org.zm Website: www.catholiczambia.org.zm

3rd. December, 2014

Mr. Ferrelli Hambulo,
University of Zambia,
School of Education,
Department of Religious Studies,
P. O. Box 32379,
LUSAKA.

Dear Mr. Hambulo,

Re: PERMISSION TO CONDUCT A STUDY ON THE CATHOLICITY OF CATHOLIC SECONDARY SCHOOLS IN SOUTHERN PROVINCE.

Reference is made to your application for permission to undertake a study stated above in our schools in the southern province.

I am glad to inform you that this office has no problem with granting you authority to do as requested. You are therefore free to go ahead with the research and by copy of this letter our school managers are requested to assist and cooperate with you.

We remain hopeful that the study findings will greatly assist the church in refocusing and reclaiming the lost identity.

I wish you the very best of your study.

Sincerely Yours,

FRANCIS M. MWIYAMBANGO.
ASSISTANT NATIONAL EDUCATION SECRETARY.
ZEC – CATHOLIC SECRETARIAT.

Appendix M

Letter of Permission to conduct the study – PEO

All communications should be addressed
to the Provincial Education Officer and
not to any individual by name. No.

Telefax: 021-3-221430



REPUBLIC OF ZAMBIA

**MINISTRY OF EDUCATION, SCIENCE, VOCATIONAL TRAINING AND
EARLY EDUCATION**


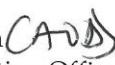
**OFFICE OF THE PROVINCIAL EDUCATION OFFICER
REGIONAL HEADQUARTERS
P.O. BOX 630477
CHOMA**

10th December, 2014

Mr. Farrelli Hambulo
The University of Zambia
School of Education
Department of Religious Studies
P.O. Box 32379
LUSAKA

**RE: PERMISSION TO CONDUCT RESEARCH IN CATHOLIC SECONDARY
SCHOOLS IN SOUTHERN PROVINCE**

I write to inform you that authority has been granted for you to conduct research
in the Catholic Schools in Southern Province as requested.


Chishiko Stephen 
Provincial Education Officer
SOUTHERN PROVINCE

Appendix N

Letter of Permission to obtain the Philosophy of Catholic Education



ZAMBIA EPISCOPAL CONFERENCE

Catholic Secretariat, Kapingila House, Kabulonga. P.O. Box 31965, Lusaka - 10101
Tel.: 260 211 262613/262641, Fax: 260 211 262658, Email: zec@zec.org.zm Website: www.catholiczambia.org.zm

12th May, 2015

University of Zambia
School of Education
Department of Religious Studies
P. O. Box 32379,
LUSAKA

TO WHOM IT MAY CONCERN

RE: PERMISSION GRANTED TO MR. FARRELLI HABULO TO USE THE PHILOSOPHY OF CATHOLIC EDUCATION IN RELATION TO HIS RESEARCH IN SOTHERN PROVINCE AMONG CATHOLIC GRANT- AIDED SCHOOLS

I hereby introduce to you Mr. Farrelli Hambulo, a Zambian National and student currently doing his Post Graduate Studies with the University of South Africa (UNISA) that he duly obtained permission from our office to use the Catholic Philosophy of Education in relation to his research in Southern Province among Catholic Grant- Aided Schools.

I therefore urge you to accord him an opportunity to use the intended document as guide to drawing his research conclusions and recommendations. Your cooperation and support in his undertaking shall be greatly appreciated.

Sincerely yours,

Br. Dr. Charles Sianga Kabeta, SC
NATIONAL EDUCATION SECRETARY - ZEC

Appendix O

Letter Requesting Assent of Grade 12 Learners Less than 18 years to participate in the study

Note: This letter was used to request assent from all grade twelve learners aged less than 18 years to participate in a focus group interview. Only the names of the learners were changing on the letter.

Title of study: *Catholic Secondary Education and Identity Reformation in Zambia's Southern Province.*

Dear

I am doing a study on 'Catholic education and Identity reformation in Zambia's Southern Province' as part of my studies at the University of South Africa. Your headteacher/principal has given me permission to do this study in your school. I would like to invite you to be a very special part of my study. I am doing this study so that I can find ways that your Provincial Education Officer, Catholic secretary of education, headteacher, teachers, parents as well as you can use to improve the identity of your secondary school. This will help you and many other learners of your age in different schools.

This letter is to explain to you what I would like you to do. There may be some words you do not know in this letter. You may ask me or any other adult to explain any of these words that you do not know or understand. You may take a copy of this letter home to think about my invitation and talk to your parents about this before you decide if you want to be in this study.

Together with five other grade twelve (12) learners, I would like you to form part of a group of six (6) grade twelve learners. Your group involvement in the research will be through a

forty five (45) minutes interview session were together with the other grade twelve learners you will be required to answer the researcher's questions relating to the title of the research indicated above. Your responses or answers to the researcher's questions will only be known by the researcher and will not be shared with your headteacher/principal, teachers, parents or anybody else.

I will write a report on the study but I will not use your name in the report or say anything that will let other people know who you are. You do not have to be part of this study if you do not want to take part. If you choose to be in the study, you may stop taking part at any time. You may tell me if you do not wish to answer any of my questions. No one will blame or criticize you. When I am finished with my study, I shall return to your school to give a short talk about some of the helpful and interesting things I found out in my study. I shall invite you to come and listen to my talk.

If you decide to be part of my study, you will be asked to sign the form on the next page. If you have any other questions about this study, you can talk to me or you can have your parent or another adult call me at: +26 0976216702. Do not sign the form until you have all your questions answered and understand what I would like you to do.

Researcher: Farrelli Hambulo. Cell number: +26 0976216702.

Do not sign written assent form if you have any questions. Ask your questions first and ensure that someone answers those questions.

Appendix P

Letter Requesting Parental Consent for Participation of a Minor Grade 12 Learner (Less than 18 years) in the study

Dear Parent

Your child is invited to participate in a study entitled 'Catholic Secondary Education and Identity Reformation in Zambia's Southern Province'. I am undertaking this study as part of my doctoral research at the University of South Africa. The purpose of the study is to establish whether Catholic secondary schools in Zambia's Southern Province are experiencing identity change and also establishing the nature and scope of such identity change. The possible benefits of the study are; the improvement of the general identity of Catholic secondary schools in Zambia's Southern Province, an exposition of the challenges faced by such schools and suggestion of possible ways of how to rectify them, enhancement of a Catholic characterization of such schools and also suggestions of ways to realign such schools with the desired philosophy of Catholic education in the Zambian setting.

I am asking permission to include your child in this study because having spent a long time in a Catholic secondary school, she/he has been purposefully selected to take part in a focused-group interview. This is because her/his long experience in Catholic secondary schools makes her/him well versed in different issues concerning her/his school. I expect to have five (5) other children participating in the study from her/his school.

Together with five other grade twelve (12) learners, I would like your child to form part of a group of six (6) grade twelve learners. The group involvement of your child in the study will be through a forty five (45) minutes interview session were together with the other grade twelve learners your child will be required to answer the researcher's questions relating to the title of the research indicated above.

Any information that is obtained in connection with this study and can be identified with your child will remain confidential and will only be disclosed with your permission. His or her responses will not be linked to his or her name or your name or the school's name in any written or verbal report based on this study. Such a report will be used for research purposes only.

There are no foreseeable risks to your child by participating in the study. Your child will receive no direct benefit from participating in the study; however, the possible benefits to education are as indicated in the initial stages of this letter (paragraph-one). Neither your child nor you will receive any type of payment for participating in this study.

Your child's participation in this study is voluntary. Your child may decline to participate or to withdraw from participation at any time. Withdrawal or refusal to participate will not affect him/her in any way. Similarly you can agree to allow your child to be in the study now and change your mind later without any penalty.

The study will take place after regular classroom activities or specifically in the afternoon during Prep-time or reading time. This will be done with the prior approval of the school and your child's teacher. However, if you do not want your child to participate, an alternative activity will be available.

In addition to your permission, your child must agree to participate in the study and you and your child will also be asked to sign the assent form which accompanies this letter. If your child does not wish to participate in the study, he or she will not be included and there will be no penalty. The information gathered from the study and your child's participation in the study will be stored securely on a password locked computer in my locked office for five years after the study. Thereafter, records will be erased.

If you have questions about this study please ask me or my study supervisor, Prof. Leonie Higgs, Department of Education Foundations, College of Education, University of South

Africa, email higgslg@unisa.ac.za. My contact number is +26 0976216702 and my e-mail is farrellihambulo@yahoo.co.uk.

You are making a decision about allowing your child to participate in this study. Your signature below indicates that you have read the information provided above and have decided to allow him or her to participate in the study. You may keep a copy of this letter.

Name of child:.....

Sincerely

.....
Parent/guardian's name (print) Parent/guardian's signature: Date:

.....
Researcher's name (print) Researcher's signature Date:

Appendix Q

Letter Requesting Consent of Adult Grade 12 Learners (18 years and above) to Participate in the study

Note: This letter was used to request consent from all grade twelve learners aged 18 years and above (adults) to participate in a focus group interview. Only the names of the learners were changing on the letter.

Dear

This letter is an invitation to consider participating in a study. My name is Farrelli Hambulo and I am a doctoral student at the University of South Africa. My research is entitled 'Catholic Secondary Education and Identity Reformation in Zambia's Southern Province'. I have purposefully identified you as a possible participant because of your valuable experience and expertise related to my research topic.

I would like to have your views and opinions on the alleged identity reformation experienced by Catholic secondary schools in Zambia's Southern Province. Your views and opinions can benefit Zambia's education through the improvement of the general identity of Catholic secondary schools in Zambia's Southern Province, an exposition of the challenges faced by such schools and suggestions of possible ways of how to rectify them, enhancement of a Catholic characterization of such schools and also suggestions of ways to realign such schools with the desired philosophy of Catholic education in the Zambian setting.

Your participation in this study is voluntary. It will involve in a focus group interview where you and five (5) other grade twelve (12) learners will be asked to answer the researcher's questions. The focus group interview/discussions will take approximately 45 minutes in length and will take place in a mutually agreed upon location at a time convenient to all focus group members. You may decline to answer any of the interview questions if you

so wish. Furthermore, you may decide to withdraw from this study at any time without any negative consequences.

With your kind permission, the interview will be audio-recorded to facilitate collection of accurate information and later transcribed for analysis. Shortly after the transcription has been completed, I will send you a copy of the transcript to give you an opportunity to confirm the accuracy of our conversation and to add or to clarify any points. All information you provide is considered completely confidential. Your name will not appear in any publication resulting from this study and any identifying information will be omitted from the report. However, with your permission, anonymous quotations may be used. Data collected during this study will be retained on a password protected computer for 12 months in my locked office. There are no known or anticipated risks to you as a participant in this study.

If you have any questions regarding this study, or would like additional information to assist you in reaching a decision about participation, please contact me at +26 0976216702 or by e-mail at farrellihambulo@yahoo.co.uk .

I look forward to speaking with you very much and thank you in advance for your assistance in this research project. If you accept my invitation to participate, I will request you to sign the following consent form.

Yours sincerely,

Farrelli Hambulo.

Appendix R

Letter Requesting Parents to Participate in the study

Note: The same letter was used to invite a parent from each of the (4) target Catholic secondary schools to participate in an interview. Only the names and addresses were changed by the researcher.

Dear

This letter is an invitation to consider participating in a study. My name is Farrelli Hambulo and I am a doctoral student at the University of South Africa. My research is entitled 'Catholic Secondary Education and Identity Reformation in Zambia's Southern Province'. I have purposefully identified you as a possible participant because of your valuable experience and expertise related to my research topic.

I would like to have your views and opinions on the alleged identity reformation experienced by Catholic secondary schools in Zambia's Southern Province. Your views and opinions can benefit Zambia's education through the improvement of the general identity of Catholic secondary schools in Zambia's Southern Province, an exposition of the challenges faced by such schools and suggestions of possible ways of how to rectify them, enhancement of a Catholic characterization of such schools and also suggestions of ways to realign such schools with the desired philosophy of Catholic education in the Zambian setting.

Your participation in this study is voluntary. It will involve an interview of approximately 45 minutes in length to take place in a mutually agreed upon location at a time convenient to you. You may decline to answer any of the interview questions if you so wish. Furthermore, you may decide to withdraw from this study at any time without any negative consequences.

With your kind permission, the interview will be audio-recorded to facilitate collection of accurate information and later transcribed for analysis. Shortly after the transcription has been completed, I will send you a copy of the transcript to give you an opportunity to confirm the accuracy of our conversation and to add or to clarify any points. All information you provide is considered completely confidential. Your name will not appear in any publication resulting from this study and any identifying information will be omitted from the report. However, with your permission, anonymous quotations may be used. Data collected during this study will be retained on a password protected computer for 12 months in my locked office. There are no known or anticipated risks to you as a participant in this study.

If you have any questions regarding this study, or would like additional information to assist you in reaching a decision about participation, please contact me at +26 0976216702 or by e-mail at farrellihambulo@yahoo.co.uk .

I look forward to speaking with you very much and thank you in advance for your assistance in this research project. If you accept my invitation to participate, I will request you to sign the following consent form.

Yours sincerely,

Farrelli Hambulo.

Appendix S

Letter Requesting Headteachers to Participate in the study

Note: The same letter was used to invite headteachers or principals from all the four (4) target Catholic secondary schools to participate in an interview. The researcher was just changing the names of the headteachers of the target Catholic secondary schools.

Dear

This letter is an invitation to consider participating in a study. My name is Farrelli Hambulo and I am a doctoral student at the University of South Africa. My research is entitled 'Catholic Secondary Education and Identity Reformation in Zambia's Southern Province'. I have purposefully identified you as a possible participant because of your valuable experience and expertise related to my research topic.

I would like to have your views and opinions on the alleged identity reformation experienced by Catholic secondary schools in Zambia's Southern Province. Your views and opinions can benefit Zambia's education through the improvement of the general identity of Catholic secondary schools in Zambia's Southern Province, an exposition of the challenges faced by such schools and suggestions of possible ways of how to rectify them, enhancement of a Catholic characterization of such schools and also suggestions of ways to realign such schools with the desired philosophy of Catholic education in the Zambian setting.

Your participation in this study is voluntary. It will involve an interview of approximately 45 minutes in length to take place in a mutually agreed upon location at a time convenient to you. You may decline to answer any of the interview questions if you so wish. Furthermore, you may decide to withdraw from this study at any time without any negative consequences.

With your kind permission, the interview will be audio-recorded to facilitate collection of accurate information and later transcribed for analysis. Shortly after the transcription has been completed, I will send you a copy of the transcript to give you an opportunity to confirm the accuracy of our conversation and to add or to clarify any points. All information you provide is considered completely confidential. Your name will not appear in any publication resulting from this study and any identifying information will be omitted from the report. However, with your permission, anonymous quotations may be used. Data collected during this study will be retained on a password protected computer for 12 months in my locked office. There are no known or anticipated risks to you as a participant in this study.

If you have any questions regarding this study, or would like additional information to assist you in reaching a decision about participation, please contact me at +26 0976216702 or by e-mail at farrellihambulo@yahoo.co.uk .

I look forward to speaking with you very much and thank you in advance for your assistance in this research project. If you accept my invitation to participate, I will request you to sign the following consent form.

Yours sincerely,

Farrelli Hambulo.

Appendix T

Letter Requesting Teachers of RE to Participate in the study

Note: The same letter was used to invite teachers of RE from all the four (4) target Catholic secondary schools to participate in an interview. The researcher only changed the names of the teachers on it.

Dear

This letter is an invitation to consider participating in a study. My name is Farrelli Hambulo and I am a doctoral student at the University of South Africa. My research is entitled 'Catholic Secondary Education and Identity Reformation in Zambia's Southern Province'. I have purposefully identified you as a possible participant because of your valuable experience and expertise related to my research topic.

I would like to have your views and opinions on the alleged identity reformation experienced by Catholic secondary schools in Zambia's Southern Province. Your views and opinions can benefit Zambia's education through the improvement of the general identity of Catholic secondary schools in Zambia's Southern Province, an exposition of the challenges faced by such schools and suggestions of possible ways of how to rectify them, enhancement of a Catholic characterization of such schools and also suggestions of ways to realign such schools with the desired philosophy of Catholic education in the Zambian setting.

Your participation in this study is voluntary. It will involve an interview of approximately 45 minutes in length to take place in a mutually agreed upon location at a time convenient to you. You may decline to answer any of the interview questions if you so wish. Furthermore, you may decide to withdraw from this study at any time without any negative consequences.

With your kind permission, the interview will be audio-recorded to facilitate collection of accurate information and later transcribed for analysis. Shortly after the transcription has been completed, I will send you a copy of the transcript to give you an opportunity to confirm the accuracy of our conversation and to add or to clarify any points. All information you provide is considered completely confidential. Your name will not appear in any publication resulting from this study and any identifying information will be omitted from the report. However, with your permission, anonymous quotations may be used. Data collected during this study will be retained on a password protected computer for 12 months in my locked office. There are no known or anticipated risks to you as a participant in this study.

If you have any questions regarding this study, or would like additional information to assist you in reaching a decision about participation, please contact me at +26 0976216702 or by e-mail at farrellihambulo@yahoo.co.uk .

I look forward to speaking with you very much and thank you in advance for your assistance in this research project. If you accept my invitation to participate, I will request you to sign the following consent form.

Yours sincerely,

Farrelli Hambulo.

Appendix U

Letter Requesting the PEO to Participate in the study

Dear Sir/Madam

This letter is an invitation to consider participating in a study. My name is Farrelli Hambulo and I am a doctoral student at the University of South Africa. My research is entitled 'Catholic Secondary Education and Identity Reformation in Zambia's Southern Province'. I have purposefully identified you as a possible participant because of your valuable experience and expertise related to my research topic.

I would like to have your views and opinions on the alleged identity reformation experienced by Catholic secondary schools in Zambia's Southern Province. Your views and opinions can benefit Zambia's education through the improvement of the general identity of Catholic secondary schools in Zambia's Southern Province, an exposition of the challenges faced by such schools and suggestions of possible ways of how to rectify them, enhancement of a Catholic characterization of such schools and also suggestions of ways to realign such schools with the desired philosophy of Catholic education in the Zambian setting.

Your participation in this study is voluntary. It will involve an interview of approximately 45 minutes in length to take place in a mutually agreed upon location at a time convenient to you. You may decline to answer any of the interview questions if you so wish. Furthermore, you may decide to withdraw from this study at any time without any negative consequences.

With your kind permission, the interview will be audio-recorded to facilitate collection of accurate information and later transcribed for analysis. Shortly after the transcription has been completed, I will send you a copy of the transcript to give you an opportunity to confirm the accuracy of our conversation and to add or to clarify any points. All information you provide is considered completely confidential. Your name will not appear in any

publication resulting from this study and any identifying information will be omitted from the report. However, with your permission, anonymous quotations may be used. Data collected during this study will be retained on a password protected computer for 12 months in my locked office. There are no known or anticipated risks to you as a participant in this study.

If you have any questions regarding this study, or would like additional information to assist you in reaching a decision about participation, please contact me at +26 0976216702 or by e-mail at farrellihambulo@yahoo.co.uk .

I look forward to speaking with you very much and thank you in advance for your assistance in this research project. If you accept my invitation to participate, I will request you to sign the following consent form.

Yours faithfully,

Farrelli Hambulo.

Appendix V

Letter Requesting the Secretary of Catholic Education to Participate in the study

Dear Sir/Madam

This letter is an invitation to consider participating in a study. My name is Farrelli Hambulo and I am a doctoral student at the University of South Africa. My research is entitled 'Catholic Secondary Education and Identity Reformation in Zambia's Southern Province'. I have purposefully identified you as a possible participant because of your valuable experience and expertise related to my research topic.

I would like to have your views and opinions on the alleged identity reformation experienced by Catholic secondary schools in Zambia's Southern Province. Your views and opinions can benefit Zambia's education through the improvement of the general identity of Catholic secondary schools in Zambia's Southern Province, an exposition of the challenges faced by such schools and suggestions of possible ways of how to rectify them, enhancement of a Catholic characterization of such schools and also suggestions of ways to realign such schools with the desired philosophy of Catholic education in the Zambian setting.

Your participation in this study is voluntary. It will involve an interview of approximately 45 minutes in length to take place in a mutually agreed upon location at a time convenient to you. You may decline to answer any of the interview questions if you so wish. Furthermore, you may decide to withdraw from this study at any time without any negative consequences.

With your kind permission, the interview will be audio-recorded to facilitate collection of accurate information and later transcribed for analysis. Shortly after the transcription has been completed, I will send you a copy of the transcript to give you an opportunity to confirm the accuracy of our conversation and to add or to clarify any points. All information you provide is considered completely confidential. Your name will not appear in any

publication resulting from this study and any identifying information will be omitted from the report. However, with your permission, anonymous quotations may be used. Data collected during this study will be retained on a password protected computer for 12 months in my locked office. There are no known or anticipated risks to you as a participant in this study.

If you have any questions regarding this study, or would like additional information to assist you in reaching a decision about participation, please contact me at +26 0976216702 or by e-mail at farrellihambulo@yahoo.co.uk .

I look forward to speaking with you very much and thank you in advance for your assistance in this research project. If you accept my invitation to participate, I will request you to sign the following consent form.

Yours faithfully,

Farrelli Hambulo.

Appendix W
'Written Assent' For Grade 12 Learners less than 18 years

I have read this letter which asks me to be part of a study at my school. I have understood the information about my study and I know what I will be asked to do. I am willing to be in the study.

Learner's name:.....Learner's signature:.....Date:.....

Witness's name:.....Witness's signature:.....Date:.....

(The witness is over 18 years old and present when signed.)

Parent/guardian's name:.....Parent/guardian's signature:.....Date:.....

Researcher's name:.....Researcher's signature:.....Date:.....

Appendix X
'Consent Form' for all Participants above 18 years

I have read the information presented in the information letter about the study 'Catholic Secondary Education and Identity Reformation in Zambia's Southern Province' in education. I have had the opportunity to ask any questions related to this study, to receive satisfactory answers to my questions, and add any additional details I wanted. I am aware that I have the option of allowing my interview to be audio recorded to ensure an accurate recording of my responses. I am also aware that excerpts from the interview may be included in publications to come from this research, with the understanding that the quotations will be anonymous. I was informed that I may withdraw my consent at any time without penalty by advising the researcher. With full knowledge of all foregoing, I agree, of my own free will, to participate in this study.

Participant's Name:

Participant Signature:

Researcher Name:

Researcher Signature:

Date:

Appendix Y
'Confidentiality Agreement' for all study participants

I.....grant consent/assent that the information I share during the group discussions (focus group interviews) may be used by the researcher, Mr. Farrelli Hambulo, for research purposes. I am aware that the group discussions will be digitally recorded and grant consent/assent for these recordings, provided that my privacy will be protected. I undertake not to divulge any information that is shared in the group discussions to any person outside the group in order to maintain confidentiality.

Participant's Name:

Participant Signature:

Researcher Name:

Researcher Signature:

Date: