

CERTIFICATE OF APPROVAL

The thesis by Judith Lubasi Ilubala-Ziwa is approved as fulfilling the requirements for the award of the degree of Doctor of Philosophy of the University of Zambia

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DECLARATION

I, Judith Lubasi Ilubala–Ziwa, declare that this thesis represent my work. It has not previously been submitted for a degree at this or any other university and does not incorporate any published work or material from another thesis.

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Date:

DEDICATION

This work is dedicated to my late mother, Elizabeth Siyumbwa Mwakamui Lukama, for providing me with the much needed education at such trying moments in her life. I also dedicate this work to my beloved daughters and son, Tisah, Etambuyu, Ekelesi, Mwaka and Weluzani for their support.

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ABBREVIATIONS

AIDS	Acquired Immune Deficiency Syndrome
ATR	African Traditional Religion
BSAC	British South African Company
CAMFED	Campaign for Female Education
CCZ	Council of Churches in Zambia
CDC	Curriculum Development Centre
CF	Capuchin Fathers
CMML	Christian Missions in Many Lands
CSO	Central Statistics Office
CSAWUZ	Civil Servants and Allied Workers Union of Zambia
CWM	Community for Women and Men
DDEP	Diocesan Development Education Programme
DRC	Dutch Reformed Church
EFA	Education for All
EFZ	Evangelical Fellowship of Zambia
EoF	Educating our Future
FAWE	Forum for African Women Educationalists
FAWEZA	Forum for African Women Educationalists in Zambia
FBO	Faith Based Organisations
FCS	Free Church of Scotland
GRZ	Government of the Republic of Zambia
HCSS	Holy Cross Secondary School
HCS	Holy Cross Sisters
HIV	Human Immuno-Deficiency Virus
ILRA	Industrial and Labour Relations Act
LMS	London Missionary Society
PAGE	Programme for Advancement of Girls' Education
PEMS	Paris Evangelical Missionary Society
PESO	Provincial Education Standards Officer
PMCT	Prevention of Mother to Child Transmission

POED	Policy and Operations Evaluation Department
PTA	Parents Teachers Association
MoE	Ministry of Education
NAC	New Apostolic Church
NGO	Non Governmental Organisation
NRDC	Natural Resources Development College
OSSERIA	Organisation for Social Research for Eastern and Southern Africa
RCZ	Reformed Church in Zambia
SADEC	Southern African Development Community
SAGM	South African General Mission
SDA	Seventh Day Adventist
TSC	Teaching Service Commission
UBZ	United Bus Company of Zambia
UFC	United Free Church
UNIP	United National Independent Party
UNDP	United Nations Development Plan
WF	White Fathers
ZCTU	Zambia Congress of Trade Unions
ZEC	Zambia Episcopal Conference

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ABSTRACT

The purpose of the study was to analyse the contribution made by the Holy Cross Sisters (HCS) to the educational empowerment of women in Zambia, from the viewpoint of their former pupils. The HCS were the only religious group chosen because it was the only group that established a senior secondary school for girls in Western Province. The study focused on examining how the Sisters promoted, and were still promoting the educational empowerment of women in Zambia. To do this, I interacted with sixteen former pupils of HCSS and one former pupil of Sancta Maria School, a school which was run by the HCS in Lukulu District before it was shifted to Malengwa where it finally became known as HCSS.

A qualitative approach of collecting data was used. Data collection methods which were employed were one-on-one interviews which collected data from HCSS head teachers, the current HCSS Parents Teachers Association (PTA) chairperson, parents and Education Secretary from Zambia Episcopal Conference (ZEC). Focus group discussions captured data from former HCSS pupils who were the key participants. I further collected secondary data from national and diocesan archives which I examined in order to acquire a fuller engagement of the development of women's education.

The study population consisted of all former pupils of HCSS. With regard to the sample, the study captured a total of 25 participants. A small sample was chosen to allow for the use of in-depth interviews meant to capture the viewpoints of the selected former pupils. The research instruments used in the study were semi structured questions for Focus Group Discussions (FGDs) and one-on-one interviews. The instruments also included observation schedule for purposes of observation and document analysis check list for analysis of documents. A recording device was used to record the discussions and the life histories told by three of the former HCSS pupils in the study.

The major findings of the study were that the selected former HCSS pupils viewed the HCS to be their major agents of education for empowerment. The HCS empowered women educationally through the provision of school, following the Ministry of Education (MoE) designed

curriculum, the hidden curriculum, hard work, good conduct and their emphasis on spirituality. Women who completed senior secondary school education at HCSS exhibited the eight indicators of education for empowerment, namely, assertiveness, rights awareness, children's education, community participation, leadership, employment status, income, and income generating activities (ARCCLEIIs). So, the more committed teachers are and the higher the level of school education, the more educationally empowered women become. The study recommended that for education to empower women to contribute significantly to economic growth and development it should be of high quality offered in a conducive school environment, in which the social, academic and spiritual well being of the individual are taken care of by teachers and other stakeholders. Such kind of education should meet the ARCCLEIIs of education for empowerment proposed in this thesis.

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CHAPTER ONE

BACKGROUND TO THE STUDY



A caterpillar remains coiled in its state as it waits to develop into larva. Similarly, before the coming of missionaries to Zambia, women could not take part in decision making activities because of the traditional belief that their place was in the home caring for the family. It was not until they received missionary education that their status began to change.

1.0 Overview

This chapter gives the background information to the study. This background consists of a description of what gave me the impetus to carry out the study, a discussion of Barotseland (present day Western Province), the Livingstone diocesan territory and the role of the Catholic Church in the education of women in Zambia. In the next section, I present the policy documents on education in Zambia starting with the 1977 *Educational Reforms* and ending with the 1996 *Educating Our Future*, a period which in effect recognised at national level the need for the empowerment of women through education. The last section discusses the history of the HCS in Zambia. The background is intended to give a comprehensive context of the investigation which explored the contribution of the HCS to the educational empowerment of women in Zambia from the perspectives of former pupils of the HCS.

1.1 Reason for Study

It was a hot September afternoon and I sat in a seat second from the last on a bus owned by the United Bus Company of Zambia (UBZ) travelling from Lusaka, the capital city, to Mongu, the provincial capital of Western Province. It was the only bus on this route so there were many pupils on it going back to school. Most of the passengers were girls and their appearance gave the impression that they were from HCSS. Take for example, the girl who sat next to me; she wore a neatly pleated dress with short sleeves. The pleats were so straight that I wondered what kind of pressing iron she used to straighten the dress. Her dark short hair was combed backwards but she made a line on the left side so that her scalp remained exposed. Unlike the other girls of the time, she did not have her skin bleached with lightning creams like *Ambi* and *Butone* so that her face was natural and dark.

While I was still examining the features of this girl, I heard an argument from the middle of the bus where there seemed to have been a mixture of girls from HCSS and those from other schools. A debate had erupted and one of the girls said something that struck me when I was searching for an area of research I would carry out years later. I went back to that scene on the bus. The first girl had said, as far as I could recall, the following:

HCSS is a good school not only in appearance but also in the way the school is run. We, the girls, are well behaved and we do not cause any problems to the school administration, though we come from different family backgrounds and ethnic groups within and outside the province. We also come from different religious groups. Due to the good teachers and the conducive environment, most of the girls complete their Form Five with 'flying colours'. The school's good performance can best be seen in what the girls do after completing school. In addition, girls that fail to complete school due to various challenges, do profitable jobs, exhibiting what they had learnt at their former school.

In response the other girl asked:

"Mwaka, how can you determine performance of the girls who have had their education at HCSS? Has anyone carried out research and come up with findings to indicate that former HCSS pupils are better placed in our society? As long as such research is not done, I will not agree with your views."

My whole attention was drawn to these sentiments. Truly, most of the pupils in the province envied the girls who had their education at HCSS. Parents, too, felt proud when their daughters were accepted to be educated at that school. However, to conclude that the girls from HCSS received education which empowered them without empirical evidence would be tendentious. In short, there would be need for empirical research. At the time, I was a pupil in Form Five at Senanga Secondary School. I had read several books on African Literature, including *Things*

Fall Apart, The River Between, The Concubine, We Killed Mangy Dog and God's Bits of Wood.

'Could the former HCSS pupils be as empowered as the women in *God's Bits of Wood* were?' I wondered. I knew that I could not answer the question without tracing the former pupils' lives and possibly interacting with the current pupils and the school administration, teachers and parents.

My twenty years experience as a teacher at St. Edmund's Secondary School and at Matero Boys' Secondary School has helped me to see the efforts and immense investments of missionaries in the education of boys and girls. Most of the girls and boys who went through mission schools became 'big people' in the Zambian society in terms of their jobs and status. I have grown up with some feminist orientation and I have always wanted to contribute to girl-child education discourse. I resolved that I would carry out a study on former pupils of HCSS. My first task, if at all possible, would be to locate the girls who provided me the opportunity to carry out the study: the two girls who were arguing on the UBZ bus that September afternoon in 1975. Could they be part of my respondents? These experiences gave me the impetus to carry out this study which analysed the contribution made by the HCS to the educational empowerment of women in Zambia with particular reference to the perspectives of their former pupils. I engaged pupils who had been taught by the HCS to volunteer their perspectives.

1.2 Barotseland

Figure: 1 Map of Barotseland



Source: <http://www.barotseland.net/barotsemaps1.htm>

Key: The area marked red is Barotseland

Barotseland (see the map above) is a region in the western part of Zambia literary translated as the land that belongs to the people called the Aluyana (Mupatu, 1984). Though the people lived without any outside influences, they were prone to wars. As a result of these wars, the Aluyana desired a leader who would protect them from foreign intrusion and attacks. This strengthened monarchism in Barotseland. The Paramount Chief, called the Litunga, meaning 'keeper or guardian of the earth', descended directly from the Litunga Mulambwa who ruled at the beginning of the nineteenth century and whose grandson, Litunga Lubosi Lewanika (which means 'the uniter'), ruled from 1878–1916. In pre-colonial times, Barotseland included some neighbouring parts of what are now the Northeastern, Central and Southern Provinces as well as Caprivi in Namibia and parts of Angola beyond the Mashi River.

Barotseland is characterised by a plain, Lyondo, which stretches from Lukulu to Sioma in Senanga District. The Lozi praise Lyondo as follows: *Lyondo lya nuwa lya silila neke lya mei bebi lya mulilo kule* (meaning Lyondo, the land full of beauty and a variety of species). The plain is significant for two reasons namely, its floods and the different types of fish that dwell in it (Mupatu, 1984). Each flooding season has a religious significance. Depending on the way the floods appear in a particular season, it is given a name suitable to its appearance. The land is characterised by different birds and animals that men hunt for food. Women are good at making clay pots which they decorate with beautiful lines. The majority of the people in Barotseland are engaged in subsistence agriculture (O'Sullivan, n.d.:21). They grow cassava and maize and rear cattle. Some people supplement their diet by hunting and collecting wild fruits in the forest. The villages are situated along the banks of streams for water supply. The large areas of forest between the streams are useful sources of game, mushroom and fruit. Towards the end of the

rainy season, when the Zambezi has burst its banks and poured across the Barotse Plain and surrounding areas, people leave the flooded areas and shift to dry lands, a movement known as *Kuomboka*.

According to Mupatu (1984:29), Christianity and its influence on the people of Barotseland began with the arrival of the 'Whites' (as Europeans were called). They came in four groups namely, Doctor David Livingstone with his helpers, traders, Catholic missionaries and hunters. One group of Catholic missionaries that visited Central Africa is the Catholic Jesuits. The Jesuits are a society formed by Ignatius of Loyola on 15 August 1534 in Spain. The society was called 'The Society of Jesus'. The Jesuits had always attached considerable importance to the role of education in conversion and to the education of its own members (Gadsden, 1992:103). In 1880, one group of Jesuit missionaries, comprising the Superior, Fr. Depelchin, Fr. Teroede and Br. Vervenne, tried to establish a mission among the Tonga people of the Gwembe valley. The mission could not last long owing to the death of Fr. Teroede who had been attacked by cerebral malaria and Br. Vervenne who was close to death as a result of severe illness (Hinfelaar, 2004).

In 1881, the Jesuits had early plans to establish a mission in Lealui, the Litunga's dry capital. The group that travelled to Lealui consisted of Fr. Berghegge, Br. Simonis, Br. De Velder and the Superior, Fr. Depelchin, who joined them after leaving the group that travelled to the Gwembe valley. Although the Litunga gave the Jesuits land in Sesheke to enable them to start a mission, their efforts were undermined by an unfortunate event that happened to the Superior, Fr. Depelchin, who broke his leg. A number of Jesuits died or fell ill. Consequently, the entire party returned to their base settlement camp in Pandamatenga, eighty kilometres to the south of the

Musi-o-Tunya Waterfalls (now Victoria Falls) in Livingstone (Hinfelaar, 2004: 8). According to Murphy (2003: 82), when the Jesuit missionaries finally returned to Lealui in March 1883, having covered 160 kilometres on foot from Pandamatenga to Sesheke and 256 kilometres in a canoe from there to Lealui, they were devastated when the Litunga, Lubosi Lewanika refused them permission to stay and settle. Additionally, the Jesuits could not establish the mission there “due to human factors beyond their control” (Cichecki, 1999: 200). The failure to open a mission was at great cost in terms of material expense, human effort and life. De Vylder drowned in the Zambezi on 23rd April 1883. So the Jesuits’ efforts to establish a mission station in Barotseland failed.

After the death of the Protestant missionary explorer, David Livingstone, on 1st April 1883 near the Lala headman Chitambo’s village in Serenje District, a wave of missionaries followed in his footsteps. The missionaries were inspired by the sermons Livingstone had given in Great Britain on the peoples of Central Africa (Hinfelaar, 2004:7). The first missionary to establish a school in Barotseland was Frederick Stanley Arnot. Arnot arrived in Lealui on November 20, 1882. Upon being granted permission by Lewanika, he opened his first school at Limulunga, Lewanika’s summer capital, in March, 1883. This first school in Northern Rhodesia began with an enrolment of three boys as pupils. Snelson (1974:30) reports that:

Arnot’s school continued up to May, 1884. However, when troubled by persistent illness and depressed by the insignificant effect of his work among the Barotse, he left Lealui to seek a better rewarding mission field.

Though the school did not last for many years, Arnot paved way for the next group of missionaries who would introduce modern education to a larger population of the people in Barotseland.

The next missionary to open a school in Barotseland was the French missionary, Francois Coillard, of the Paris Evangelical Missionary Society (PEMS). He arrived at Lealui in January, 1885. In 1887, he opened a school in Sefula, situated about ten kilometres from Mongu. The school enrolled both girls and boys, most of whom were from the royal family. Like the other missionaries who visited the province during the 1800s, Coillard faced a lot of hardships at Sefula Mission, including having to grapple with tribal wars and people's limited knowledge of religion and education, coupled with their indifference. Coillard's efforts to maintain the school proved futile. In 1892 Coillard moved to Lealui and opened a school there. The school received the support of King Lewanika. Though Coillard died on May 27, 1904, the work of the Paris Evangelical Mission continued.

The British South African Company (BSACo) also made an attempt to open a school in Barotseland. Founded by Cecil Rhodes, who had made a fortune in diamond mining at Kimberley in South Africa in 1890, the BSACo obtained a royal charter from the British government so that the company could be given powers to run a mining venture. Consequently, the BSACo went into an agreement with the Litunga Lubosi Lewanika. According to Snelson (1974: 123), Lewanika was promised that schools would be built in the territory. He further reports that the Lewanika Concession, signed on October 17, 1900, gave the land and mineral rights of Lewanika's kingdom to the company. In return the company undertook to protect the

king and his nation from all outside interference or attack and to pay Lewanika and his successors an annual sum of money. The BSACo agreed that it would aid and assist in the education of the native subjects of the king by the establishment and maintenance of schools (Snelson, 1974). Since Barotseland covered a wide territory which stretched from Livingstone to the Rhodesia Congo boarder, including the Copperbelt, the BSACo was to provide school education to the whole region. However, this was not to be the case as the company established only one school, Barotse National School, during the entire period of its administration, 1890 to 1924 (Snelson, 1974).

As mentioned above, the first missionary to plant the gospel and open a school in Barotseland was Arnot in 1883. The next attempt was made in 1887 by Francois Coillard who belonged to the Paris Evangelical Missionary Society (PEMS). The Jesuits' earlier attempt ended in "failure due to hardship, illness and death" (McDonagh, 1983:1). It was not until 1931 that Catholic Capuchin missionaries arrived in Livingstone. At this time Barotseland lay within the diocese of Livingstone. The Capuchin Friars explored the territory, evangelised and built churches and schools. The first church and school (St. Francis' Barotse Church and School) was opened in Saw-mills Compound in 1935. There were about eighty pupils, all boys until the HCS arrived and began sewing classes for girls. Gradually, girls began to attend school.

1.3 The Livingstone Diocesan Territory

The Roman Catholic Church Livingstone diocese consisted of the whole of the Western Province, in addition to parts of Southern and North-Western Provinces. O'Sullivan (n.d.) estimates that the area was about two hundred and two square kilometres. The diocese was a vast land with a population of about two hundred and fifty thousand people from more than twenty

tribal communities, each with its own language and customs. With a vast land adorned with rich natural resources, water and a warm climate, the presence of such a large population provided an opportunity for the introduction of formal education. It was, therefore, not surprising that the HCS deemed it necessary to establish a school in the territory.

According to O’Sullivan (n.d.) the Livingstone territory, to which Barotseland belonged, was committed to the Irish Province of the Capuchin Fathers (CF) in 1931. The CF were the first resident priests in the whole area. In 1950, the territory became a Vicariate with the first Vicar Apostolic, Bishop Timothy Phelim O’shea, a Capuchin Father from Cork, Ireland. The *Perennial Dictionary of World Religions* defines a vicar as a person assigned responsibility in a designated place to perform ministerial functions as deputy or representative of another ordained minister. The vicar’s place of residence was known as the vicarage. A vicariate was synonymous to a district. Thus, while the vicar was in charge of the parish, the vicar forane, also known as the dean or the archpriest or by some other title, was the priest who was in charge of a vicariate. The vicar forane was appointed by the diocesan Bishop, who might remove him from office in accordance with his prudent judgement. *The Canon Law* number 555 lists the duties performed by the vicar forane as follows:

- i) to promote and coordinate common pastoral action in the vicariate;
- ii) to see that the clerics of his district lead a life befitting their state, and discharge their obligations carefully; and
- iii) to ensure that religious functions are celebrated according to the provisions of the sacred liturgy; that the elegance and neatness of the churches and sacred furnishings

are properly maintained; that the parish registers are correctly entered and duly safeguarded; that the parochial house is looked after with care.

Being Catholic, the HCS had to adhere to some, if not all, of the laws stated above by ensuring that their place of residence was orderly and clean. They also had to ensure that the school they ran was clean and that the pupils they taught adhered to the principles of cleanliness.

Currently, the term vicariate has been replaced by archdiocese. In terms of ranking, an archdiocese has a higher rank than a diocese and may encompass within it a number of bishops and priests. The head of an archdiocese is the Archbishop and that of a diocese is the Bishop.

A diocese is a province in which the Bishop is the overall administrator. According to *The Code of Canon Law* (1983:82), the diocesan Bishop is in charge of the diocesan synod, which is a committee of selected priests and other members of ‘Christ’s faithful to a particular Church’ which assists the diocesan Bishop in making decisions for the good of the whole diocesan community. *The Code of Canon Law* (1983) further states that within the diocese is the diocesan curia. It further states that the diocesan curia is composed of “those persons who assist in governing the entire diocese, especially in directing pastoral action, in providing for the administration of the diocese and in exercising judicial power.” The appointment of those who fulfil an office in the diocesan curia belongs to the Diocesan Bishop. The diocesan Bishop is, therefore, supported by the diocesan synod committee in his duty as the overall administrator of the diocese. O’Sullivan (n.d.) reports that the Livingstone territory became a diocese in 1956 and covered a vast area of 194,000 square kilometres stretching along the Zambezi River from

Livingstone, on the Zimbabwe border, to Angola in the north and west. It was in this territory that the first European missionary, David Livingstone, travelled. It was also in this territory that the first boarding school, Maramba School, for women in Zambia was opened (McDonagh, 1983).

1.4 The Role of the Catholic Church in the Education of Women in Zambia

Between 1851 and 1873, David Livingstone, a Scottish missionary doctor of the London Missionary Society (LMS) sent reports to Europe about the social evils (such as the slave trade, disease and poverty) that existed in Northern Rhodesia (now Zambia). These reports “attracted many European traders and missionaries to Zambia to intervene by providing the Gospel, literacy, commerce and to end the slave trade” (Gann, 1958:19). Livingstone was driven by the desire to promote missionary activities in the region, commerce and to spread civilisation.

The beginning of the Catholic Church evangelisation of Zambia could be traced back to the work of the Society of the Missionaries of Africa, popularly known as the White Fathers. They opened their first school at Mambwe Mwela in 1891 (Hinfelaar, 2004). The society was founded in 1868 by a French Cardinal, Charles Martial Lavigerie, with the aim of the evangelisation of the continent of Africa, and its liberation from all slavery, according to the society’s constitution (Hinfelaar, 2004). The school that was established was attended by young and old men. Girls had to wait “for another twenty nine years until 1920 when a school for girls was built and opened at Chikuni Mission by the Sisters of Notre Dame” (Milingo, 1999:32). It follows, therefore, that fewer girls than boys received education from schools run by the Catholic Church. If boys’ education got to a slow start at Chikuni in 1908, it would be a dozen more years before girls’

education would begin. According to Carmody (1992), the delay in girls' education in particular was a result of cultural factors as well as teaching man-power shortage.

On one hand, Jesuit priests were not allowed free interaction with females while on the other, Tonga culture only allowed girls to be taught by women separately from the boys. However, girls' education had a rather promising start following the arrival of the Sisters of Notre Dame in 1920. Within three months of their arrival at Chikuni, they had about two hundred girls enrolled in the school (Carmody, 1992). Such was the success and acclaim of the school that the Principal of the Mazabuka Jeanes School, Reverend Fell, ensured his girl pupils visited the Notre Dame school as he regarded it as "a model of its kind both in equipment and method of teaching" (Carmody, 1992:34).

Another factor for the success of the Jesuits was probably the "method of teaching" as the curriculum simply complemented traditional girl education in housekeeping, making good wives and good motherhood. It was non-academic and instruction was generally in vernacular for fear that if the locals learned English they would migrate to look for jobs elsewhere in towns rather than remain and foster further conversion. However, after 1926, Fr. Moreau (the founder of Chikuni Mission) had to give in to the MoE regulation and allowed the teaching of English as a core course, especially as a prerequisite in teacher training. Hence, the empowerment of women was initially only complementary to their traditional gender roles as house-keepers, wives or mothers. The empowerment for waged jobs as teachers or nurses was still to come.

After 1925 the Northern Rhodesia colonial government accepted responsibility (due to pressure from missionary bodies) to provide basic education to the local people (Carmody, 2004:iv). This marked the beginning of religious groups' influence on formal education in Zambia. However, tensions arose between the government and the missionary groups as a consequence of the kind of education the missionaries offered to the locals. Most missionaries were reluctant to provide higher education which resulted in keeping the numbers of people with higher education, particularly women, low (Carmody, 1999:14). Mission schools continued to provide education to pupils who belonged to their denominations. The Capuchin Fathers were notable for the running of Sancta Maria School in Lukulu District. They had been in the country since 1930, during which period they saw the need to have educated wives for the catechists and other lay men in the mission. Consequently, they invited the HCS to provide education to women who would later become wives for the men. It was for this reason that the HCS later established HCSS at Malengwa in Mongu. The school became the first and only boarding school for girls in Western Province. Since not all the girls who went to the school were from Western Province, the HCS provided educational empowerment to women in Zambia in general and Western Province in particular.

Currently, Catholic schools also provide education to all pupils without discrimination on the grounds of gender, belief or religious affiliation. There are different schools run by Catholic Sisters across the country. The schools are run in line with what is stated in the various Ministry of Education (MoE) policy documents on education.

1.5 Policy Documents on Education

Regarding education policy in Zambia, the policy document, *Educational Reform* (MoE, 1977:5)

set out the main guiding principle in a humanist society, such as Zambia, as follows:

Life is precious regardless of race, ethnic group, creed, status or ability. The importance and worth of the individual is the central point to socialisation of society. This belief is based on moral and spiritual values which contribute to the general welfare of humankind. Our education system, therefore, should continue to build on this solid foundation.

The principle above was meant to reform the Zambian education system in general. However, the document did not make mention of different religious organisations and groups that were helping the government to provide education to women. Furthermore, the document embraced the expansion of educational facilities at all levels with no mention of the need for women empowerment through education. However, it laid ground for the need to research on the importance of empowering women educationally, making the current study justifiably significant.

Another equally important education policy document, *Focus on Learning: Strategies for the Development of School Education in Zambia* (MoE, 1992: preface) was a result of consultations aimed at addressing “the long term problems and the short-term needs of the primary and secondary sub-sectors in Zambia.” This followed poor performance in terms of both quality and quantity of these sectors towards the end of the Second Republic in 1991. The document focused only on public or government schools and although it was comprehensive, it had only a small component on the gender aspect. The document focused on improvement of primary and

secondary education by increasing the number of schools, improving existing infrastructure, provision of learning materials, improvement of school management and inspection. All these measures would indirectly create more places for female pupils as well as making the school environment more attractive, conducive and supportive to the female learner.

The policy document made recommendations aimed at redressing the perceived causes of gender imbalances in education, especially at higher levels, against girls. Rightly so, the document sought to address the financial constraints that led to girls not accessing or progressing in school education. This was through provision of cheaper school materials and requirements to allow and motivate girls to go to school as well as through founding a fund for girl education. To address the stereotypes in school textbooks, the document recommended the revision of school textbooks to rid them of all gender stereotypes which perpetuated passivity and submissiveness of the girl child. Such stereotypes were rightly seen as hindering the empowerment of women through taking up of courses that prepared them for management or policy-making jobs. The report further suggested a quota system (in which a certain percentage of school places was reserved for girls) which would guarantee a higher number of girls continuing their education. Establishment of pre-schools and day-care facilities was rightly seen as a measure that would improve girls' education opportunities as they would not be required to stay at home and care for their siblings. These measures were crucial to the empowerment of girls not only in society and in schools but on the labour market too.

However, *Focus on Learning*, did not engage with the contribution the various missionary groups made to the education of women in Zambia and Western Province in particular. The

current study, therefore, was necessary as it has explored further insights in the education of women.

Unlike the policy documents *Educational Reforms* (1977) and *Focus on Learning* (MoE, 1992) *Educating Our Future* (MoE, 1996), the current education policy document, stresses the need to “eliminate all gender disparities within the education sector”. This need arises owing to the marginalised status of women in the sector. The document cites institutional, socio-cultural and personal traits as some of the factors which impede women in realising their potential through education. Among the social-cultural factors is the widespread doubt about women’s intellectual ability and early marriages. The document further cites a negative self-image and the process of socialisation which the school frequently reinforces, as some of the traditional factors. *Educating our Future* goes further by giving particular recognition to the different key players in the education sector. It indicates extensive participation of the churches. It is therefore not surprising that the churches that have been at the centre of teaching and learning and socialisation are mentioned as key players in the empowerment of women. The document is therefore relevant to the current study since it provides useful dependent variables such as assertiveness, rights awareness, community participation, employment and IGAs which this researcher has incorporated in the second chapter.

Finally, a key observance of this study is that the Zambian government has made very important commitments available in policy documents such as *Educating Our Future*. Full investment of resources, personnel, time and the relevant powers is needed to translate policy into action. The

Ministry of Education 'Gender in Education' policy enshrined in *Educating Our Future* (MoE, 1996:65) states as follows:

Policy

- i) The Ministry of Education is committed to achieving gender balance in educational institutions and within the educational system.*
- ii) The Ministry aims at ensuring that female students are integrated with males as equal beneficiaries and participants at all levels of education.*
- iii) The Ministry will seek to eliminate factors that hinder the access, progression and accomplishment of girls in schools and colleges.*

Strategies

- i) The Ministry, and Education Boards, will ensure that there are female teachers on the staff of every school, to provide appropriate role models for girls.*
- ii) The Ministry will provide an equal number of school places for girls and boys at all school levels.*
- iii) To enhance the performance of girls at secondary level, the Ministry will create more girls' boarding places and establish more schools for girls only.*
- iv) The Ministry will establish a special bursary scheme for girls and will provide scholarships for girls who excel in mathematics, science or technological areas.*

v) *In cooperation with other agencies, the Ministry will sensitise parents and communities on gender issues in development, and in particular will sensitise families on the need to release girls from domestic chores so that they can have more time for study.*

As evident from the foregoing, the MoE claims to be committed to achieving gender balance in secondary schools in Zambia by creating more boarding schools for girls and eliminating the factors that hinder the access and completion of school education among girls. Notwithstanding the measures the MoE tries to put in place, in some provinces, such as Western Province, provision of secondary school education among girls is still low since there is only one school exclusively for girls. The education the girls receive in co-educational schools might not empower them to manifest the indicators of education for empowerment proposed in the following chapter.

Before the indicators of education for empowerment are examined, it is apt to discuss the history of the HCS in Zambia.

1.6 History of the Holy Cross Sisters in Zambia

Figure 2: HCSS Mission Statement



The history of the HCS dates back to their founder, Father Theodosius Florentini (1808-1865) of Swiss origin. Fr. Theodosius drew up a plan to counteract anti-Christian education in schools by means of a Catholic Christian education that would prevent rationalistic treatment of the poor (Unitas 1994:7). He believed this could be done by a religious congregation which operates on the principles of Catholic Christian faith and Christ like loving care and administration, and is adapted to the needs of the country. Unitas (1994) further asserts that Fr. Theodosius wanted religious congregations who could engage in active social service outside of the strict confines of a convent. He needed women who had the courage to walk new ways; women who lived in faith and were open to people and their needs (Unitas, 1994). Such women were the HCS under the leadership of Mother Bernarda Heimgartner (1822-1863).

The presence of the HCS in Africa dates back to the year 1883 when the pioneer Sisters from Menzingen, Switzerland, arrived in Umtata, Transkei in South Africa, which was the focal point of administration (McDonagh, 1983:ix). In the latter years administrative congregations of the HCS have developed in other Southern African countries namely, Namibia, Lesotho, Zimbabwe and Zambia. In Northern Rhodesia (now Zambia) the Sisters arrived at their first station in Livingstone in 1936. Livingstone was part of Barotseland and it was the capital city of Northern Rhodesia. The pioneer HCS in Barotseland were: Sister Winifred Murphy, Sister Rose Kollmannsberger and Sister Mary Brigid Slattery all from Switzerland. During the years 1936 to 1939, missionaries drew their resources from Europe but due to the looming war situation, reinforcement ceased altogether for some time. The HCS' authorities in South Africa did their best to have enough members of staff at the newly established mission in Barotseland. However, their efforts were hampered by world events, coupled with diseases and ill health among the Sisters. Nevertheless, their efforts were not shattered completely.

Before 1938 the Sisters were based in Livingstone, first at St. Francis' Barotse Church and School and next at St. Fidelis School, which was opened in Sichili area in Sesheke District. On 4th May 1937 some Sisters, at the invitation of the Capuchin Fathers who had already established a mission and a school for boys known as Sancta Maria, arrived in Lukulu District in order to work at the girls' section of the school (McDonagh, 1983). Side by side with the school was a teacher training college for young women. Meanwhile, on 29 September 1940, Maramba School opened pioneered by three HCS. The school grew into a boarding secondary school until the year 1956 when it was not possible for the Sisters to continue running it; it was handed over to the Franciscan Sisters for Africa. Everything that needed to be done to help develop the people of

Maramba was done by the Sisters in great poverty and a foundation that has made Maramba the important centre it is today was laid. Additionally, Maramba went ahead in girls' education and had "the distinction of being the first Catholic girls' school in Zambia" ((McDonagh, 1983:22).

With regard to Sancta Maria School in Lukulu, the school was later transferred to Malengwa in Mongu because of remoteness which posed a lot of operational challenges in terms of food supplies and transport for the boarding school. The school which was known as St. Francis Mission School opened on 16th August 1956. It was for boys only. According to McDonagh (1983), it was not until the year 1958 that the HCS arrived at St. Francis School and girls enrolled into the school as boarders. The Sisters ran both the affairs of the girls' school and the young women's college, while the Capuchin Fathers managed the school for boys. In January 1963, HCSS was opened at Malengwa opposite Malengwa Primary School, about five kilometres north of Mongu, along Limulunga Road.

In a telephone conversation I held on 28th August 2011 with a former principal of Mongu College of Education (1985 to 1994), he confirmed that the college was opened in 1966 after relocation from Lukulu where it was run by both the Capuchin Fathers and the HCS. The former principal trained as a teacher at Sancta Maria College (Lukulu) between 1954 and 1956. In the conversation, he informed me that in Lukulu the college admitted girls who completed Grade Seven successfully from Sancta Maria Primary School. Both Sancta Maria Primary School and the College were co-educational institutions. However, at the primary school level, boys and girls did not learn together in the same classrooms. The former principal further pointed out that, at the college, the Sisters were in charge of the girls while the Fathers took care of the boys.

When the college was moved to Mongu in 1966, it was turned into a girls' boarding teacher training college. Girls who had successfully completed their Grade seven at Malengwa Primary School were admitted to train as teachers at the college. However, when HCSS became a junior secondary school, Mongu Teachers' Training College started admitting girls who had successfully completed form two. This went on until 1970 when the entry qualification was upgraded to form five level.

At the time of its inception in 1963, HCSS was a boarding school with only one block of classrooms, one laboratory and a staffroom. Forms One and Nine classrooms were built and opened in the same year 1963 to cater for girls who completed their primary education at Malengwa Primary School. HCSS was opened as a grant aided school under a voluntary agency from Switzerland. This meant that the Sisters were to provide staff and manage the school while the Zambian government provided 75% of the building costs. The other 25% of building costs was met by the Swiss government. This situation has changed since the Zambian government supports church run schools by providing trained staff, paying their salaries and giving the schools grants for maintenance of infrastructure. Additionally, through the Parents-Teachers Association (PTA), HCSS receives funds to help expand and improve the school buildings.

HCSS was established specially for the advancement of the girls' education as the HCS' charism, *Education of the girl child* entailed. The term 'charism' refers to "the ability to see the need, to follow or keep the vision or passion for the founder," (Unitas, 1994:2). The closest equivalent term is 'motto'. In this case, the HCS, through the vision of the founders, Father Theodosius and Mother Bernarda, saw the need for the education of the girl child.

Initially, HCSS was a Junior Secondary School running from Form One to Form Two, currently Grades Eight and Nine. Girls who qualified to Form Three either went to Chipembi Girls Secondary (Chisamba) or St. Mary's Secondary School (Maramba) in Livingstone where they could complete Form Five. This situation was not ideal for the girls as they incurred additional costs of transport to the schools. Realising the problems the girls faced upon successful completion of Form two, the school management decided to upgrade the school to Senior Secondary level. In 1967 the school became a boarding school and a Form Three class was introduced. By 1969, the school had the first Form Five classes.

However, in 1989, the Mongu diocese and the Sisters decided to abolish the boarding arrangement after the last cohort of 1989 pupils had completed Grade twelve. This move was prompted by two reasons; firstly, the school faced problems concerning financial supplements which were not promptly and adequately provided by the government. In an interview with a former HCSS teacher (also a HCS), this writer learnt that the government used to delay the 75% grant agreed upon with the mission authorities. Apart from delays, at times the money was not sent in full amounts, a situation that complicated budgeting for the boarding expenditure. Additionally, the Catholic Church's desire to assist school going boys and girls of the communities around the school was another reason why the boarding was abolished. The challenges related to running HCSS did not only affect the school but the Sisters in the Convent as well. The HCS had to reduce their food supplies for the sake of the girls. This situation moved the HCS and the diocese to decide to turn the school into a Day Girls' Secondary School. The other reason for the move was that there were more pupils from other towns, who filled up the boarding space than the local girls. This trend denied the local girls the opportunity to have

access to secondary education. The need as seen at the time was to offer school places to girls from the Province first before serving those from other provinces. HCSS has remained for girls only to date.

CHAPTER TWO

INTRODUCTION



Finger millet seeds are planted at the beginning of the rainy season and by the end of the season have grown ready for harvest; the fully grown millet benefits not only humans but birds that find refuge in them. Similarly, the HCS came in small numbers but later multiplied to include Zambian Sisters; with the help of the government and the Capuchin Fathers, the HCS constructed schools wherever they went until they finally settled in Mongu where they built HCSS. Wherever they went, the HCS worked according to their chrism which says “We would like to accompany youths in their search for sound values, help them to live a lifestyle which counteracts life-threatening forces of our times: the destruction of creation and the manifold forms of injustice,” (Unitas, 1994: 2). Over the years the HCS have educationally empowered women not only in Western Province but Zambia as a whole.

2.0 Overview

This chapter discusses the status and education of women in Zambia and the role of religious congregations in the Catholic Church. Additionally, the chapter presents the statement of the problem, the purpose of the study and the research objectives from which the research questions were derived. The chapter also presents the conceptual framework. In the latter part of the chapter, the significance of the study is stated after which operational definitions are presented. Finally, a summary is given.

2.1 The Status of Women in Zambia

In general terms, status refers to an individual's or organisation's position in a particular context and difference granted (to the individual or organisation) by others within that context (Mwansa, 2004). For example, on the basis of countries' developmental stages and wealth, the world has been categorised into the first, second and third worlds. Similarly, human beings have been accorded appropriate status according to levels of education, positions held in society and gender. So status is an imaginary, socially constructed concept (Mwansa, 2004).

From time immemorial, the status of women has been low the world over. According to De Beauvoir (1949), since the earliest days of the patriarchy, men have always kept in their hands all concrete power and they have thought best to keep women in a state of dependence. Qualities such as sensitivity and passivity are assumed to be natural to women and unnatural to men and women are taught to accept this dimension of their nature (Conn, 1986). For example, two thirds of illiterates in the world are female and of the millions of school going age children not in school, the majority are girls. In Zambia and in other countries the world over, gender inequalities have remained greatly entrenched in society and women have continued to be

disadvantaged socially, politically, economically and educationally (*The Post*, May 17, 2012). Women are disadvantaged socially because of socio-cultural stereotypes and practices which may prevent them from participating in decision-making positions or processes.

Ford (2002:78) observes that:

Women's comparative aversion to using force and their greater likelihood to base economic evaluations on the health of the national economy rather than on their own wallets, can be attributed to gender socialisation and women's concern for the welfare of others over their own self-interest.

Indeed owing to their upbringing, women tend to be more concerned about other people's welfare than their own welfare. In a comparative study of Methodist and Roman Catholic Women's Organisations in Harare, Zimbabwe, Hinfelaar (2001), states the following:

The fact that women were now fully part of the urban economy did not change the view that women were fully responsible for the education of their children, especially their daughters. Moreover, the fact that women entered Mbare in large numbers did not change the idea that urban women easily fell prey to immorality.

At the family level, women may not be given opportunities to make decisions or their decisions may not be considered to be important. Currently in Zambia, there have been media reports of gender based violence on women. Women are battered by their husbands, some for flimsy reasons such as failing to prepare meals on time. Some women have had to leave their homes for fear of being battered to death by their husbands. In an article entitled 'ICTs - The Power of a Girl, the Power of a Woman', *The Post* newspaper of May 17, 2012 reported that women have

continued to be segregated and denied equal access to education as well as equal opportunities in the work place. Ledochowski (1927:25) advised the 'missioners' at the time, to stamp out the marginalisation of women in Africa in the following words: "The ingrained pagan notion that the woman is a toy and a drudge to be cast away when she has lost her attractions or her strength has to be driven out of the mind of the native male."

Though society has changed politically and socially to the extent that women are valued and can now occupy positions of leadership, there are still instances where they are regarded as 'toys' whose views or decisions should not be considered seriously (Ledochowski, 1927.)

In *God's Bits of Wood*, Ousmane (1960: 4-5), portrays the status of women in African traditional families in the following conversation between Old Niakoro and her ten year old granddaughter, Adjibidgi:

"Where are you going?"

"To the gathering of the men!" Niakoro repeated. "Why are you always poking your nose in the affairs of the men? They are preparing a strike, and that is not a thing for you. Can't you stay here for once? Why must you spend all of your time with the men? You don't even know how to prepare *couscous*! That is what comes of always hanging about with the men."

So certain traditional customs have perpetuated gender imbalances which have disadvantaged women. Fiction though Ousmane's work above is, Niakoro's views show traditional ways of socialising girls and boys perpetuated through informal institutions such as the family. During working hours, a girl is expected to be very close to the mother and she has to be hard-working. According to Ocitti (1973:11), "if she is lazy, she is lampooned with a song in which she is regarded as a daughter who has no manners, who is beautiful for nothing and whose mother

suffers all day long as if she has not delivered.” The roles assigned to women tend to make them submissive and develop an inferiority complex. This in turn affects the performance of girls in formal education, especially in day schools. The education the girls receive may not empower them to be able to make decisions for the betterment of their lives, families and communities.

Some cultural beliefs and customs perpetuated through traditional and religious ways of socialising boys and girls enhance the gender imbalances which have advantaged men. Duby and Perrot (1992:161) observe that:

If we are to take at their word the men who wielded legal power over women and heard their confessions, who assailed them with endless treatises and sermons, we would have no choice but to conclude that women were ensnared in webs of rules so constraining that they could not utter a word or move a muscle.

Much has been done to improve the plight of women but, in Zambia as elsewhere, cultural norms are often still a barrier to change. Generally, societies, world over, fail to distinguish between sex roles and gender roles. Sex is related to biological differences between males and females while gender relates to “social divisions associated with notions of masculinity and femininity and such divisions vary according to changing contexts” (Mckenzie, 2001:150). He exemplified what he meant by the term ‘changing contexts’ when he pointed out that in the United Kingdom, educationalists had for many years tried to tackle the image of mathematics as a ‘male’ subject, whilst it had been seen as a ‘female’ subject in some European countries.

In Zambia it is not uncommon for school administrators and teachers in both urban and rural areas to place girls in arts based subjects and boys in the sciences. Head teachers and teachers may be influenced by the socio-cultural beliefs and practices they had been taught. Since girls may be placed in wrong classes which do not promote or develop their inherent or individual abilities, they may not have interest in school work. Consequently, the education they receive may not empower them. The end result is that more men than women are educationally empowered. Additionally, the trend of placing girls in subjects school administrators feel are appropriate for the girls, may have trickle-down effects on tertiary education. More women may be admitted in the arts, leaving the majority of the places in the sciences for men. I argue that women can choose which courses to apply for. In any case, the fact still remains that at college level, women might not pursue courses they were interested in as a consequence of the placement procedures at secondary school level. It goes without saying that at employment level, men benefit more since they might have many firms or institutions to choose from, creating an imbalance between male and female in terms of formal employment.

A recent case study of Zambia on the status of women in politics and decision-making positions revealed that women have low representation in the political arena (Siachitema, 2010). For example, during the tripartite elections of 20th September 2011, out of the one hundred and fifty elected Members of Parliament only sixteen were female. Moreover, only two of the nineteen Cabinet Ministers were women. Economically, most women in Zambia cannot afford to look after their families owing to lack of financial resources. With regard to education, despite government efforts to ensure that more schools are built for girls, some parents do not allow their daughters to go to school. They regard girls as valuable only for the bride price they fetch at

marriage. This is due to traditional or socio-cultural practices in which women are mostly, if not, totally dependent on their husbands for their upkeep, decision-making and financial stability. Girls are socialised to become wives, mothers and care givers who are submissive to those in authority. In urban areas, however, attitudes towards the education of girls are changing although much still remains to be done to achieve a more complete transformation and empowerment.

The Zambian government's *National Gender Policy* document (GRZ, 2000) reports that the gender roles assigned to women usually make them end up in subordinate positions and having low opinions of themselves. Consequently, they acquire attitudes that contribute little to their individual, educational achievements and community development. This has partly contributed to a situation where men dominate in decision making at household, community and national level. The roles women play in individual and national development may hardly be appreciated by society. With this situation in mind, I deemed it necessary to carry out a study of this nature so that the views collected from selected former HCSS pupils could help the HCS and other Catholic run schools to evaluate their efforts in the provision of secondary school education in Zambia. It was also necessary to propose ways that would help secondary schools produce pupils who are educationally empowered.

Furthermore, the *National Gender Policy* document (GRZ, 2000) reports that sexist division of labour perpetuated by family members in the home has great impact on children's personality development. Parents make statements that seem to be simple but because of their stereotyping, may cause girl children to be less confident in themselves than boy children. For example, it is not uncommon for some parents to tell their sons not to cry as much as girls do or not to do

subjects labelled as girls' subjects. Girls are taught by their parents to be humble, not to behave aggressively like boys, not to involve themselves in heavy physical work or not to do subjects meant for boys. As the girls grow up and internalise these attitudes, they come to accept and believe that male children are superior while female children are inferior in all aspects of life. Since the child's learning experiences (including acquisition of attitudes and values, knowledge, skills and other competencies) in the formative years have a lasting impact on later learning, there is good evidence to point to the fact that socio-cultural tendencies negatively impact on women's educational empowerment. The differential expectations of parents play a large part in girls' attitude to school education (GRZ, 2000).

In many areas of Zambia, it is hard for some people to acknowledge that times have changed and women should be accorded equal status with the male members of their families and communities. However, in order to improve the status of women, governments in Africa try to ensure that more women are empowered educationally so that they can take up decision-making positions in both the public and private sectors. For example, at a workshop sponsored by the Organisation for Social Science Research in Eastern and Southern Africa (OSSREA) held between 27th October and 30th November 2010 in Addis Ababa, Ethiopia, the interaction I had with participants from Mozambique and Ethiopia showed that in both these countries, women had a representation of 40% in Parliament. In Ethiopia, the Chief of Parliament was a woman, a situation similar to the Zambian Parliament in which the Deputy Speaker was a woman. The interaction also showed that regarding university education, in Mozambique, 50% of the places were allocated to women while in Ethiopia women were allocated 40% of university places. In Zambia 30% of university places were allocated to women.

In recognition of the special circumstances that related to women, the Zambian government created a Gender Division Ministry headed by a woman Cabinet minister. The government further spearheaded the construction of girls' schools in most of the provinces in the country. In Western Province there is only one secondary school for girls to date, HCSS. The rest of the twenty one secondary schools in the province are co-educational, as shown in Appendix 8. Though co-education schools are advantageous since girls and boys can share knowledge and skills, girls are made to compete for school places with their male counterparts.

Although improvements in the relative status of any disadvantaged group, such as orphans and widows, tend to occur in spurts the world over (Chafetz, 1990), women in Zambia still face marginalisation in homes and in the community. Despite the segregation women face, they remain pillars of strength in the family homes and community and this should be harnessed so that society recognises the important roles that women play in all areas of life. As a result of the challenges women and girls face in empowering themselves through education, various church organisations have joined hands with the government in improving girls' access to education.

Many programmes of church organisations have not been evaluated at an individual level to see how much contribution they are making to enhance women and girls' empowerment. The Catholic Church has performed various roles in providing social services, such as education, to the public. Holy Cross Sisters is an example of organisations within the Catholic Church involved in the provision of social services like education. The Sisters have provided education to girls since 1937 when they established their first school at the Saw Mills near Livingstone.

This means that the HCS have provided education to women close to a century now. This is a very long period indeed.

To have a clearer picture of how the HCS empowered women educationally, it is also necessary to give a historical development of women's education in Zambia.

2.2 Historical Development of Women Education in Zambia

2.2.1 Traditional Education

According to Snelson (1974:1), traditional education is “a condition of human survival and is the means whereby one generation transmits the wisdom, knowledge, and experience which prepares the next generation for life's duties and pleasures.” Taking Snelson's (1974) definition into consideration, it can be argued that there was education in Northern Rhodesia which had been in existence from time immemorial. Traditional education varies from one ethnic group to another but all ethnic groups share five elements as follows: instruction in the history of the clan and the tribe, apprenticeship in practical skills, social obligations and the inculcation of good manners, religious teaching centred on the Supreme Being and initiation ‘schools’ (Snelson, 1974). It is important to mention here that rather than the terms ‘tribe’ and ‘tribal’ which are considered derogatory, ‘ethnic’ is used in this thesis to refer to indigenous communities.

Instruction in the history of the clan involves instructing young people in the heroic deeds of the ethnic ancestors. Songs, dances, stories, customs and beliefs are told about the deeds of the departed members of the clan. The instruction is conducted by elders and the young people develop a sense of belonging to the clan. They also develop a sense of loyalty to the elders and

the clan. The young tell the stories among themselves and abide by the customs. This helps to ensure that there is continuity of the beliefs and the customs.

Apprenticeship in practical skills is taught according gender. While boys are taught by their fathers and uncles to set traps, make huts, canoes, nets, chop trees, skin and dismember animals, girls spend much of their time at home and learn the skills required to make them hard working wives and mothers. The girl also fetches firewood and water, does the house chores, collects mushrooms, do pottery and takes part in a wide range of agricultural activities.

Social obligations and the inculcation of good manners are usually taught by elderly family members. Children are taught how to show respect to the elders, modes of greeting, giving and receiving. Additionally, the young are taught how to extend hospitality to all in the community, including people with disabilities and strangers.

The initiation 'school' which each age group attends on reaching puberty is a transition from childhood to womanhood or manhood. At the initiation schools the initiates are taught physical endurance, hygiene, sexual behaviour and the responsibilities of married life. In some ethnic groups in Zambia such as the Luvale, the climax of the initiation ceremony for boys is circumcision. With regard to attaining womanhood, when girls reach puberty, they are initiated into the secrets of the ethnic community, laws and customs, religious beliefs and values, sexual behaviour, the pride of being an initiate and all that matters in order for them to be classified as adult women.

Furthermore, children are taught the religious aspect of life in their communities. They are instructed to know and appreciate the unique spirit, through names, stories, songs about ancestral spirits and how they (ancestral spirits) protect the community or bring harm on offenders. By listening to the stories narrated by community elders and observing how these elders perform religious rituals, young people learn about their duties to God, ancestors and spirits and appreciate the well being of the ethnic group. Snelson (1974:2) further observes that “almost every event such as the death of several cattle or the breaking of a treasured calabash, is accorded a spiritual significance”. Thus, young people are taught when and how to give respect and sacrifices to the ancestral spirits. Children also have to learn the value of protective charms and medicines and when to consult a spirit medium or a diviner.

Mwanakatwe (1974) underscores the gender separateness of the traditional education system. According to him, in traditional pre-colonial Zambia, boys and girls were brought up together for up to about the age of five. Thereafter, gender roles would be emphasised and they would receive education from two different ‘curricula’. The girls’ education would be handled by the women folk and would mostly take place within the home precincts. In some ethnic groups, at puberty girls would be secluded for intense instruction in new responsibilities of adulthood. These included personal care, child care, respect and obedience to the husband and the in-laws.

Boys, on the other hand, were not too closely monitored as they were allowed to roam crop fields, rivers or canals, forests and cattle-grazing fields or swamps and other places where they could spend their leisure time on their own. However, during some ‘special sessions’ specialists would teach them “practical skills, hut-building, net making, carving, pottery or even doctoring”

(Mwanakatwe, 1974). At puberty boys were taught responsibilities of a husband to his spouse, children, in-laws and the virtues of hard work and courage. Sexual abstinence before marriage and fidelity within it were equally taught to both sexes.

Henkel (1989) followed Snelson's (1974) and Mwanakatwe's (1974) views regarding traditional education in colonial Zambia. He highlighted the fact that it was adequate for the natural and social environment of the time and that what clearly differentiated it from the education that the newly arrived Europeans offered was the lack of any form of writing (Henkel, 1989).

Traditional education is "a life-long process in which specialised training is provided according to the aptitude and abilities of young people and the manpower needs of the community" (Snelson, 1974:3). It is this life-long education which Carmody (1992: 23), had in mind when he wrote that "education in Tongaland in the pre-colonial days functioned somewhat as a means of social continuity, the means by which one generation transmitted its wisdom, knowledge and experience." According to Carmody (1992), the traditional Tongas were generally polygamous, cattle-herders, simple hand-ploughing agriculturalists and hunting people. Their educational system was informal and gender-based. The aim of the education was primarily to socialise the boys and girls into their social roles as well as to give them skills respective of their sex – hunting, cattle-herding for the boys and house-keeping for the girls (Carmody, 1992). Thus, these were the practices and mind-sets that the Jesuit missionaries came into contact with when they first arrived in Tongaland.

Kelly (1999:10) observes that “African indigenous education stresses communal aspects rather than individual and competitive aspects. It is unchanging from generation to generation.” This means that traditional education is conservative and slow to change. The aim is to prepare young people for useful adult life in the family, village and clan.

In traditional education, learning is inculcated through observation and imitation. There is provision for some skills training in pottery, carving, weaving and for organised learning during seclusion periods prior to initiation. In childhood education, there is learning through play, oral literature, ceremonies and formal teaching such as when a child is taught how to use a particular herb or how to mould clay. Adolescent education encompasses “accomplishing and becoming more proficient at domestic and farm activities, learning through hobbies and sex education and preparation for marriage” (Ocitti, in Kelly 1999:13). In an earlier study on the Acholi people of Uganda, Ocitti (1973:102) stated that “traditional education was not rigidly compartmentalised but it was an integrated experience in which children learned by what they lived.” This is so because children are taught what is relevant to the life and culture of the community and the kind of life they are expected to lead later on.

Indigenous education systems vary from one society to another but the goals of these systems are similar. According to Bray, *et al.* (1999:14), “the emphasis is placed on both normative and expressive goals.” Normative goals are concerned with instilling the accepted standards and beliefs governing correct behaviour, and expressive goals with creating unity and consensus. Thus, traditional education is not concerned with individual excellence but communal life subordinated by normative and expressive goals.

It is true that in all societies or communities women are brought up differently from men. Generally, in all ethnic groups in Zambia, girls and boys are not to perform duties together. Girls fetch firewood and water, do house chores, collect mushrooms and wild fruit, go out fishing using baskets and other fishing gadgets or tools, tend the fields and pound maize, millet, sorghum or cassava. In all these responsibilities girls work with their mothers and aunties and other female members of the village community. In contrast, boys perform roles suitable for preparing them to be heads of households when they grow up. They herd cattle, milk the cows, go out hunting and fishing with experienced family members who train them in the various needed skills and they help in construction of houses or huts for the family or the village. The roles the girls and boys perform depend on the environment in which they live. For example, a girl who grows up in a fishing area practices fishing while a girl who grows up in an area where farming is more prominent acquires skills related to farming. This education involves exploiting nature for the satisfaction of societal needs.

Among the Lozi of Western Province, some roles are performed by both girls and boys but the degree of involvement differs from family to family. In some families, boys can wash plates and go out fishing together with girls. Regarding work and play, boys and girls share responsibilities according to interest, ability and skill. During children's play, the boys and girls put into practice what they have observed their parents or guardians do, imitating adult life. Girls prepare meals the way they see their mothers prepare meals. Boys pretend to be fathers or other male adult members of the family and speak and do things the way they observe the male members do. Thus, children acquire knowledge and skills from the work they do at home and at play. Between the ages of ten and fifteen years, the children become more useful as members of the Lozi

society than when they are below ten years of age. Boys go with male adult members of the community on hunting or fishing expeditions during which they are tested on the knowledge, skills, courage and endurance they have acquired.

As already stated, children learn by observation, imitation, apprenticeship, and initiation schools for girls. So parents and other members of the community have to be exemplary in their lives so that children can imitate them and acquire skills which they can use later in their lives. Indigenous African education is “relevant and meaningful because it is linked to the world of work” (Manchishi, 2007:45). Chizelu (2006:28) also observes the following:

The older generation would pass on to the young the knowledge, skills, modes of behaviour and beliefs deemed necessary for them if they were to play their roles in adult life and contribute to the continued existence of society. Above all, they are taught their responsibilities in the all-embracing network of kinship relations and the rights and obligations connected with it.

The HCS got in the way of traditional education by introducing a boarding school for girls, although this was not a new experience as the girls were already used to seclusion during initiation as part of the rite of passage. Girls would now be taught mostly in a face-to-face interaction rather than by observation and imitation. In traditional education, the girls were taught skills that they would use later as good wives and mothers and as obedient members of their community. Traditional education, therefore, did not empower women individually. The well being of the whole community was more important than the individual. Traditional education perpetuated societal teachings and norms that reduced women to mere wives and

mothers. While men were empowered to be courageous enough to make decisions, women were trained to be submissive and dependent.

From the studies of Snelson (1974), Mwanakatwe (1974), Henkel (1989), Carmody (1992), Kelly (1999) and Bray, *et al.* (1999), it is worth stating that the education women received in colonial Zambia was not meant to empower them to achieve the ARCCLEIIs of education for empowerment (discussed later in this chapter) but to enhance their house-keeping skills. The aim of education was primarily to socialise the girls into their social roles. Education was not meant for the well-being of women but that of the whole community (which embraced women).

2.2.2 Formal Education

The word 'education' has sometimes been used in a broad sense to designate "the totality of influences that nature or other people are able to exercise on our intelligence or on our will" (Durkheim, 2006:76). This definition of education shows that nature and people are involved in the process of education. The influence of things on people is different from the influence people receive from other people. Thus, it is the latter that concerns us here: in a broad sense education designates the influence that people are able to exercise on other people's intelligence or will.

Kelly (1999:1) defines formal education as "the hierarchically structured, chronologically graded system that runs from primary school to university or other forms of education." Taneja (1990: 4-14) observes that "the term education has different meanings and it might be difficult to give its precise definition". Biologists, teachers and lecturers, priests, philosophers, merchants and even shopkeepers and marketeers might give varying meanings to the term education, if asked to define the term. Thus, Taneja (1990) gives different meanings of the word education. Some of

the meanings he gives are: education is an attempt to develop human beings; it is the modification of behaviour; it is an act of training; it is direction; it is integrated growth; it is continuous re-organisation and integration of activities and experiences; it is emancipation; and it is influence. Two of the above definitions appropriate to this study are that education is emancipation; it is the lifting of the mind out of blind alleys, and that it is the 'influence of the environment upon the individual.' Such influence caused by the environment brings change in the habits of the behaviour, thoughts and attitudes of the individual. When the individual has been changed by the environment, he or she is emancipated from the bondage of 'dust', as Taneja (1990) himself puts it. Furthermore, education could also mean the ability to change the environment so that the world becomes a better place to live in.

The belief that education is an engine of growth does not only rest on the quantity but also the quality of education in any country. Formal education is highly instrumental and even necessary to improve the personal development and production capacity of a modern nation. The Zambian government recognises the need to "prepare young people for life by focusing on development of knowledge, good behaviour, competencies and attitudes as the purpose for learning" (MoE, 2001). Academic and hidden curricular promote the development of academic, practical, social and emotional skills. The development of life skills forms an integral part of growing up among high school pupils since this is the period when they question, explore and begin to cope with personal problems related to adolescence. It becomes a crucial stage. Adolescence is a critical transitional period when young people want to exercise some form of independence, come to terms with their sexuality and learn to overcome peer pressure influence (MoE, 2001). As a formation period, therefore, adolescence is for young girls a definitive period for empowerment.

The school, being a major socialising agent in preparing young people for life, is ideally supposed to promote the development of positive attitudes and behaviour through both curriculum and extra-curricular activities. The school combines formal (such as classroom teaching activities) and informal (such as peer and teacher influence activities) processes of socialisation (Datta, 1988). When it comes to socialisation, the school gains at the expense of the family, community and other institutions because children spend more time in school than at home. Teachers, therefore, take the role of counsellors, heightening the importance of the school. Thus, the school has a major influence on guiding pupils in academic and vocational matters. This becomes more evident at secondary school level when pupils have grown to adolescence, when they interact with national, academic and political institutions. The institutions adolescents interact with will have a level of influence on them (Datta, 1988). As a result of that interaction between pupils and teachers, a pupil who is in a boarding school is likely to experience greater influence from the school than one who is in a day school.

Additionally, factors that may influence the development of positive attitudes and behaviour among learners include a good learning environment in which there are enough teaching and learning materials and competent teachers. However, not all schools may help pupils, especially girls to develop skills that will empower them to live positively in their future lives. It is “the impact of the particular school upon a pupil that makes the difference, this impact in turn depends largely on management” (Ndoye, 2007:3). From this observation, this thesis is of the view that the empowerment of women is enhanced or negated depending on the particular school they attended.

Unlike traditional education, formal education should be a reciprocal interaction between the teacher and the learner. Both the teacher and the learner benefit from each other. Therefore, it is a fallacy by some teachers to regard themselves omniscient and all-knowing. They each have something to impart and to share. This writer is of the view that girls in school do not come as blank slates, *tabula rasa*, but have the potential and capacity to contribute to learning. For example, a Christian Religious Education teacher cannot claim to know everything about Hinduism. He or she needs the experiences of Hindu learners in order to teach about the religion effectively. The teacher should operate in an interactive mode with the learners. Such kind of teaching and learning can empower girls to acquire skills they might use to develop their families and communities after leaving school.

The ultimate aim of formal education is the proper actualisation of every learner's potential capabilities. In this study, education refers to producing pupils, especially girls, who are capable of doing new things in life based on what they have acquired from the education they received within the context of the school they attended. Pupils who have undergone formal education should be seen to be creative and innovative 'discoverers' (Chizelu 2006:18). I took into consideration the HCS' observation stated at the beginning of this chapter: "We would like to accompany youths in their search for sound values, help them to live a lifestyle which counteracts life-threatening forces of our times: the destruction of creation and the manifold forms of injustice" (Unitas, 1994:2). In line with the HCS' charism, formal education should enable pupils to seek out sound values which may help them to live a lifestyle which counteracts life-threatening forces such as social forms of injustice, lack of assertiveness and not being aware of individual rights, among others (Unitas, 1994).

In their efforts to empower women educationally in Zambia, the HCS endeavour to help women to develop life-skills “which equip them for positive social behaviour and for coping with negative pressures” (MoE, 1996:43). They do this in line with the role of Catholic education.

2.3 The role of Religious Congregations in the Catholic Church

Vatican Council II (1975:546) states that “before all else religious life is ordered to the following of Christ by its members and their becoming united with God by the profession of the evangelical counsels”. Religious congregations, therefore, play a pivotal role in the Catholic Church. They are organised into small communities with resources of their own and they live among the people they serve. So they understand the people’s concerns and challenges more than any other group. Religious congregations are involved in various apostolate activities according to their order and constitution. In an informal interview I held with Fr. John Moora, one of the Jesuit priests at Xavier house in Lusaka, he stressed the point that Catholic Sisters were committed to education and provision of health services to the people in their community and beyond. Apart from advancing education, they treat sick people by giving them love and tender care. They do this because they have dedicated and committed their lives to God and the service of the people, especially the poor majority. Before joining a particular religious congregation, one has to undergo training and later make vows of service to the Church. This acquaints them with the life they are going to lead as members of religious congregations. Vows are taken and have to be lived by. As such, the religious congregations are pioneers of the spread of Catholic evangelisation. Since members live within the community, they are well vested in the people’s affairs and can report to the Church authorities which activities need improvement.

Through the exemplary life and service of religious congregations who derive their strength, effort and courage from God and the Holy Spirit, the local people, as they interact with the Brothers and Sisters, understand and practice the teachings of the Catholic Church. The Church and the Zambian nation should be greatly indebted to the efforts of the women and men in different religious communities, such as the HCS, spread throughout Zambia and whose homes are open to the suffering poor masses.

2.4 Statement of the Problem

What contributions have the HCS made in empowering women educationally in Western Province?

2.5 Purpose of the Study

This study sought to establish the contribution made by the HCS to the educational empowerment of women in Western Province of Zambia. The study focused on how HCS promoted, and are still promoting, the educational empowerment of women in the province.

2.6 The Objectives of the Study

The objectives of the study were:

- i) To analyse the curriculum and ethos used by the HCS in their endeavour to empower women educationally during the colonial and post-colonial periods.
- ii) To establish the contribution made by the HCS to the educational empowerment of women in Western Province of Zambia.
- iii) To assess the views of stakeholders on the contribution made by the HCS to the educational empowerment of women in Western Province in particular, and Zambia in general.

- iv) To establish whether women in Western Province are lagging behind their male counterparts in access to and completion of school education.

2.7 Research Questions

The research questions were as follows:

- i) In their endeavours to empower women educationally during the colonial and post-colonial periods, what curriculum and general ethos did the HCS use?
- ii) What contribution have the HCS made to the educational empowerment of women in the Western Province of Zambia?
- iii) What are the views of stakeholders on the contribution made by the HCS to the educational empowerment of women in Zambia in general and Western Province in particular?
- iv) Are women in Western Province lagging behind their male counterparts in access to and completion of school education?

2.8 Conceptual Framework

Rwegoshora (2006:35) defines a concept as an idea that is expressed in words and consists of both the word and its definition. He further observes that the role of concepts is “to establish some kind of link with the social world and that they are important in the theoretical framework that sets a context for the research” (Rwegoshora, 2006:37).

Conceptualisation, therefore, entails transforming abstract terms into measurable activities or indicators. It is the process of ensuring that the concepts the researcher uses are clear and measurable. The researcher specifies what these concepts mean in order to do research on them.

Conceptualisation makes the researcher focused. Intrinsic to this study was the definition of empowerment at a theoretical level as the basis for establishing whether it might occur in practice. At the core of the concept of empowerment is the idea of power. Empowerment implies that power can change. However, in everyday life power is the ability to make others do what we want, regardless of their own wishes or interests. This is a traditional way of defining power. Traditionally, influence and control changed only in minor or special circumstances such as when a chief died. Power sharing existed within the context of relationships, among people who were related to each other. This notion of sharing power was wrong. Since it is inherent in all individuals, power relationships should change. For example, in a school situation, school managers and teachers possess power or authority over pupils but the managers and the teachers may share this power by giving responsibilities to the pupils, according to their abilities and interests. This too entails listening to them when need arises.

Empowerment is a concept shared by many disciplines and fields such as psychology, economics and education. Thus, empowerment should be understood according to the field of reference. To this effect, there is no clear definition of the concept. Zimmerman (1984) asserts that a single definition of empowerment might make attempts to achieve it formulaic or prescription-like, contradicting the very concept of empowerment. However, attempts to define the concept of empowerment have been made. In its general sense, empowerment refers to “the ability of people to gain understanding and control over personal, social, economic and political forces in order to take action to improve their life situations” (Israel et al. 1994:156). Additionally, Solomon, (1976:12) defines empowerment as “the process by which individuals and communities are enabled to take power and act effectively in gaining greater control, efficacy, and social justice in

changing their lives and their environment.” Thus, empowerment is a process that fosters power in women so that they can make changes in their own lives, their communities and in their society, by acting on issues they define or consider to be important and necessary.

This study used Zimmerman’s (2000) conceptualization of empowerment as occurring at different levels of analysis, including the individual, organization and community. He defined empowerment as a process by which individuals gained mastery and control over their lives and had a critical understanding of their environment (Zimmerman, 2000). This means that an educationally empowered woman should be able to apply what she learnt in school to real life situations so that she could take control of her life and that of the community by participating in community projects. However, the school might not be the only institution that school going girls interact with in order for them to be empowered. For example, members of the family can play a part in the empowerment process.

Zimmerman (2000) further states that at the individual level the goal of empowerment is to increase feelings of self-efficacy and locus of control and that this is most likely to occur in situations where people feel there is increased access to resources. So in order for women to be empowered educationally, they should attend school in an environment that is conducive and in which there are available resources for learners. Taking Zimmerman’s conceptualization of empowerment, one can argue that the family does little to empower women because of the traditional factors that inhibit them from personal initiative and growth. Zimmerman’s holistic, actor-centred approach to understanding empowerment was also used by Hargreaves and Hopkins (1991) and applied in a school situation. Thus, my study used the term empowerment to refer to a situation where teachers strived to teach learners in such a way that they had the

knowledge and skills that motivated them to take steps to improve their own lives in various spheres such as social, political and economic. In the study, empowerment further entailed the way the HCSS managers and teachers strived to pass on knowledge and skills directly and indirectly to women so that the women themselves would be motivated to use the education they received to take measures that would improve their personal livelihood, that of their families, communities and society at large.

In a study about women's empowerment in India, Kali (2008) states that since women, whether educated or not, were still under a lot of discrimination, empowering them educationally might not result in any improvement in their real lives. For example, a highly educated woman might be incapable of taking her own decisions but those of her husband's; while an illiterate woman might take her own decisions and those of her husband. According to Kali's (2008) study above, the problem was the confidence level gained by educated women. This example of Kali's (2008) study was irrefutable because the caste system had continued to negatively affect men and women in India. The point that I want to emphasise is that education which does not raise women's confidence is not empowering but is reducing women to the same conditions. The question to ask is what kind of education empowers women? Women may have access to education but if the education they receive does not empower them to improve their lives and those of others, it is inappropriate. Additionally, there is the issue of equality of education, which is a necessity.

Indeed equality of education is a necessity if women have to receive education which empowers them to move out of their current situation. Generally, competing views of what constitutes

equality of education have erupted into a cultural conflict that looms large in contemporary education. The meaning of equality is contested in most societies today. It is difficult to reach an agreement about what equality actually means. Davins and Douglas (1998:4) state that “equality has often been characterised as the elimination of formal legal barriers of exclusion based on certain immutable characteristics such as race and gender.” This view of equality is sometimes referred to as the anti-discrimination principle. According to this principle, equality is measured in terms of equal opportunities and equal results. In other words, education which empowers women should be equally distributed to all the women taking part in the process of schooling.

The question that I may ask is: How should education be distributed? No appropriate answer can be given without evoking the principle of educational equality – the idea that everyone should have an equally good education. However, it is not clear what it means to say this. Educational equality demands equal distribution of educational resources among learners. Pupils may be different in terms of what they need in order to reach a particular level of achievement, whether because they come from a disadvantaged social and school environment or they have special educational needs. Additionally, some pupils (whether they are placed in a single sex school or class or a mission or government school) may achieve less at a given input level than others. Thus, in the provision of education, equality may prove too difficult to attain. This being the case, whether pupils are in the same school and class or not, they may attain educational empowerment at different levels. The government, through the MoE, may offer a practical curriculum to the pupils and school managers, teachers and other stakeholders may try to share power by making learners knowledgeable and skilful, but not all the learners will attain

empowerment at the same level because of individual, socio-economic, psychological and other factors.

In explaining equality of educational opportunities, therefore, there is need to consider utilitarianism, a principle which embraces a positive interpretation of equality of educational opportunities by maximising benefits in the provision of education. According to James (1996: 39), the principle of utilitarianism is that “an action is right in so far as it tends to produce the greatest happiness for the greatest number.” Following this principle, some countries have resorted to educating more females because they feel that if women are educated, they will be able to take their children to school and support them throughout their education. In Zambia initial enrolment levels for girls at primary school (of education) are higher than those of boys. In this study, I have set the criteria for education of empowerment as follows: I expect an educated woman to be more likely to provide material and educational support than an uneducated woman can. She does this by ensuring that her children go to school, paying their fees, attending PTA meetings and helping them in their school work. I also expect an educated woman to be aware of her rights, family and others. I further expect her to have an income which she earns from formal employment or self-employment. Most of all, a woman who has been empowered educationally should make her own decisions and exercise confidence in the way she deals with different situations in her life. Finally, an educated woman should do something in her community to show community participation.

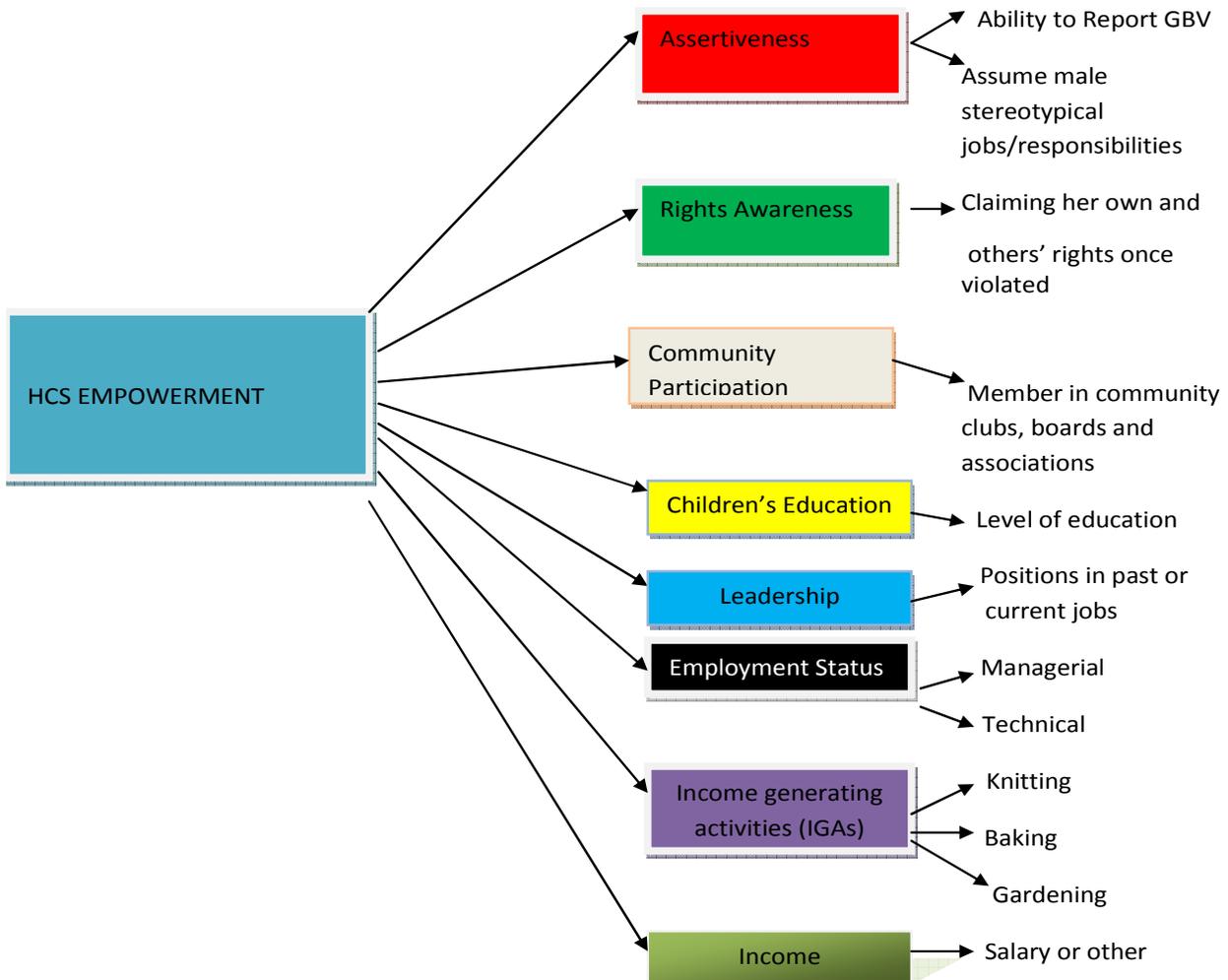
If equality of educational opportunities produces the greatest happiness for the greatest number, it will be unwise not to consider educating females. However, as indicated above, educated

women may not attain empowerment at the same level. Not all educated women in Zambia can provide for their children's material and educational needs. Education may just be one factor. Other parameters include the confidence level of the woman and her acceptability in the society.

I studied former pupils of the HCS so that I could determine whether women educated by the Sisters met the criteria I had set of education for empowerment. These were: assertiveness, rights awareness, ability to support own children and others to go to school, community participation, employment status, possession and utilisation of leadership qualities, income and income generating activities (IGAs). In the study, empowerment was taken to be a function of different indicators or factors. Empowerment was the independent variable whereas the different indicators were the dependent variables. Another interpretation of this is that: Empowerment (independent variable) is determined or measured by a number of factors or indicators (dependent variables). In the present study, these indicators stated above were referred to as ARCCLEIIs for education for empowerment. A woman who is empowered should show these indicators while a non-educationally empowered woman may not manifest them.

To clarify the independent and dependent variables further, a more elaborate list is given in the framework below where Empowerment is an **independent variable** and Assertiveness, Rights Awareness, Children's education, if any; Community participation, Leadership qualities, Employment, Income and Income Generating Activities (ARCCEIIs) are **dependent variables**:

Figure 3: ARCCLEIIs OF EDUCATION FOR EMPOWERMENT



The dependent variables are further explained below:

2.8.1 Assertiveness

O'Donohue (2008) defines assertiveness as expressing opinions or desires strongly and with confidence so that people take notice. In other words, assertiveness is a form of behaviour characterised by a confident declaration or affirmation of a statement without need for proof. Assertiveness is a particular mode of communication; assertive communication involves having respect for the boundaries of oneself and others. It means showing respect for the other person being communicated with. It also presumes having interest in the fulfillment of needs and wants

through cooperation with others. Such communication emphasises expressing feelings, emotions beliefs and values forthrightly, but in a way that will not spiral into aggression. If other people's actions threaten one's boundaries or way of viewing issues, there is need for positive communication in order to prevent escalation of negative view points (O'Donohue, 2008). This is in contrast with aggressive communication which judges, threatens, lies, breaks confidences, and stonewalls, disrespects and violates other people's boundaries. O'Donohue (2008) observes that added to aggressive communication there is passive communication in which victims may passively permit others to violate their boundaries or thinking. At a later time, they (the victims) may come back and attack the offender, whom they feel went away with impunity or righteous indignation (O'Donohue, 2008). Contrary to what aggressive and passive communication encompass, assertive communication attempts to transcend the extremes of the two by appealing to the shared interest of all parties involved. Put differently, assertiveness focuses on the issue, not the person. Aggressive and/or passive communication, on the other hand, may mark a relationship's end, and reduce self-respect (Goleman, 1996). In order to understand how respect is an issue in assertiveness, it is imperative to clarify what assertiveness itself entails.

Reid and Hamersley (2008) make the point that assertiveness affirms the person's rights or point of view without either aggressively threatening the rights of another (assuming a position of dominance) or submissively permitting another to ignore or deny one's rights or point of view. This view of assertiveness allows the individual to put across one's views or opinions without necessarily undermining other people's views; it is a respectful way of dealing with issues.

In this study assertiveness entailed standing up for one's right to be treated fairly. With reference to gender, I used the term assertiveness to mean women who expressed their opinions, needs, and

feelings, without ignoring or hurting the opinions, needs, and feelings of others. The study took into consideration the general view that people who wanted to be liked and thought of as 'nice' or 'easy to get along with', often kept their opinions to themselves, especially if those opinions conflicted with other people's opinions. This kind of attitude might lead women to be taken advantage of by people who were not as considerate as they (women) were. An assertive woman should strive to speak for the common good of the community even if her views might conflict with other people's views. According to Goleman (1996), people who are assertive might stop others from cheating them or denying them doing something they deserve. To be assertive is a good virtue for women as it helps them to gain what they need as opposed to denying themselves things that they ought to have or possess.

With regard to assertive behaviour, Wolpe (1958) states that it includes among others, the following traits: starting, retooling or ending conversations; sharing feelings, opinions and experiences with others; refusing others' requests if they are too demanding; questioning rules or traditions that do not make sense or do not seem fair; addressing problems or things that bother you; being firm so that your rights are respected and expressing positive and negative emotions. From these traits, it is clear that people, especially women, who possess some of the traits, if not all, might not be marginalised by communities because they can speak for themselves and other women against the unfair treatment. Assertiveness was, therefore, included as one of the indicators of education for empowerment.

2.8.2 Rights Awareness

Human rights are a significant attribute of any meaningful livelihood. They were endorsed and declared by the United Nations General Assembly held in 1948. As such, human rights are a

proclamation of a common standard of achievement for all peoples and all nations in the member states and territories under their jurisdiction. To this end every individual and every organ of society, should strive to observe, promote and respect human rights (United Nations, 1948). Rights are legal, social, or ethical principles of freedom or entitlement; that is, rights are the fundamental normative rules about what is allowed of people or owed to people, according to some legal system, social convention, or ethical theory (Nurser, 2005). Thus, rights may take among other forms natural and legal rights.

Nurser (2005) asserts that natural rights are rights which are “natural” in the sense of not being artificial or man-made, as in rights derived from deontic logic, from human nature, or from the edicts of a god. Natural rights are, therefore, universal; that is, they apply to all people, and do not derive from the laws of any specific society but rather from human existence. Natural rights exist necessarily, are inherent in every individual and cannot be taken away from the individual.

Beitz (2009) stresses the point that natural rights are those rights that can be possessed by persons in a state of nature such as being independent of any legal or political institution, recognition, or enforcement whereas human rights are those natural rights that are innate and that cannot be lost. This means that human rights are the rights that cannot be given away, forfeited, or taken away. On this basis, human rights have the characteristics or properties of universality, independence, naturalness, inalienability, non forfeit ability, and imprescriptibility (Beitz, 2008).

Nurser (2005) further points out that natural rights are sometimes called moral rights or inalienable rights. For example, by virtue of their being conceived and born, human beings have

a right to life. However, not all humans conceived might have the right to life. It depends how the pregnancy was conceived. In rape cases, for example, it might be right for the mother to abort so that she is relieved of the pressure and torment of having to keep a pregnancy that one had not prepared for or was not willing to preserve. Besides “it is so sad that many who are concerned with preserving life in the womb have given scanty attention to the question of quality of life of those who are already living” (Das, 1986: 21). Whatever might be said, a baby has right to life as long as life has been formed.

Human rights are appropriate to the institutions of modern societies organised as political states coexisting in a global political economy in which human beings face a series of predictable threats such as human trafficking, gender based violence, corruption and other social problems. By their own nature, human rights ought to, with the aid of appropriate programmes, address these threats. As the social, economic, religious and technological environment evolves, the array of threats may change. It is therefore important for individuals and communities to be mindful of human rights.

In contrast, legal rights are based on a society's customs, laws, statutes or actions by legislatures. An example of a legal right is the citizens' right to vote. According to Hashmi (2002), citizenship itself is often considered as the basis for having legal rights and has been defined as the "right to have rights". By being a citizen in a country, one is at liberty to possess legal rights such as owning land. Hashmi (2002) further states that legal rights are sometimes called civil rights or statutory rights and are culturally and politically relative since they depend on a specific societal context to have meaning. In the *Zambian* context, this is to say that legal rights may be

constructed by traditional authorities, such as chiefs, or by Parliament. Arguments might be put forward regarding rights legalised by traditional authorities because what might be accepted as 'legal' in one ethnic group might not be the case in another group. However, legal rights agreed upon by Parliament should affect every citizen, regardless of ethnicity and gender. To know and utilise one's rights is an important facet of life.

In my study, rights awareness was therefore selected as one of the indicators of educational empowerment. Rights awareness as an aspect of empowerment of women by the HCS entailed women being knowledgeable of their rights and taking the necessary steps to report the violation and abuse of their own rights and those of others (whether women or men) to relevant authorities. Suffice to mention that women might be unaware of their rights in the family, community and nation. Within families, women might be subjected to beatings or battering, rape and other physical and emotional stress or abuse. Young women might face challenges including marriage at an early age, limited access to education and the risk of being sexually violated. Additionally, other women might be coerced to accept second-class status at home and in society. Nonetheless, rights awareness might lead to liberty and become a means by which true happiness is achieved. Thus, rights awareness was included as one of the dependent variables as it helped women to gain confidence so that they could discuss their personal experiences with other women in order to protect themselves, their families and society at large from forms of abuse.

2.8.3 Children's Education

In its broadest or general sense, education is the means through which the aims, rules, laws, habits and customs of a group of people live on from one generation to the next. According to Dewey (1944), education refers to a process of training, teaching and learning, especially in schools or colleges to improve knowledge and develop skills. Dewey (1944) further states that education occurred through any experience that had a formative effect on the way one thought, felt, or acted. In its narrow, technical sense, education is the formal process by which society deliberately transmits its accumulated knowledge, skills, customs and values from one generation to another, for instance, through instruction in schools (Dewey, 1944).

Education is the greatest key to individual and societal development. As such early childhood is a critical time to grow up, form and develop the brain in children. Early childhood education is thus important and crucial to children's development. It is beneficial to children and society as a whole in the categories of family, community, economy, health, and law enforcement, among others. The Bemba say: *Imiti ikula e mpanga* (growing bushes become forests – meaning, children are the future citizens and leaders of society). Not all bushes can grow into trees in the advent of overgrazing, charcoal burning, bush fires and other factors. Similarly, not all children can grow into responsible adults. Consequently, there is need for quality early childhood education if all children are to be the future mature adults and leaders. Parents and guardians can contribute to the growing up of children into responsible future leaders by taking them to school and supporting them to complete their education.

Winter (2007) asserts that in the majority of cases, children who are enrolled in quality early childhood education programmes experience an increase of benefits in many areas of life.

Winter (2007) further asserts that the benefits might include the following: good health, higher school graduations, higher incomes, longer marriages, higher rate of home ownership and a lower rate of arrest for community crime. The benefits stated by Winter above can be achieved by children enrolled in good quality schools and by those whose parents are supportive to their children's education. So the more members in a family are educated the better because there might be fewer cases of abuse, dishonesty, unfaithfulness, disloyalty and disrespectfulness in such a family. Furthermore, since the family is the first unit the child gets in contact with and since it is part of the community, an educated family might contribute to the well being of the family and the community. Moreover, the welfare and growth of any nation depend upon the young minds that are currently being shaped in the family. Without quality early childhood education programmes, the children lose opportunities to realise their greatest potential in life.

2.8.4 Community Participation

According to Boyce *et al.* (2004), community participation is the organisation of activities by groups of persons or members of a community in order to achieve community goals or address a particular issue. Thus, the need for community participation might arise due to necessities of a community. For example, a community which is faced with drought might deem it necessary for members to dig a well at an appropriate point where everyone could draw their water. Similarly, a community which has no school might find it necessary to construct a community school in their area. Boyce *et al.* (2004) also states that community participation is anchored on the involvement of all community members in the programmes, projects and activities within the community so as to improve the quality of life and the nature of intra-societal relations. The outcome of community participation is influence over resources and programmes by all persons.

The community is not seen as a cohesive whole with mutual interests, but rather as a constellation of distinct advantaged and disadvantaged groups.

In this study, community participation was taken to mean the involvement of former HCSS pupils in the affairs of organisations and/or communities in which they lived. The HCS's empowerment of women could be seen in their former pupils' participation in community activities which could also be referred to as community participation. The study endeavoured to establish whether former pupils of HCSS exhibited interest and concern in the affairs of their respective communities which might further motivate their active participation.

2.8.5 Leadership

According to Mills (2005), leadership is the ability to get other people to do something significant that they might not otherwise do. Leadership is, therefore, a process by which one person influences the thoughts, attitudes, and behaviour of others. Consequently, leaders set a direction for the rest of the group; they help the group to see what lies ahead, whether positive or negative; they help members to visualise what might be achieved and they encourage and inspire the group to do things which enhance social, economic, religious and other spheres of development. Mills (2005) states that without leadership, a group of human beings quickly degenerates into argument and conflict because people see things in different ways and learn to do things differently. Leaders, by their decisions, may help to instill harmony and unity in the community. Mills (2005) also observes that leadership helps to point people in the same direction and harnesses their efforts jointly. Thus, leadership energises people toward achievement of specific goals (whether positive or negative) individually or communally. As such, leadership should be an important facet of education for empowerment.

In the current study, leadership entailed holding a position in which one could make decisions for the group. The study took into consideration the fact that certain leaders misguided the group by their lack of knowledge and skills to lead effectively. I, therefore, carefully examined the responses from the former HCSS pupils to establish whether they were educationally empowered to hold leadership positions which helped to enhance development in the community and the nation at large.

2.8.6 Employment Status

According to Heathfield (2014), formal employment refers to an agreement between an employer and an employee that the employee would provide certain services on the job, and in the employer's designated workplace, to facilitate the accomplishment of the employer organization's goals and mission, in return for compensation. With regard to self-employment, Murray (2014) asserts that someone who is self-employed is the owner of a business, an individual who earns a living by working for himself or herself and not as an employee of someone else. The study used formal employment to refer to the form of work in which people work for others to receive regular wages and are assured of certain rights such as sick leave, Mothers' Day, Women's Day and other public holidays. Most importantly, formal employment has technical and managerial dimensions. The technical dimension of formal employment refers to the area of one's expertise while the managerial dimension focuses on leading or organising the day to day affairs of an institution and directing resources properly in order to achieve the organisation's set goals and objectives. To do this, employees have to strictly abide by the rules of the organisation. On the contrary, informal employment or self-employment (as this term is used in this study) is the type of work in which one is not under the supervision of another person and the worker does not have to follow specified rules or a specific timetable. Self-

employment refers to work done for oneself. Self-employed people work for themselves and not for an employer, drawing income from a trade or a business that they operate. Many self-employed people conduct day to day operations of a business either as managers, as workers or both. As such, to be self-employed is the same as being a business owner where one is expected to work in the business.

A self-employed person, unlike one who is formally employed, has to use the resources properly so that they do not become bankrupt. However, it is possible for an individual to engage in both types of employment explained above. I therefore found it imperative to include employment status as one of the indicators of education for empowerment since a woman who is educationally empowered should be seen to work in order to raise money to support the family, community and society at large, thereby contributing to national development.

2.8.7 Income

Dewett (2004) states that income refers to money or other gain or return resulting from goods or services produced in a given period of time, usually measured annually. Income may be received by an individual or by an entity, such as a corporation or a government. However, for households and individuals, income is the sum total of all the wages, salaries, profits, rents and other forms of earnings received in a given period of time.

The various types of income are usually described within the private or the public sector of economic activity. According to Ahuja (2000), in the private sector the four major types of income are wages, the return for labour; rent, the return for use of land; interest, the return for the use of capital and profit, the return to the business owner. Ahuja (2000) points out that income in

the public sector, called national income, is the money measure of the annual flow of goods and services in an economy. Dewett (2004) observes that income is normally measured in money terms, although non- money definitions are sometimes used. Dewett (2004) further observes that real income refers not to the actual money income but to the extent that the money income can be used to purchase goods and services as they are affected by price changes.

For purposes of my study 'income' was taken to mean one's monthly salary or how much one earned as wages for self-sustenance and the sustenance of their wife, husband, children and dependants under their care. Income further entailed how much former HCSS pupils earned as wages and whether they could sustain their lives using the money earned.

2.8.8 Income Generating Activities (IGAs)

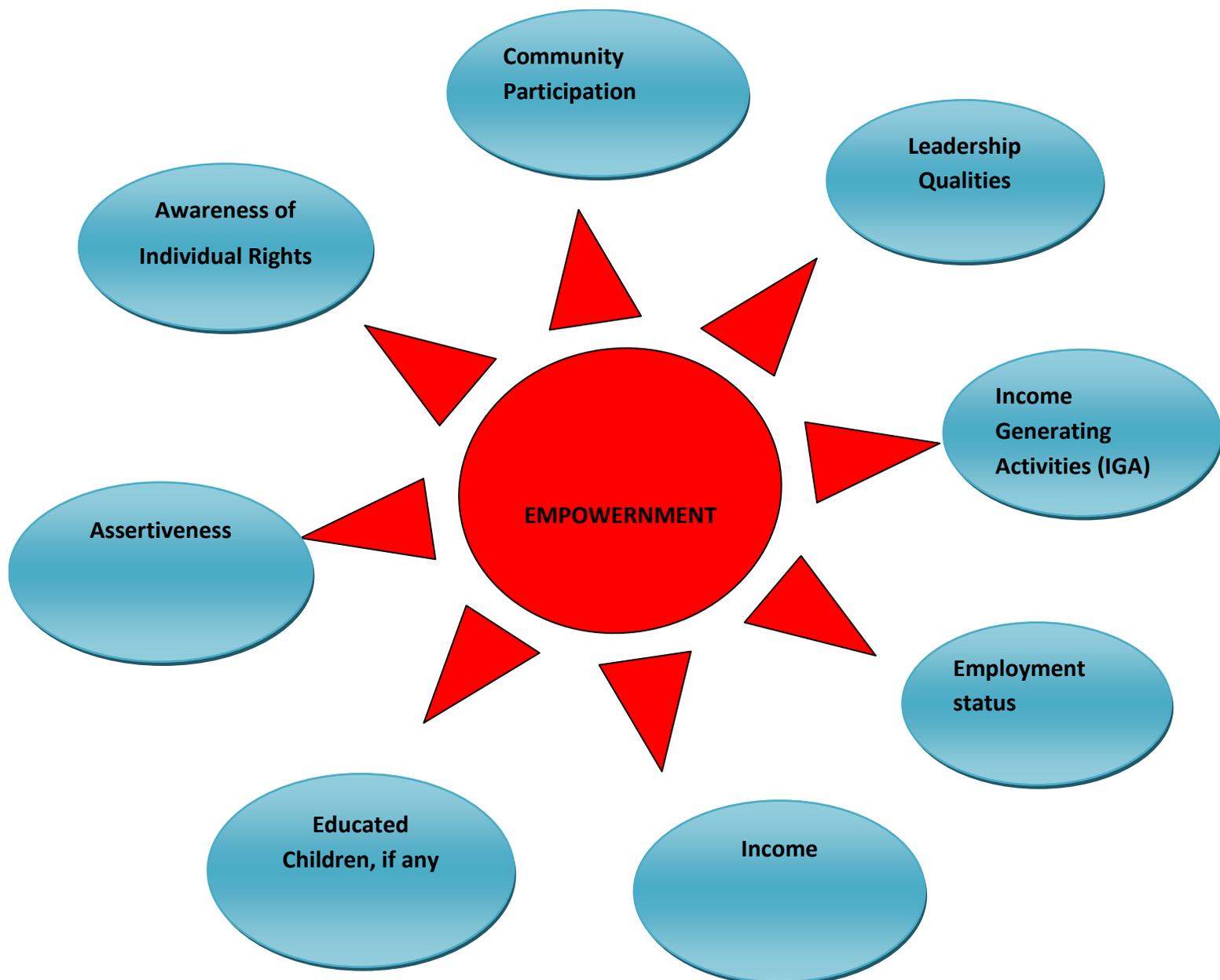
In the strictest sense of the term, income generation aims at creating a financial income. However, UNESCO (2003) states that income generation projects might also aim at providing positive effects in terms of empowerment, self-reliance and community development. UNESCO (2003) further states that the notion of income generation covered a wide variety of activities such as micro-credit, grants, skills and vocational training, business training, cash/food for work (asset creation) schemes, local economic development initiatives and even small and medium enterprise development.

Income generation is a key programmatic strategy to address the need to find alternative means of making a living in a dignified way. It aims at creating opportunities for the use of resources among disadvantaged and even advantaged people, in a meaningful way and with the objective of becoming less dependent, more self-reliant and able to care for the family. Furthermore,

providing support to income generating activities among individuals and the local community, can, in a broader sense, increase the support meant for local economic development. Moreover, income generating programmes frequently provide new knowledge and skills, services and opportunities for host communities or individuals and can stimulate the local economy, thereby linking various developmental efforts in the local communities. According to UNESCO (2003), income generating activities as “small-scale projects that create an income source to individual beneficiaries or beneficiary groups can also be used to promote the principal right of self-determination.” This means that IGAs are good for women because the activities might enhance self-esteem among them. In the current study, I used the phrase income generating activities to refer to activities or work (other than work arising from formal employment) women engaged in for purposes of earning an income for self-sustenance.

The foregoing conception of empowerment with its indicators may also be presented in a different diagram format as shown below:

Figure 4: My Indicators of empowerment manifesting like rays of light produced by the sun



Empowerment is seen in the light of the ability of an individual to be able to take personal decisions, awareness of individual rights, possession and utilisation of leadership skills as well as one's education of children, among others. These indicators are like rays of the sun which

collectively produce light or improve lives for women as a result of empowerment. These indicators are among other critical components through which it can be justified that a woman is empowered educationally.

The study aimed to establish whether women who were pupils at Holy Cross Secondary School possessed the traits or indicators explained above.

2.9 Significance of the Study

Studies on the education of women in Zambia have been carried out prior to this one. However, these studies did not investigate the contribution made by Catholic Sisters to the educational empowerment of women; yet, the Catholic Sisters have contributed greatly to the education of women in the nation. It was critical that a study of this nature was carried out so that the views collected from selected former pupils of the HCS could be used to fill the missing gap and be shared. The study was meant to provide the knowledge and data on the form of education that led to women empowerment. This data might be essential to researchers, students in tertiary education, education planners, Non-Governmental Organisations (NGOs) and other stakeholders whose aim is to empower women educationally. The study findings might further help church schools to make improvements and attain higher standards in their endeavour to provide education to women in Zambia. Moreover, the findings might be useful to policy makers who might formulate education policies meant to further the educational empowerment of women in Zambia. The findings may provide a guide to fellow researchers who may wish to continue from where the current researcher has left. Knowledge is dynamic and inexhaustible. Depending on the missing gap or information that may have to be filled, one research may lead to another.

Finally, this study might help the Catholic Church in general and the HCS in particular to evaluate their work in Zambia.

2.10 Limitations of the Study

The contribution of the HCS was studied in terms of the impact of the schools ran by the Sisters on the former pupils. The findings of the study might not be generalised to other provinces due to the fact that the HCS owned only one high school situated in Western Province, which has geographical conditions different from most of the provinces in Zambia.

2. 11 Delimitations of the Study

Holy Cross Secondary School was the only school captured in the study because it was the only secondary school run by the HCS. Since the school was situated in Western Province, it became imperative that the province was the only school included in the study. The study was also limited to the views of selected participants.

2.12 Operational Definitions

Contribution – The help provided by the HCS to the education of women in Zambia.

Viewpoint – The perspectives of former HCS’ pupils on the HCS.

Grant-Aided School – It is a government not wholly funded school in which a religious organisation owns the school buildings, contributes to building costs and has a substantial influence in the running of the school. Such schools have more autonomy (in terms of infrastructure management and pupil control) than schools entirely run by the government.

The Zambia Episcopal Conference (ZEC) – It is the main administrative body of all Roman Catholic dioceses.

Parents and Teachers Association – It is a formal organisation composed of parents, teachers and pupils (usually prefects) that is intended to facilitate parental participation in a school. Parents and Teachers Associations play an integral role in how schools function. It is an organisation that involves parents in promoting quality education, communication, events and lobbying the government.

Southern African Development Community – It is an inter-governmental organisation whose headquarters is in Gaborone, Botswana. Its goal is to further socio-economic co-operation and integration as well as political and security co-operation among fifteen southern African states namely, Angola, Botswana, Democratic Republic of the Congo (DRC), Lesotho, Madagascar (currently on suspension), Malawi, Mauritius, Mozambique, Namibia, Seychelles, South Africa, Swaziland, Tanzania, Zambia and Zimbabwe.

Friar – A friar is a man who is a member of a mendicant Franciscan order in the Catholic Church who is called to live the evangelical counsels (vows of poverty, chastity and obedience) in service to a community. Friars work among lay people and are supported by donations or other charitable support.

Musi-o-Tunya – This is the indigenous name for Victoria Falls. *Musi-o-Tunya* literally means ‘the smoke that thunders’. This is because the falling water forms large sheets of ‘smoke’ which rises producing loud sounds, especially in the rainy season between April and May.

2.13 Summary

The goal of this second chapter was to give an overview of the study. This chapter began by stating the status of women in Zambia. Next, the chapter discussed traditional education in Zambia, focusing on whether it empowered women or not. This was followed by a discussion of formal education, the historical developments related to missionary education of women in

Zambia, the role of the Catholic Church in the education of women and a background of Western Province and how education was introduced to the province. This was done to give a clear and comprehensive context of the issue that was investigated. Additionally, the chapter presented the statement of the problem, the purpose of the study and the research objectives from which the research questions were derived. Next the chapter discussed the conceptual framework. The last part of the chapter gave the significance of the study.

In the next chapter, a discussion of the literature review which critically examines different studies related to the current topic is presented.

CHAPTER THREE
REVIEW OF RELATED LITERATURE



The mighty Victoria Falls, situated in Livingstone eleven kilometres from town, collects its water from the Zambezi River and its tributaries to make a powerful force. Similarly, I reviewed different relevant sources of information from books and journal articles in order to enrich the study.

3.0 Overview

The present chapter provides a review of available and related literature relevant to the study. A review of related literature entails identifying, selecting, reading, analysing and evaluating different scholars' works related to the researcher's study. A thoughtful and insightful discussion of related literature builds a logical framework for the research. The researcher has to survey the existing literature in order to have insight into what has been done in the field or subject being studied, how it was done and what conclusions and recommendations were arrived at and pinpointing the weaknesses and strengths. Thus, "Like swans, which can, according to legend, separate milk from water, the researcher should have the ability to pick and choose the best available material, discarding the useless and unnecessary ones" (Goshi, 1992:198). The researcher's review of related literature may further give her or him better insight into the problem being studied so that she/he may be more familiar with the subject. This placed the current study within the context of other studies similar to it in order to strengthen it and provide a justification or significance for it. Moreover, a review of literature helped the researcher to avoid the pitfall of duplication of studies that had been done on the subject.

Rwegoshora (2006:60) asserts that studies on related problems "are useful for indicating the type of difficulties that may be encountered in the present study, the possible analytical shortcomings and suggesting useful and even new lines of approach to the present study." Most importantly, a review of related literature helps the researcher to have further knowledge and skill in the field of study.

My study was historical in the sense that history was used to "understand the past and to try to understand the present in light of past events and developments" (Best & Kahn, 2009:83). I

reviewed available written historical literature related to the field. I also reviewed research on factors that hinder women from access, participation and completion of education. The MoE policy documents were also reviewed to examine the value placed on girls and women education by the successive Zambian governments. In my endeavour to carry out this study, I could not trace the contribution made by the HCS to the educational empowerment of women in Zambia without interviewing former pupils they taught in the colonial and post colonial periods. I did this so that I could effectively determine whether the education the women received in both periods empowered them to attain the ARCCLEIIIs of education for empowerment explained in Chapter Two.

The chapter is divided into four sections, namely: international studies on education of women, missionaries and women education in Zambia, studies on Catholic missionaries and girls' education in Zambia, and studies on factors that contribute to women's progress in terms of access to and completion of school education in Zambia. This was done in order to understand fully the contribution and the challenges faced by the HCS in their endeavour to empower women educationally. The review of literature on whether women in Western Province were lagging behind their male counterparts in access and completion of school education was necessary since it could inform the researcher to come up with appropriate findings, which in turn might inform and strengthen the discussion and recommendations. Finally, the chapter will end with a summary.

3.1 International Studies on Education of Women

In a historical study that focused on curricula change in England and Wales between 1950 and 1990, in grammar schools, which were the first schools to be established in Britain, Tabakamulamu (1991) observes that the curriculum was well-fitted to train boys in a preliminary way for a career in the ministry or theology, in law, administration and school mastering (school teaching). The study further states that until about 1845 girls in England and Wales were educated privately, for example, in the home. The study did not show the reasons for this but one can speculate that cultural barriers had something to do with it. For example, it could be that parents did not want their girl children to learn with boys for fear of their daughters having sexual relations before marriage. It was not until after 1845 that special institutions for girls were founded. With regard to the curriculum in the girls' schools, the study suggests that girls adopted "as nearly as possible..." the curriculum followed by the boys.

Since Zambia derived its formal education from Britain, it might not be surprising that in Zambia girls could not receive the same form of education as that of boys until after independence in 1964. I found Tabakamulamu's (1991) study relevant to my study because it shows that the curriculum used in early schools in Britain was similar to that used in colonial Zambia where boys did subjects different from those done by girls.

Assadi (2001) carried out a study which investigated the impact of the Islamic Revolution on the education of females in Iran. The focus was to find out whether the status of women in education had been elevated or depressed as a result of the Revolution. I found the study relevant to the current study because it was historical in nature as it analysed developments that had taken place

in Iran since the revolution in 1979. I further found Assadi's (2001) study relevant because it analysed the status of women from the point of view of the teachings of Islam, the views of the parents, political and spiritual leaders and the educational policies. In other words, the study used qualitative methods similar to the ones I used in my study.

Additionally, Assadi's study was relevant to the current study in that it mentions policies instituted by the Republic of Iran to support the education of females. According to Assadi (2001:53) some of the policies were:

- i) Free education for everybody from primary to tertiary level.*
- ii) Building of more schools in rural areas to reduce distance from home to school.*
- iii) Single sex schools for girls.*
- iv) Employment of single teachers in girls' only schools.*
- v) Educating mothers about the importance of education for girls.*

Assadi (2001) concluded that policies increased the participation rates of females in education. However, he did not state whether the girls completed school or not. My study was therefore justifiable as it made mention that the education provided by the HCS helped the girls to have access to and completion of school education.

On the factors that inhibited girls from accessing and completing school, Assadi (2001) asserts that long distance between home and school, early marriages and traditions and customs which

placed the female as belonging in the home were strong forces which hindered girls from completing school. These factors were similar to those in my study.

Finally, Assadi (2001) states that in order to increase the education opportunities of females, there was need to give high priority to the rights and freedom of females and to educate parents about the value of educating girls. Prioritising the rights of females is one of the indicators of education for empowerment I propose in this study. Furthermore, 'educating parents about the value of educating girls' is one of the recommendations in my study. So the two studies were similar in many ways. However, Assadi's (2001) study did not examine the views of former pupils on the education they received before and after the Islamic Revolution in 1979, making the current study justifiably significant.

In her study entitled 'Interpretation of the Qur'an and its Influence on Girls' Access to Secondary School Education in Kenya', Maina (2010) writes that besides interpretation of the Qur'an other factors that influenced Muslim girls' access to secondary school education included: co-education, distance to school and poverty. Regarding secondary education, Maina (2010) observes that some parents had negative attitudes to secondary education of their daughters due to the presumption that girls could not content with the rigours of secondary schooling. While boys should be educated as future providers for women and children, girls' education should be tied to their domestic role of parenting and caring for children. Maina (2010) argues against co-education system when she stated that African Traditional Religion discouraged unrestricted freedom between the sexes. It forbade casual intermingling of sexes with the intention of guarding society from sexual immorality. Mixing of sexes might cause

disorder. Gender segregation in schools was meant to protect men and women from engaging in sexual relationships outside marriage.

Maina's (2010) study was relevant to the current study for two reasons: It touched on religion and the education of women, and it touched on one important factor related to girls' education, namely, access to secondary education. However, Maina's study did not target one religious organisation such as the HCS but used scriptures (the Qur'an) as the main source of primary data.

In Zambia most parents (religious and non-religious) might be reluctant to send their daughters to mixed schools due to casual mixing of boys and girls. Instead they preferred to send their daughters to girls' mission schools. In Western Province where there was one mission school for girls, opposition to mixed schools disadvantages girls' access to secondary school education and limited girls' potential to educational empowerment. The HCS took into consideration the negative factors related to co-education when they vehemently opposed government policy to turn some mission schools into co-education schools but this had given rise to the problems discussed in the preceding paragraphs.

3.2 Missionaries and Women Education in Zambia

In pre-colonial Africa, efforts by missionaries to try to communicate and convert the local people resulted in the establishment and opening of schools. During the years of the BSAC rule (1883-1924), the provision of school education in Zambia mainly depended upon missionaries. Before the BSAC established its administration in the region, "five missionary groups had already

established mission stations” (Gadsden, 1992:98). The London Missionary Society (LMS) set up stations on the shores of Lake Tanganyika in 1883; the Paris Evangelical Mission (PEM) entered Barotseland in 1885; in 1891, the White Fathers (WF) established their first station among the Mambwe in Northern Province; the Primitive Methodists moved into Southern Province in 1893, and the Dutch Reformed Church extended its activities from Malawi in 1899. Other missionary groups which came later were the Christian Missions in Many Lands (CMML), formerly known as the Open Brethren, which extended its services among the Lunda from Zaire, present day Democratic Republic of Congo (DRC); the Jesuits, the Seventh Day Adventists (SDA), the South African Baptists, the Anglicans, the Brethren in Christ and the South Africa General Mission (SAGM) occupied positions during the first decade of the twentieth century (Gadsden, 1992). As for the Capuchin Fathers (CF), they arrived in the region in the 1920s.

Relations between individual Company officers and individual missionaries were not always good. For example, Snelson (1974:158) points out the differences that arose among the first missionary groups in the following words:

Whereas the Dutch, the London Missionary Society (LMS) and the United Free Church (UFC) had reached agreement on their respective spheres of influence within North Eastern Rhodesia, and did not attempt to compete with one another, the White Fathers and the Anglicans claimed the whole country as their sphere of activity and refused to be confined to particular areas. Eventually the D.R.C.M. and the U.M.C.A. arrived as a compromise solution to their conflicting claims.

Furthermore, Gadsden (1992:101) asserts that “the opening of a large number of bush schools in Northern Rhodesia was as a result of the large number of missionary societies and the

competition among them.” In the northern part of Zambia there was competition between the White Fathers and the Free Church of Scotland (FCS) and in the eastern part the Dutch Reformed Church competed with the Jesuits. In the Western part, the PEM competed with the WF.

So, interdenominational wars continued to be fought, especially between Catholic run missions and Protestant missions, forcing the government to develop alternative institutions open to all pupils. For example, Carmody (2004:15) states that “the arrival of Tyndale-Biscoe as director of African education in 1936 saw the birth of the idea of native authority schools.” Carmody (2004) further states that these schools were built and operated by local authorities who would receive grants from the government. In 1938 a native authority school was opened in Eastern Province. The school was open to all pupils regardless of their denomination affiliation.

Additionally, missionaries regularly protested against the atrocities perpetrated by some BSAC officers (Gadsden, 1992). Nevertheless, the missionaries preached values which helped to strengthen and facilitate the European presence and administration. Other constraints missionaries faced were to do with the pupils themselves. According to Rotberg (1965:107), during the colonial period (1925-1939), “missionaries complained about the difficulty either of attracting students to their schools or of sustaining their interest.” In its endeavour to initiate a relevant and meaningful system of education paying particular attention to democratisation and the education of girls, the Zambian government through the Ministry of Education, Science, Vocational Training and Early Education (MESVTEE) has continued to work hand in hand with different Faith Based Organisations (FBOs).

As stated in the preceding paragraphs, Christian missionaries played a pioneering role in bringing Western education to Northern Rhodesia, presently Zambia. A seminal work in documenting this phenomenon is that of Snelson (1974). He made a thorough but general study of the origins and subsequent development of education in Northern Rhodesia (now Zambia) from the arrival of missionaries between 1883 and 1945. Snelson (1974) provides an authoritative chronological account of how a score of Western Christian missionary outfits provided a fresh break from the traditional oral-based education that prevailed among all local populations prior to 1883. Snelson (1974) rightly points out that it would be naïve and erroneous to assume that education never existed at all among indigenous peoples. A life-long education did exist and one that guaranteed life-long employment. What Western education added was literacy, numeracy and training in some exotic skills that also created room for unemployment in society.

Additionally, Snelson (1974) vividly describes the prevailing situation when the missionaries set foot in Zambia and the circumstances under which they worked. For most missionaries, education was solely a means to evangelism. Education rid the Zambians of their non-Christian beliefs and ultimately won their souls to Christ. The educated local people would be able to read the scriptures on their own and be able to evangelise others, resulting in an exponential conversion to Christianity. Snelson (1974) further asserts that the instruction imparted, such as writing and counting, was given largely with a view to quickening the intelligence and increasing the ability to understand the Scripture. Although this could be regarded as the official missionary education policy, the vision and approach varied from group to group with a few missionary

groups believing in a holistic Western civilisation which included training in other life skills and acquisition of knowledge.

However, from Snelson (1974), it is hard to tell for some missionary organisations whether their restriction to the educational aim was merely a matter of principle or rather due to their financial imbalances and shortage of human resource. Groups in such a scenario included the CMML, UMCA and the SDA. Their education was not for 'quickenning the intelligence' but very basic, to simply facilitate the conversion of the Africans. This limitation somehow also hampered their conversion efforts for obvious reasons. As the more financially well-off missions had realised, provision of secular knowledge and skills such as in carpentry, building, agriculture, basic medicine, housewifery and homemaking had the tendency of bringing even the reluctant under the roof of the benefactors' church.

Another interesting feature Snelson (1974) brings out about the earliest missions is the inter-denominational conflicts. This was normally sparked off by the struggle for converts. The struggle for numbers favoured those who had the financial resources, human resources and whose educational curricula included extra-religious benefits to the host populations. Of more interest to this study in this regard is Snelson's observation that this struggle for numbers and operational space had the net outcome of being more beneficial to the locals. This was because to some extent, the early missionaries tried to out-do each other in terms of depth and diversity of curricula and levels of education offered. The areas with little or no competition among the proselytisers lagged in educational services.

In summary, using anecdotal and archival evidence, Snelson (1974) gave an authoritative account of the Church's contribution to education in Zambia but the account was so general that it did not mention whether the education the churches gave the locals empowered them or not. Additionally, because of its generality and period of time covered, some contributions by Christian societies had been given only a sketchy account and others were not mentioned at all. Though the HCS were the first group of Sisters to establish a girls' school in Zambia, making important strides in bringing female education to where it is presently, they were hardly mentioned except under the Capuchin Fathers. This study was, therefore, significant as it contributed to the filling in of the identified gap in Snelson's (1974) work.

With regard to Mwanakatwe (1974), the first noteworthy thing about his work is that the title gives the reader an impression that it discusses Zambia's education since 1964. However, it started from education in the pre-colonial traditional set up, also outlined by Snelson (1974), through to the first few post-colonial years. The work was essentially a chronological one that described and discussed the stages and difficulties faced in the provision of education from the early 1880's missionary efforts to the early efforts of the new United National Independence Party (UNIP) government. The issues dealt with were many and diverse with little focus on female educational empowerment and no account of the efforts of the HCS.

Mwanakatwe (1974) rightly covered the corrosive effect that Western education had on the sound education given traditionally. The early missionaries placed emphasis on reading, writing, counting and the scriptures. According to Professor Castle (cited in Mwanakatwe, 1974:6), the early Western educators ignored or misunderstood the emphasis that was:

“placed on good manners, obedience to elders, hospitality to friends, cooperation in common tasks, in practical skills, in preparation for adult life, learning in close contact with nature, on self-restart and endurance of hardship and pride of membership in the group.”

It must be noted that sometimes the success of the missionaries' educational efforts, especially regarding the girl-child, depended on the degree to which they appreciated and complimented the traditional gender-based roles. An example is that of the efforts of Mabel Shaw at Mbereshi Mission discussed on pages 96 and 97 of this thesis.

Citing the problems faced by the missionaries, Mwanakatwe (1974:11) also regrets the fragmentation of their struggle for converts and spheres of influence:

Had the missionaries from the different churches achieved a reasonable measure of cooperation, it should have been possible perhaps to establish one or two central properly staffed and equipped teacher training institutions, to work a common syllabus and some pattern of uniform examination for pupils.

Mwanakatwe (1974) noted that the oldest school to receive non-mission funding, the Barotse National School had 600 pupils by 1924. However, he did not provide the school's sex-ratio composition. He, nevertheless, highlighted the racial segregation. There were schools exclusively for European children and these received better funding and staffing than those for Africans.

In 1924, the Phelps-Stokes Commission met the General Missionary Conference comprising representatives from Protestant and Catholic societies and from government to discuss ways of

improving the provision of education in Northern Rhodesia. The key outcome was probably government's new role of coordinating and financially assisting missionary-run schools. To help realise government's commitment, Latham was appointed as first Director of Native Education in 1925. His rein was telling regarding both the government's and missionaries' lack of efforts towards girl-empowerment through education. After six years in office, Latham left eight mission normal schools "for training male teachers while preparations for a centre for training female teachers at Mbereshi Mission Station were only being made" (Mwanakatwe, 1974:21). This imbalance was manifested in the sex ratios of qualified teachers in 1949. A total of 173 males compared to a mere 33 females obtained provisional teachers' certificates for teaching in lower primary schools while 225 males against 42 females completed their junior teachers' course (Mwanakatwe, 1974). This, of course, would have a negative effect on girl-empowerment in general since girl education seemed to have been better attained where there were female teachers. As earlier indicated and as we shall discuss later, cultural barriers made it hard for parents to send their daughters to male-taught schools. Hence, the Phelps-Stokes Commission did not score very well in ensuring that there were equal educational opportunities for both sexes.

As stated in the preceding paragraphs, though Mwanakatwe's (1974) study touched on the educational empowerment of women in Zambia, it did not give any account of the efforts made by the HCS, and any other group of sisters, to empower women educationally in their provision of schools and other services.

Henkel's (1989) work was an effort in social geography. His aim was to describe the social geographical dimensions of the early missionary settlement in the area now called Zambia. More

specifically, he studied the impact of the missions on four aspects namely, settlement, education, medical provision and economy. Geographical focus was evident from the many maps spread throughout the book, trying to show the spatial distribution of missions, vis-à-vis the four aspects at various times in the country. It was therefore a useful study in as far as it highlighted missionary impact in the said areas. Henkel's (1989) study was also useful as it, among other things, clearly stated the aim of mission education – bringing Christianity to the people. School education was a means to this end. The school was an important institution in the work of the missionaries. The locals equated the school with the church. The teacher was also the preacher and the school building was used as a church on Sunday. According to Henkel (1989), the curriculum in the early mission schools consisted of two subjects, reading and writing of, first, the native language and then English. Nonetheless, Henkel (1989) points out that to the Catholic Missionaries, the school played a much more important role in the education of the whole person or 'civilisation'.

So Henkel's (1989) study presented relevant aspects of missionary activity in Africa in general and Zambia in particular. It also analysed its results. However, none of the considerations had a gender aspect. Such an extensive study should not have omitted discussion of benefits of, or efforts toward girl empowerment through education.

Unlike Snelson's (1974) coverage of all the major missionary societies involved in Zambia's pre-independence education, Carmody (1992) gave an almost exclusive focus to "Jesuit schooling in Zambia". Probably by default, this narrowed down to the Jesuit involvement in Zambia's education sector for the period ranging from 1905 to 1978. Carmody's (1992) work

was descriptive ethno-historical in nature. It focused exclusively on the Jesuit educational efforts among the Plateau Tonga in chronological order, beginning with the first settlement of the French Jesuit, Fr. Moreau among the Tonga at Chikuni. Carmody's (1992) study further looked at the socio-economic and political effects of Jesuit education among the Tonga. The study was clearly insightful for this current study regarding the methodology employed. Carmody (1992) gathered his data as a participant observer, through recorded interviews that were later transcribed and through open-ended questionnaires to people who were associated in different capacities with Jesuit education in Tonga land. My study employed similar data collection techniques in the sense that I recorded interviews that I later transcribed.

The mission of the Jesuits in Tonga land was very much similar to those of other missionaries. The principal aim was to convert the locals from non-Christian beliefs to Christianity. However, the Jesuits were under the special instruction by the Vicar Apostolic to the Catholic missions in the British Colonies of Africa, Monsignor Arthur Hinsley, to combine conversional activities with educational activities:

And where it was impossible for you to carry on both the *immediate* task of evangelisation and your educational work, neglect your Church in order to perfect your schools (cited in Carmody, 1992: 5; italics mine).

The prioritisation of school over Church appeared to have been merely strategic rather than any perceived inherent importance of education over conversion. The competition for converts and territorial dominance among various missionary outfits necessitated the strategy. The education carrot was particularly useful to the success of Chikuni Mission in the face of competition from

the SDA Church. The local people were more readily appreciative of the benefits of secular education. Thus, if the Jesuits emphasised the Scripture instead, they would lose them (the locals) to other missionaries that offered secular education. Hence, at Chikuni, school was an agent of conversion. This scheme bore fruit as Fr. Moreau reported as follows to his superiors about twenty years later: "I am now building the seventh outstation. It is a victory over the Adventists who tried to get it" (cited in Carmody, 1992:12). The tactic had helped the Jesuits secure a much-valued sphere of influence from which they could harvest souls for Jesus Christ.

The earliest contact between Europeans and Africans in Northern Rhodesia was not going to be easy given the different cultural backgrounds. The cultural barriers Moreau faced were similar to those cited by Snelson (1974) about other missionaries among different ethnic groups. Carmody (1992) highlighted a unique obstacle faced by the Jesuits in their conversion efforts among the Tonga namely, polygamy. The Roman Catholic Church preached unbleached monogamy while among the Tonga polygamy was not only a sign of prestige but was of economic value in a peasant pastoral economy. Many wives and children provided the much needed labour force during the farming season. Furthermore, more daughters born from different wives meant more animals received as bride price (or *lobola*) when the daughters got married. Other traditions converts had to forgo included ancestor worship, payment of bride price, and initiation of girls.

Just as argued in Snelson (1974), Carmody's (1992) consideration of women's empowerment through education was peripheral and shallow. In most cases the protagonists in the Jesuit educational efforts were male, that is, both the benefactors and beneficiaries. Interestingly, the Sisters of the Holy Cross did not receive any mention at all. However, Carmody's (1992) study is

similar to the current study in that it was a case study which focused on exploring the social and religious life of the Jesuits in Chikuni.

In another study, Carmody (2004) wrote a comprehensive up-to-date account on education in Zambia. The account combined a historical perspective with a thematic approach to cover many dimensions of education in Zambia. The work shed light on the issue of educational empowerment of women. In agreement with other scholars on the subject, Carmody (2004) acknowledged the educational imbalance in favour of boys that prevailed in both the colonial and post-colonial periods in Zambia. The popular explanation was that missionaries and the government at the time did not make enough efforts towards female education. Added to this is Gadsden's (1992) study of Chipembi Mission School in which she observes that in the 1930s government participation in education aggravated the differences in educational standards between the schools of different regions. She further states that despite government encouragement of girls' boarding schools, girls remained in the minority in the upper classes of the village schools (Gadsden, 1992). Thus, there was only boys' education until male missionaries began to invite female congregations. Nonetheless, the education the girls received was simply to empower them to be good wives and mothers of the educated men.

Carmody (2004) agreed with Gadsden (1992:107) that both government and mission schools "positively discriminated in favour of female education". This was done through various incentives such as giving more grants to girls' schools and ensuring a certain percentage of girls in co-education institutions. Since Carmody's study above gave some information on educational empowerment of women in Zambia, it was of particular interest to my study.

Despite the positive discrimination mentioned above, a study by Katulushi (2000) on the subject of equity and gender empowerment in Zambian education suggested that the historical advantage enjoyed by boys and men still influenced the development of Zambia in general. Katulushi (2000) observes that the colonial policy of ‘indirect rule’ conceived men as village and tribal leaders. Protestant hopes of establishing self-governing, self-supporting, and self-propagating churches were also based on men forming the religious hierarchy in these churches. Both Protestant and Catholic mission stations established indigenous, pioneering male leaders and their wives as faithful, supporting hostesses. Katulushi (2000) concludes that investment in girls’ school education had historically assumed second place to that for boys’. Additionally, mission-based education established on the premise of church planting in Zambia tended to equip Zambian men for either the priesthood or as part of the church leadership while women remained in the background as house keepers.

3.3 Catholic Missionaries and Girls’ Education in Zambia

McDough (1984) gave a comprehensive social history of the HCS in Zambia during the period spanning from 1936 to 1944. Her work covered the Sisters’ efforts in education, health, development and salvation in their various host communities particularly in the then Barotse Province. The data collection for the book involved a review of “chronicles kept in each community” and the “personal and private documents and ... memoirs of living persons” (McDough, 1984: 3-4). The book aimed simply at providing a “Salvation History” for the benefit of future generations who might draw lessons from the Sisters’ lives, failures, challenges and successes. The book is also useful to researchers investigating how early Christian Missionary Sisters strived to offer minimal education to girls and the challenges they faced in doing this.

According to McDough (1984), the HCS established their presence in modern Zambia's Western Province in 1936 following an invitation from Fr. Killian Flynn, then Superior of the Barotse Mission. The reason for the invitation was obvious from the observations of other scholars, it was to meet the gender inadequacies faced by the male-dominated Barotse Mission.

Henkel (1989), Mwanakatwe (1974) and Carmody (1992) all noted that the presence of female missionaries helped attain some gender equality in empowering host communities. Female missionaries were able to cross the traditional gender barriers that inhibited indigenous females from accessing the knowledge and skills taught by male missionaries. Hence, the invitation extended to the HCS by Fr. Flynn could be seen as a prudent and positive decision towards empowerment of women.

The HCS made some reasonable impact towards the empowering of women in Western Province. Soon after their arrival, the first three HCS namely Sr. Winifred Murphy, Sr. Rose Kollmannsberger and Sr. Mary Brigid Slattery began teaching and sewing for the Barotse girls. This signified their intent to empower women although not to the exclusion of boys whom they taught reed mat-making and basket weaving. In 1940, the Sisters went on to found a boarding school for girls which was then upgraded to a girls' secondary school. McDough (1984: 14) succinctly summed up the work of the HCS at Maramba in Livingstone by stating that due to their efforts, "Maramba went ahead in girls' education and at first under the HCS had the distinction of being the first Catholic boarding school for girls in Zambia." The school was, however, shortly afterwards handed over to Franciscan Sisters who were better capacitated to run

the school. In the same year, the HCS opened another school at St. Fidelis in Sichili where they taught girls needlework and housecraft.

There were other activities the HCS carried out that indirectly empowered women at all their missions, which included their work at hospitals as well as child care provided to orphans at their orphanages. McDough (1984) mentioned Lukulu as yet another place where HCS made a monumental contribution towards women empowerment especially through education at Sancta Maria, a school which was opened in 1937 and offered lessons in the traditional three R's (writing, reading and arithmetic) and dressmaking. Dressmaking enabled the women to make their own dresses and encouraged hygiene amongst them. Sr. Marie Gonzaga and Marguerite Marie Steinhoff were very instrumental in providing health and nursing care to the local population while orphans were taken care of even against the then prevailing tradition of burying an infant together with its mother who died at child birth.

As a consequence of the work of the HCS, education in general at Lukulu flourished but "that of girls was always a priority". Earlier, the balance was tilted towards boys' education but with the work of the HCS, "prejudice against girls attending school diminished and more girls qualified for admission to the mission school for Standard III and IV" (McDough, 1984:30). This helped to boost the girls' confidence and assertiveness or boldness, making them believe that they were at par with the boys, thereby laying a strong psychological background for women empowerment. However, competition for limited places in higher grades threatened to thwart the efforts of the HCS. They overcame this threat by successfully lobbying the Ministry of Education to set up a separate upper primary school for girls in 1953. This enabled more girls to

progress to teacher training which had been hitherto dominated by males. For those who could not progress further, the Sisters set up skills training centres such as the Malengwa and the Liyoyelo ta Anamoyo Community Development Centres in Mongu District. These centres provided leadership training and enabled women to meet in study groups and women's clubs. In a society where women were marginalised greatly on account of traditional norms, the value of study groups could not be over-emphasised; they help women identify and explore ideas, beliefs or opinions, which they can use to boost their self-awareness within their families and community.

Malengwa and Liyoyelo ta Anamoyo Community Centres have since been replaced by Sepo (which means Faith) Community Centre situated in the heart of Mongu Town. These facilities have gone a long way in setting up women of Barotseland on the path to social and economic independence. Thus, the HCS were "appointed to improve their acquaintance with the inhabitants and to engage them to apply themselves to industrial pursuits..." (David Livingstone's letter to Richard Thornton, 1858).

What seemed to be lacking in McDough's (1984) work were accounts of projects from the community members. My study therefore complemented her work by bringing in reports from the communities in which the HCS worked. The silent voice of the locals and individual women who personally benefited from the HCS's efforts needed to be heard. Only then could we have a complete and reliable account of the HCS' contribution to women empowerment in Western Province.

3.4 Factors that Contribute to Women's Slow Progress in Education

According to Snelson's (1974) account, generally, the development of female education had a much inauspicious start than that of males. The first school in Northern Rhodesia founded by Frederick Stanley Arnot was a *de facto* boys' school. This, with a few exceptions, was essentially the trend in most schools started by the early missionary societies. This was not as a result of any deliberate policy by the missionaries. Snelson (1974) cites cultural barriers that result in the skewed gender ratio in the schools.

Whether among the Lozi, Ila or Bemba, missionaries faced similar obstacles in embarking on girls' education. Snelson (1974: 47) points out: "the opposition to girls' education was deep-rooted and lasted for many years." Parents might have been reluctant to send their daughters to village schools where there was open interaction between the sexes unlike under the traditional setting where girls were taught separate from boys. The poor start to female education can be demonstrated by the fact that the PEM's Francois Coillard and his wife Christina Macintosh recorded some reasonable success at Sefula with the boys. But of their four girl pupils two of them became pregnant much to the anguish of Mrs. Coillard. It was not until 1916 that a small girls' boarding school was opened followed by a central one at Mabumbu ten years later.

Perhaps Mabel Shaw in Mbereshi had more success with girls' education for a number of factors that did not conflict with the traditional cultural setting. Miss Shaw (the founder of the school) was born in December, 1889 at Bilston in Birmingham. Though her parents were not Christians, Miss Shaw herself got baptised into the Anglican Church. She later studied for six months at the Church of Scotland Women's Missionary College in Edinburgh. Chuba (2000:136) reports that

when Miss Shaw got to Mbereshi Mission run by the LMS, “she first wanted to learn the language of the people and their culture so that she could understand the homes from which her first students came.” In 1920, she began the boarding school for girls at the Mission. This was long after the Central Africa Committee of the LMS recommended to Directors in 1905 to send two women missionaries to begin girls’ boarding schools in the Central Africa mission.

One contributing factor to the success of Miss Shaw was that, in the first place, she was female and in the local tradition girls were almost exclusively instructed by women. She also established a boarding school for girls which ensured that they were separately tutored away from the boys. Moreover, Shaw realised that not all was bad in the indigenous people’s culture and so she endeavoured to integrate Western Christian and African values in her ‘curriculum’ (Chuba, 2000). In order to make the school a real African community, the girls were grouped into ten houses, each under the charge of a house mother or aunt. Additionally, the girls learnt home-making, basket making, weaving, sex education and good motherhood, all of which were readily appreciated by the recipients and their communities. Thus, a solid foundation was laid for one of Zambia’s pioneering girls’ schools – Mbereshi.

The case of Hannah Frances Davidson of the Brethren in Christ at Macha, in Southern Province, seemed to have been a missed opportunity for advancing female education, and thus women educational empowerment. In spite of her gender, Snelson’s (1974) study showed that Hannah’s efforts did not go beyond that of boys’ education except at some out-schools. A teacher at the school reported: “The fifty pupils enrolled are all young men and boys . . . they will not allow the women and children to attend the school” (Snelson, 1974:101). Perhaps this was because of her

heavy emphasis on salvific education rather than an all-round one that would prepare girls for a better place in the world. The start of Mukinge Hills School had a similar slow progress. Snelson (1974) states that when Miss J. C. Forman who belonged to the South African General Mission (known since 1963 as the African Evangelical Fellowship), opened a girls' boarding school at Mukinge Hills in 1936, she set the annual fee for boarding and uniform. The parents could not pay the amount so it was reduced and then waived altogether. In spite of this, only 12 girls enrolled at the school that year. It required persistence on the part of the missionaries to persevere in the face of such indifference and suspicion.

With regard to Lubwa Mission in Chinsali, Northern Province, this was established by David Kaunda, who was educated at Livingstonia and had begun evangelistic work in Chinsali area. The women's school was run by the wives of the evangelists McMinn and David Kaunda. The curriculum covered was sewing, housewifery, oil and soap-making, starch-making, and gardening as well as the normal classroom subjects, reading, writing and arithmetic.

Furthermore, Snelson (1974) has it that Chipembi Boarding School was opened in March, 1927. Although the school was co-educational until 1941, the principle aim of the Wesleyan Methodist Mission Society at Chipembi was to provide a first class primary education for girls. The leader of the Society at Chipembi, Douglas Gray, had a clear vision for female education. Acknowledging the women as custodians and teachers of traditions and customs, Gray argued that "no Christian work can ever be permanent that fails to lay hold of the women and girls of the people and transform their lives" (cited in Snelson 1974: 116). The girls were taught domestic science, mother-craft and sex hygiene. It was Chipembi which produced in 1931 the first two

women in Northern Rhodesia to qualify as teachers. Three years later, another Chipembi girl became the first in the country to pass the Standard VI (now Grade Seven) examination. She too became a teacher. Hence, Chipembi Boarding School grew rapidly with enrolment increasing from seven girls to twenty-seven before the term elapsed in 1927. It became the first girls' school to produce women teachers and Standard VI graduates (Snelson, 1974).

With a less auspicious beginning, the White Sisters achieved similar results at Chilubula Mission regarding female education. Chilubula Mission in Kasama was established in 1898 with the help of Bishop Joseph Dupont of the White Fathers. In 1902 a group of White Sisters arrived in Chilubula, three months after leaving Algiers. The White Sisters began by learning the Cibemba language and opened their first literacy class in 1905 (Snelson, 1974). All the pupils in the literacy class were boys. A girls' class was opened in 1926 but girls had a low start in attending school because girls were required to help their mothers to work in the fields, to marry shortly after reaching puberty and to raise a family. Snelson (1974:68) argues that "an educated girl would have difficulty in finding a husband since education made a woman less submissive to her husband." The subjects that were offered were in line with what was taught in other schools, mothercraft and child welfare.

From the developments at Chipembi and Chilubula Girls' Mission schools, one factor that accelerated the development of girls' education was the recognition by missionaries of the local people's tradition that education was a life-long process which should benefit the community, and that women and girls were part of the tradition. Another positive factor was that women were to be "acknowledged as custodians and teachers of traditions and customs" (Douglas Gray,

cited in Snelson: 1974:68). This acknowledgement, coupled with an appropriate curriculum, enticed parents to send their daughters to school. However, the education the girls received was only meant to enable them to become good mothers or to be employed as teachers and nurses and any other low-paying jobs.

The main issue raised by Mwanakatwe's (1974) account, was that having more male teachers had a negative effect on girl-empowerment in general since girl education seemed to have been better attained where there were female teachers. Schools that had female teachers had more girls attending school, and perhaps, completing school than schools where teachers were male.

From the above, I conclude that mission schools for girls failed to empower women educationally because the kind of education they offered enhanced the gender imbalance in traditional education. Women were not educated to be empowered with skills that would enable them to work for the community. Missionaries seemed to be more involved with women's personal and family welfare than with the welfare of the wider community. Apart from earning income as teachers, the education the women received did not empower them to achieve the ARCCLEII's of education for empowerment.

Carmody (2004) agrees with earlier writers discussed above when he pointed out that traditional beliefs on the role of women in marriage as well as in society negatively impacted on their attendance of school. The other associated reason that he pointed out was that most missionaries were men and this situation discouraged females from attending school. He further observes that this entailed that more boys started school and ultimately became teachers, thereby perpetuating

the trend. There was also a high drop-out rate for girls as female education was centred on marriage issues such as hygiene, child care, nutrition and general home-keeping. “The need to have educated wives for educated men that included catechists and evangelists was the main motive for encouraging female education” (Carmody, 2004: 121).

Initially, in pre-colonial Zambia, there might have been no female role models to act as motivation for girls’ education. As more local women completed their education and took up positions with salaries as teachers, nurses and secretaries, girls saw more value in completing their education. One Sister testified: “... *when I saw the Sisters of the Child Jesus* (first Zambian congregation), *I knew it was possible to become a Sister*” (Carmody, 2004:122). However, the imbalance has persisted. As an illustration, by 2002, only 16% and 33% represented female staff and students respectively at the University of Zambia (Carmody, 2000). In recent times, Kelly, *et al.* (1999) have argued that there were inherent features in the Zambian education system hindering the empowerment of women in the country. They point out that this was in spite of the huge potential for national development that a population with more educated women would have.

Katulushi (2000:137) identifies the existence of institutionalised gender discrimination which was characterised by the ‘null curriculum’, the deliberate omission of female role models in schools, the lack of positive examples of females in school textbooks, and the failure by educationists to encourage both boys and girls to treat each other with respect, dignity and as equals. This was a far cry from the ideal of an educational system that promoted “equality of access, participation and benefits for all”. The hindrances were categorised under those occurring

within the school, the home and the community. A combination of the factors resulted in lower progression rates, higher drop-out rates and higher failure rates for female learners. Consequently, very few of them attained literacy, tertiary education or jobs other than those that were clerical, secretarial, nursing or teaching in nature.

Problems that affected girls mostly began with how to get to school. Kelly *et al.* (1999) note that there were long distances that pupils had to walk in order for them to arrive at their respective schools, especially in the rural areas. Distance from school influenced girls' access to education. The location of a school made it accessible or closed to girls. This was because girls were vulnerable to sexual molestation along the way to school. In this respect, therefore, where there was no school in the locality and vicinity or the school was not within easy reach by the girls, some parents were reluctant to send their daughters to distant secondary schools.

Kelly *et al.* (1999) further observe that cultural values and practices within the home and the community acted as a drawback to empowerment of women through education. In the socialisation of girls, entrenching of negative gender attitudes started early. For example, the question that was usually asked to a mother that has just had a baby was the sex of the newly born baby. Though society might not realise it, this was the beginning of the gender imbalance. Girls were mostly taught to assume submissive roles geared towards childbearing, childrearing, housewifery, and provision of care to the young and old. This means that they had to be raised around the home which denied them the chance to develop self-esteem and assertiveness that should enable them fit into and enjoy being in the school environment. Their psycho-social development was that of submissive housekeepers and gentle care givers. Even after they had

started school, cultural traditions such as puberty and initiation rites subject them to seclusion which might result in loss of learning time, thereby lagging in school work. Furthermore, “the attraction that the girls drew to themselves after puberty usually led to early marriages that almost definitely put an end to all aspirations to a career outside of the home” (Katulushi, 2000: 14).

In a research carried out in 1993 and 1994 in ten member churches of the Community for Women and Men (CWM) comprising one in the Caribbean, one in East Asia, one in South Asia, two in Europe, two in Africa and three in the Pacific, it became clear from the responses that in many societies girls did not get the same educational opportunities as boys (Council for World Mission, 1993). The research also pointed out that all over the world women made up most of the world’s poor. Poverty of the parents was a catalyst for girls’ early marriage as they (parents) were unable to bear school costs for both their male and female children. Poverty influenced girls’ access to education in that when the socio-economic advantages of educating boys weighed higher than those of girls, parents preferred to invest in education for boys to daughters. When harsh economic realities combined with cultural values, some families considered taking boys to school more than girls.

A joint GRZ-UNDP (1996) document reiterated the observations made by Kelly *et al.* (1999). The work affirmed the gender imbalances in education and traced them to the material circumstances in which women found themselves and the socialisation process that transmitted from an early age, values and attitudes that cast women and girls in a secondary, subordinate role, and that defined them principally in terms of their roles as child-bearers and child-rearers.

This mentality left women performing chores that made success in school virtually out of reach. These chores included fetching firewood and water from far-off places. This prevented the educational empowerment of women as time thus spent doing chores could have been spent in school or activities of higher economic returns. The document further cited low levels of women's access to assets and credits. Institutions with loan facilities normally demanded collateral in terms of assets such as land. Yet, civil societies did not generally provide for female ownership of land. In addition, widows did not easily inherit their deceased spouses' property which might instead be grabbed by his relatives. These situations left the women helpless. In a situation where the woman had daughters and sons, one might opt to pay school fees for the sons since it was believed that girls could get married and receive support from their husbands. Some women ended up turning to prostitution with its high risk of HIV infection.

Kelly *et al.* (1999) and GRZ-UNDP (1998) did not necessarily link the empowerment of women to efforts of the Church in general. However, their work provided insights on cultural and other obstacles to the empowerment of women that the HCS might have encountered in varying degrees. It was in this respect that the three scholars' study was related to this study.

It should also be noted that Barotseland has unique physical features which would further impede girls from advancing in their education. For example, floods may be a contributing factor to failure by the girls to attend school. One outstanding example is that of Kasaya Primary School situated on the boarder of Kazungula (in Southern Province) and Sesheke (in Western Province) Districts. The *Education Post* of Saturday February 23, 2008, reported that the Kazungula floods had brought education to a halt. Other recent studies have also echoed the view that women were

still lagging to their male counterparts in progression and completion of school (Assadi, 2001; Maimbolwa-Sinyangwe and Chilangwa, 1995; Kelly, 1991).

Maimbolwa-Sinyangwe and Chilangwa's (1995) study was premised on the assumption from existing literature, that the education of the girl child was important but girls were usually faced with the scenario where they generally did not perform as well as the boys because many obstacles hindered their successful completion of school education. The duo cited the challenges regarding schooling as those pertaining to the school environment, teachers' attitudes, pedagogy and gender based learning materials. Other factors were cultural or related to government policy. Their study sought to focus on the school factors, particularly those pertaining to classroom activities. They used qualitative methodology involving observations and interviews.

Maimbolwa-Sinyangwe and Chilangwa's (1995) study revealed that in class there was preference for boys when it came to pointing at who answers the question and in terms of positive and encouraging reactions by the teacher (to a right or wrong answer). Girls participated more and better than boys in Grades 1 to 4 but less and poorer in upper primary classes. Added to Maimbolwa-Sinyangwe and Chilangwa's study is Kasonde-Ng'andu's (2001) study in which she observes that girls seemed to be at par with boys in the lower grades especially in the urban areas and that, in fact, they tended to do better than boys. Kasonde-Ng'andu (2001) goes on to point out that the differences got wider as the learners moved to higher grades and when they became more conscious of their physical maturity. At the level of high school education, there was a reverse in performance, with boys doing better in subjects like Mathematics and Sciences. One could assume that in a co-education school, as girls progressed in their education their

performance became poorer. It was no wonder that the HCS preferred to run single sex schools rather than co- education schools.

Additionally, in the Maimbolwa-Sinyangwe and Chilangwa's (1995) study, a comparison between the schools' treatment of boys and girls showed that there was more discrimination against girls in the rural schools than in the urban ones. This was further evidenced by the fact that in Lusaka, schools had male or female monitors while those in Chipata had only boys. Teachers in the Chipata sample seemed to be of the view that only boys could be monitors. From the study's findings, we might state that the attitudes teachers had towards girl learners contributed to the girls' slow progress in school.

My study was similar to the foregoing studies in that both studies investigated women education in Zambia and both were qualitative in approach. However, Maimbolwa-Sinyangwe and Chilangwa's (1995) study did not make mention of the contribution made by missionary Sisters in general and the HCS in particular, to the educational empowerment of women in Zambia. So the current study was justified as it contributed valuable information in relation to the educational empowerment of women in Zambia by the HCS.

In her study entitled 'Contribution of the Congregation of Immaculate Conception (CIC) to women's Education', Ranjitham (2008), found out that rural students who were brought up in such a manner as to have the sense of freedom and interest in learning and improving oneself in life, showed better leadership skills than the urban students. She further stated that day scholars showed better leadership skills than boarders because they observed and experienced the

leadership qualities of their parents and others at home. However, it depended on the nature of leadership qualities of the parents and others at home. Some parents' and guardians' leadership skills were poor or they might not possess any leadership abilities at all. Moreover, some parents and guardians rarely stayed at home so that their children might not imitate their skills but those of their friends' parents. Day scholars might acquire skills from their teachers and other members of staff in the school.

Ranjitham's study was carried out in India, so the findings were more applicable to that country than to Zambia. However, it was relevant to the current study in that it dealt with religion and the education of women. Since HCSS was a day school, Ranjitham's findings were useful to the current study, especially that both studies sought to establish the contribution of religious organisations to the education of women.

Maimbolwa-Sinyangwe and Chilangwa (1995) (discussed earlier) assert that generally the sex ratio between boys and girls was equal up to the fourth grade. However, the scenario changed afterwards by two to one at secondary school and by four to one at university. Unlike Maimbolwa-Sinyangwe and Chilangwa, the authors of MoE (1992) document discussed on page 16 of this thesis, attributed this imbalance primarily to socio-economic and cultural factors at household and societal levels rather than to school and classroom factors. Economic factors forced households to choose who to go and not to go to school and normally boys were preferred to girls. Maimbolwa-Sinyangwe and Chilangwa identified teacher attitudes and bullying of girls among school factors negatively affecting girl progression rate.

Kasanda *et al.* (2005) observe that Faith-Based Organisations (FBOs) provided skills education to 2,166 female learners as opposed to 707 male learners. This showed that the churches' contribution to the education of girls in Zambia was quite high. Despite this, the majority of women were impoverished educationally as they faced challenges that often compelled them to stop school. With regard to the education of women in Zambia, Carmody (2004) points out that while the situation of women in Zambian society had greatly improved, especially through the influence of those who were educated and associations such as National Women's Lobby Group, Women for Change, Young Women's Christian Association (YWCA) and the Catholic Women's League, notable discrepancies in education between women and men still existed.

Generally, the studies on education of women in Zambia did not focus on how formal education, provided by the churches in general and the HCS in particular, helped to empower women. This current study sought to focus on this.

3.5 Summary

In this chapter, I have critically reviewed as much literature related to the topic as possible. The review revealed that the education provided by Catholic female missionaries in Chipembi, Lubwa, Kaleni, Macha, Mbereshi, Mukinge and Sancta Maria gave the women some form of empowerment in the sense that they went to school and made improvements in their lives, some were able to work as teachers and nurses and earned an income. However, it was not the kind of empowerment that enabled them to attain the eight ARCCLEIIs of education for empowerment I have explained in this chapter. Additionally, the studies on women education were historical. They did not address how women were empowered and how that empowerment was measured,

going by what I describe. I therefore saw the need for another study in the area of educational empowerment for women in order that more literature, light and information was provided to society.

In the next chapter, I present the methodology which encompasses the research design and other aspects, thereby setting the stage for the findings discussed in chapter five.

CHAPTER FOUR

METHODOLOGY



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The fish eagle travels far off the river in search of food. When it has finally caught its prey, it flies back to a suitable place where it consumes it in peace. Like the fish eagle, I went out to collect data from respondents using different methods.

4.0 Overview

This chapter discusses the worldview, and the research design. A justification is given for the choice of the design. Next, the chapter discusses the rationale for using qualitative research methods. In the third section, the chapter discusses the population followed by the sampling and sample size. An explanation is given why snowball sampling was preferred as a sampling method. Next, the chapter discusses the research instruments followed by a discussion of data

collection procedures. Then the chapter presents the discourse and thematic data analysis methods used to analyse the raw data (collected using different research instruments) effectively. The subsequent section discusses the ethical considerations and the justification of the research approach taken. The last section is the summary.

4.1 The Worldview

The study was guided by social constructivist approach. Creswell (2007:20-21) regards social constructivist as “a basic set of beliefs that guide action”. According to Creswell (2007:21), social constructivism is a worldview in which:

Individuals seek understanding of the world in which they live by relying as much as possible on the participants’ views for subjective meanings of the situation which are formed through interaction with others and through historical and cultural norms that operate in the individuals’ lives.

From this perspective, it is necessary that the researcher interacts with the participants so that he or she can collect as much information on the problem as possible. By using the social constructivist worldview, the researcher seeks to understand the information or data collected from the informants interacted with, coupled with their experiences on the topic studied. The assumption by use of this approach is that “society is actively produced by human beings, social worlds being interpretive nets woven by individuals and groups” (Marshall, 1994: 484). The researcher has to understand the experience, in this case the contribution of Holy Cross sisters to the educational empowerment of women in Zambia as a product of interactions between individual girls and the school as a system or institution within their context.

Social constructivism is an assumption that meanings are constructed as we interact with the world we are interpreting (Cresswell, 2009). By use of social constructivist approach, I generated meanings from the daily lives of women that had been educated by the HCS. I interacted with former pupils of the HCS in order to gain full understanding of their diverse experiences. It was most appropriate for me to use qualitative research methods such as interviews administered using open ended questions, so that respondents could share their views and experiences on the problem being investigated. It was also imperative for me to use qualitative methods so that I could interact with the respondents in order to seek their views on the education they had received from the HCS.

According to Creswell (2009), qualitative researchers endeavoured to understand the context of the participants by making visits to the context and gathering information personally. Additionally, qualitative researchers interpreted their findings personally. Since researchers have their own cultural, historical and/or religious backgrounds, and since everything in qualitative research is influenced by the researcher, it is essential to keep in mind that one's experiences might influence the analysis of the results of the study. To avoid this influence, a researcher should, as much as possible, rely upon the views of the respondents. I conducted the current research in such a way that information was gathered from the participants through qualitative methods, that is, in depth face to face interviews, focus group discussion, narrative and observation.

Creswell (2009) further asserts that social constructivists sought to understand the historical and cultural background of the participants. The approach enabled researchers to focus on the

specific contexts in which people lived and worked so that they could understand the historical and cultural settings of the participants (Creswell, 2007). Thus, the historical background of the participants plays a role in shaping understanding of a research problem. The researcher's intent is to carefully listen to what participants say (and observe what they do) and make sense or interpret the meanings participants have about the issue being investigated. The interpretation arises from what the researcher finds in the field during data collection. The questions asked by the researcher become broad and general so that the participants could construct the meaning of a situation, a meaning typically forged in discussions or interactions with other persons (2007). It was, therefore, essential for me to use the social constructivist paradigm because of the nature of the study which traced the contribution made by the HCS to the educational empowerment of women in Western Province. I interacted with former pupils of the HCS and other participants to get their views and experiences on the problem.

Additionally, social constructivist approach takes into consideration the context of participants and topic of focus. The relativistic nature of the approach allowed me to understand the contribution of the HCS to the educational empowerment of women in their context. This meant that what I generated regarding empowerment was a reflection of how I made sense of the former pupils' experiences. As a result of this position, I held the understanding of empowerment of women who were taught by the HCS in "a much more lightly and far less dogmatically, historically and culturally effected interpretations than absolute and eternal truths of some sort" (Crotty 2013:64). This was at the recognition that other contexts had different views on the contribution of other providers of education to the educational empowerment of women.

4.2 Research Design

A research design is a scheme or plan that is used to generate answers to research problems. Since a good plan has to be designed in such a way that it is orderly and focused, a research design can be regarded as an arrangement of conditions for collection and analysis of data in a focused manner. A research design is important in research because it structures the research, as a story structures the world. According to Kothari (2004: 32), a research design stands for advance planning of the methods to be adopted for collecting the relevant data and the techniques to be used in their analysis, keeping in view the objective or aim of the research and the availability of time and money. Thus a design is used to structure the study in order to show how all the major parts of the study work together when addressing the central research questions. In other words, the research design weaves together all of the elements, including the objectives and research questions, into a coherent research project. The aim is to be in line with the purpose of the study. Finally, the research design shows how data will be collected and analysed. A research which is thoughtlessly designed might result in rendering the research exercise futile (Kothari, 2004). In the present study, I gave careful thought to the design so that I could avoid giving misleading conclusions.

However, in the actual study the researcher might face some challenges. For example, one might carefully plan for the time to be spent and finances to be used in the whole study, but this might not materialise as a result of unplanned occurrences. Language barrier might influence the researcher to shift from using focus group discussion to face to face interview method. An accident which might result in an injury to the researcher or participant might inevitably influence the researcher to make a reduction on the number of participants.

In this study, a case study design was used. Ghosh (1992: 224) defines a case study as “an intensive study through which one can know precisely the factors and causes of a particular phenomenon”. I found the case study design to be appropriate to this particular study because this design aims at describing and explaining the unit it studies; it studies the general characteristics of a given class, in this case, former pupils of a particular institution; it classifies the units in sampling according to their characteristics, for example, in the current study the former HCSS pupils were chosen because they shared the same characteristics of having been educated at the same school; it helps in obtaining in-depth information from a small sample, in this case, sixteen key respondents (Ghosh, 1992). Thus due to the qualitative nature of the research which sought information from selected former pupils of the school in the study, the case study design was used.

With regard to the types of case study, Ranjitham (2008: 97) states some of the types of case study as follows: community study, causal comparative study, content or document analysis and follow-up study. Community study is a careful description and analysis of a group of people living together in a particular geographic location. Causal comparative study is the type of 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 deals with systematic examination of current records or documents as sources of data. Finally, Follow-up study investigates individuals who have left an institution after having completed a programme or course of study in order to know what has been the impact of the institution and its programme upon the individuals.

In the current study, I employed follow-up case study so that I could trace the contribution made by the HCS to the educational empowerment of women in Western Province. I found the follow-up case study to be useful as it helped me to gather information from the former pupils of the participants by using appropriate data collection methods. Apart from collecting information from former HCS' pupils, I also got information from documents with information on how the HCS provided education to women in Western Province. I ensured that effective means of collecting data were employed so that the research questions could be answered fully.

4.3 Rationale for Using Qualitative Research Methods

In research the researcher may choose one of the three approaches namely, quantitative, qualitative and mixed methods, to carry out a study effectively. With regard to the qualitative approach, Creswell (1994) observes that a qualitative study is “an inquiry process of understanding a social or human problem, based on building a complex, holistic picture, formed with words, reporting detailed views of informants, and conducted in a natural setting”. In other words, in qualitative research the researcher interacts or collaborates with his or her subjects fully, a situation which helps him or her to collect information in a natural environment.

In this study, I used the qualitative approach because I found it to be the most appropriate way to interact with the respondents in order to gather truthful and broad information on the problem under investigation. I explored the problem, in this case the contribution made by the HCS to the educational empowerment of women in Western Province, by interacting or collaborating with a group of former HCSS pupils. The interaction was necessary so that I could determine whether the selected former HCSS pupils were educationally empowered. I further used the qualitative

approach in order to have a comprehensive understanding of the issue under investigation; there was need for me to talk to the respondents, visit some of the homes and allow them to tell their stories “unencumbered by what the researcher expected to find or read in the literature” (Creswell, 2007: 40). This was done so that I could establish the participants’ meaning of the problem studied and avoid relying on the researcher’s meaning or what was expressed in related literature only.

Furthermore, this study was premised on qualitative approach because qualitative data collected “lays emphasis on people’s lived experiences and are fundamentally suited for locating the meaning and experience people place on their lives and for linking these experiences to the social world around them” (Asiinwe, 2010: 70). Thus, in order to establish whether the education the former HCSS pupils received empowered them, I opted to use qualitative data collection methods (that is, document analysis, interviews, focus group discussions, narratives and observations) which allowed for in-depth exploration of the issue and captured former HCSS pupils’ experiences in their own terms or contexts. By using different types of data collection, I did not rely on a single data collection source (Creswell, 2009). I collected a variety of data from different sources so that I could have a broader view of the problem.

The qualitative approach is further to be understood in another methodology concept, ethnography. According to Baszanger and Dodier (2004:12), in using the ethnographical approach by definition, the researcher is present in two agencies, “as data gatherer and as a person involved in activities directed towards other objectives”. I was present as a data gatherer.

A longer definition of ethnography is given by Bell (2005: 16) as follows:

The study of people in naturally occurring settings or fields by methods of data collection which capture their social meanings and ordinary activities, ... in order to collect data in a systematic manner but without meaning imposed on them externally.

I was keen to gather information from former pupils of HCSS with whom I had some access directly and indirectly. I shared with the participants a common language and a common religious experience, values and traditions. As in the first part of the definition above, I collected information from participants. The information was intended to prove whether or not the churches were merely serving an ethnic specific agenda or a broader inclusive mission. The desire to ensure authentic views and experiences were obtained and understood accurately made the ethnographical approach highly suitable. In using the qualitative method, I was aware that ethnographic approach relies mainly on key participant interviewing and participant observation. Thus, qualitative methods were useful in understanding participants within the context of cultural preservation or cross-cultural engagement in complement to focus group discussions and narratives held with key participants in order to get an in-depth experience in the development of former pupils of the HCS. This fits in with the comment by Miller and Glassner (2004: 127) that “those of us who aim to understand and document other’s understandings choose qualitative interviewing because it provides us with a means for exploring our research subjects, while granting these points of view the culturally honoured status of reality.”

Newby (2010: 115) asserts that qualitative research “is concerned with the understanding how people choose to live their lives, the meanings they give to their experiences and their feelings

about their condition”. In the present study, I was convinced that the qualitative approach was the most suitable because I sought information from former pupils of the HCS whom I interacted with so that I could acquire accurate information on the meaning they gave to their lived experiences and their views and feelings on the contribution made by the HCS to the educational empowerment of women in Zambia.

All the methods used in the study, whether interviews, discussions or narratives, worked together through participant observation to enable me “as far as possible, to share the same experiences as the subjects, to understand better why they act in the way they do and to see things as those involved see things” (Bell, 2005: 17). Given the fact that at the point of data collection I was as an ‘insider’ (I saw things as my participants saw things, thereby not influencing their view points), it was not difficult to achieve acceptance by individuals and groups from the former HCS’ pupils and other participants. The participants were free to share their experiences with me. However, on a fixed-time research programme, the depth and extent to which the approach can be fully engaged is limited.

Qualitative researchers tend to collect data in the field at the site where the participants experienced the issue or problem under study (Creswell, 2007). That is why I visited HCSS, the school where the selected former HCSS pupils learned different subjects, interacted with teachers, school administrators, fellow pupils and even parents. All these might have played a role in the educational empowerment process of the former HCSS pupils. The school was the main site where the former pupils experienced educational empowerment.

According to Creswell (2007), qualitative researchers also may use a protocol for collecting data – an instrument, such as semi-structured interview guide or observation schedule. Another reason why I found the qualitative approach very useful was the possibility of relying on instruments personally developed by myself instead of instruments designed by other people. I found the instruments useful because I understood and modified the questions to suit the participants' understanding. I collected data by myself through examining documents, interviewing participants and observing non-verbal expressions of respondents, and the HCSS environment. Thus, I typically gathered multiple forms of data rather than relying on a single data source. Then I reviewed the data so that I could make sense out of them and organise them into themes related to the objectives of the study.

Additionally, I used the qualitative approach so that I could interact with the participants, thereby empowering them to share their views and experiences and minimising the power relationships that existed between me and the former HCSS respondents (some of whom were my former students at the University of Zambia). Moreover, by using the qualitative research approach, I wanted to convey or analyse the participants' views, experiences, stories, and culture literally with less restrictions of formal academic writing styles. Some of the respondents opted to be interviewed in their local language, Silozi, a situation which required me to quote important information in Silozi and then translate it in English. In other words, I interpreted the data according to the stories told by the participants.

It is worthwhile to state that in the qualitative approach, there are different people at play, such as the researcher herself or himself, the subjects being investigated, the reader or any other

persons (such as students) who may interpret the study or refer to it in academic work. So the researcher should rely upon the responses the participants give her or him and report faithfully, by way of examining and interpreting the data carefully. In the current study I relied upon the responses and experiences of the selected former HCS' pupils and other participants in order to effectively examine the contribution made by the HCS to the educational empowerment of women in Zambia.

In this study, mention has been made to the word 'culture', and sometimes interchangeably with the word 'tradition'. It is therefore apt here to understand what is meant by 'culture' in this study. A definition credited to Bates and Plog (1988: 6) from the field of anthropology, is that culture is "the system of shared beliefs, values, customs, behaviours, and artefacts that the members of society use to cope with their world and with one another, and that are transmitted from generation to generation through learning." Another definition is that the term 'culture' refers to the complex collection of knowledge, folklore, language, rules, rituals, habits, lifestyles, attitudes, beliefs, and customs that link and give a common identity to a particular group of people at a specific point in time (Encyclopaedia of Communication and Information, 2002). In both definitions, a common feature as to what makes culture is that it is a complex system that involves beliefs and practices and pertains to how a society perceives itself and engages with the rest of the world. So by using qualitative methods, I established how former pupils of the HCS perceived themselves and what kind of lifestyles and education empowered them as individuals and as members of the community.

I am aware that there are disadvantages of using the qualitative research. In qualitative research researchers “make an interpretation of what they see, hear, and understand and the researcher’s interpretations cannot be separated from his or her background, history, religion, and prior understanding” (Creswell 2007:39). This means that the qualitative researcher could be subjective in that the findings could rely so much on what the researcher himself or herself considers to be significant. However, this might not be the case if the qualitative researcher frames the study within the assumptions and characteristics of qualitative research, let the voices of participants speak (knowing that there are no right stories but multiple stories only), is sensitive to ethical considerations, writes persuasively, clearly, engagingly so that the reader experiences ‘being there’, and the story and findings become believable and realistic (Creswell, 2007). In order to achieve these characteristics, I chose an appropriate research design.

4.4 Population

Best and Kahn (2008) define a population as any group of individuals that has one or more characteristics in common, distinguished from other individuals and are of interest to the researcher. For example, I might want to study women who attended school in Catholic-run schools. This would be a large population with diverse characteristics such as age, family background, and religious affiliation. Thus, a study on this population would not be feasible on account of its size and diversity. To overcome the challenge, I would need to narrow the population to, perhaps, a group of women who attended school at one or two Catholic-run schools within a specific period. The target population from which I drew the sample for the current study consisted of all former pupils of the HCS.

4.5 Sampling and Sample Size

A sample is a small representative proportion of the population that is selected for observation and analysis (Best and Kahn, 2008). The researcher observes the characteristics of the sample and makes inferences about the characteristics of the population from which the sample was drawn. To this end, Rwegoshora (2006: 109) observes that the concern in sampling is “not about what types of units (persons) will be interviewed or observed but with how many units of what particular description and by what method they should be chosen”. Sampling is, therefore, the procedure used by researchers to gather people, places or things for the purpose of study. It could also be defined as the process of selecting a number of individuals or objects from a population such that the selected group contains features representative of the characteristics found in the entire group (Kombo and Tromp, 2006).

Sidhu (2006) has presented two types of sampling namely, probability sampling and the judgement or non probability sampling. Probability sampling encompasses a number of sampling techniques including simple random sampling, while non-probability sampling encompasses sampling techniques such as purposive and snowball sampling. In purposive sampling the investigator selects a particular group from the entire population to constitute the sample because this group is considered to have characteristics which are representative of the whole group (Sidhu, 2006). The researcher purposively selects and purposively leaves out some members. Simple random sampling means that the researcher selects every member of the sample in such a way that all members of the population have the same probability of being selected (Sidhu, 2006). So the key issue in random sampling is random selection. Since units are randomly selected, every unit has equal chance of being selected. For example, the researcher obtains a list

of all members of the population and then uses a sequence of numbers from a random numbers table and picks the tenth or thirtieth number on the list, until he or she has the required number.

Rwegoshora (2006: 123) also states the following:

In qualitative studies, sampling does not resort to numerical boundaries to determine the size of the sample. Similarly, when purposeful or accidental sampling is employed, the researcher can decide the 'sufficient' number of respondents. In such cases, generalizations are concerned with quality rather than quantity.

Thus, in qualitative research, a researcher may choose a sample because he or she feels the number is suitable and sufficient enough to provide the needed information.

In my study, I used snowball sampling procedure. Seventeen former pupils of the HCS were selected (from the entire population) to constitute the sample of key respondents. The sample had characteristics which were representative of the whole group, that is, they all did their education in schools run by the HCS. I found snowball sampling most suitable due to the nature of the research which was qualitative. Using snowball sampling, I did not have to use a sample frame to select the sample. In other words, I did not have to select the sample using a pre-planned sample frame, as is the case in quantitative research. Instead, the sample was selected by "an interviewee identifying other possible respondents for the researcher" (Newby, 2010: 249). In the present study, I used respondents whom I had contact with to identify the sample. Snowball sampling was preferred because it was difficult for me to identify former pupils of the HCS. Well known respondents were, therefore, used to identify other possible participants because they were more likely to know others with similar characteristics. So I identified several initial contacts so that if

one of the referrals withdrew, others replaced her. I also ensured that the former pupils who had been identified had completed school not less than five years before the study was carried out.

Among the sample were two head teachers of HCSS (one former and the other current) and one former HCSS teacher. The head teachers could give information on the curriculum used by the Sisters, including the hidden curriculum. The head teachers were also suitable to give information on the contribution made by the HCS to the educational empowerment of women in Western Province. Furthermore, since the head teachers were responsible for the daily activities (academic, social and religious) of the school, they were in a better position to provide information on the challenges the school faced and the improvements that could be made so that women in Western Province could further be empowered educationally. The former teacher was included in the study by virtue of her being one of the first teachers at the school. This being the case, she had massive experience, having been head teacher at the school between 1969 and 1971 and having taught there. Being a HCS of European origin, the former teacher could share her first experiences as a teacher in Zambia and in Western Province. From these experiences, I could assess the contribution made by the HCS to the educational empowerment of women in Western Province. The former teacher might obviously have contributed to the empowerment process.

It was also desirable for me to get broader information from the Acting Catholic Education Secretary. It was easy for me to purposively select the Education Secretary by virtue of her being in the position of 'Acting Education Secretary' at the time of the research. The Catholic Education Secretary was purposively chosen because of the knowledge she had on Catholic

education of women in Zambia. She could give information on whether women in Western Province were lagging to their male counterparts in access to and completion of school education. She could also suggest ways in which the challenges (if any) faced by Catholic run girls' schools could be overcome.

The Parents-Teachers Association (PTA) Chairperson was part of the respondents in the study because I was confident that he could give valuable information on the contribution made by the HCS to the educational empowerment of women in Western Province of Zambia. The Chairperson was a regular visitor to HCSS and interacted with school managers, fellow parents and pupils. He could provide information on the relationship between the school authorities and the pupils. This information would help me establish how the HCS empowered women educationally in Western Province. The PTA Chairperson also interacted with members of the community surrounding the school and knew the problems faced by the people. Thus, he could give information on the challenges the HCS (and the community) faced in their endeavour to empower women educationally. In addition, the Chairperson could give suggestions on the improvements that could be made by the HCS in order to further the educational empowerment of women in Western Province and other provinces in Zambia. So it was desirable that the PTA Chairperson was included in the sample.

Moreover, I used snowball sampling to select parents to be included in the sample. The parents were chosen because they had daughters who had attended school at HCSS. I used the PTA Chairperson to identify the three parents included as part of the sample. It was necessary that the parents were included because they were directly involved in the education of their children and

could provide information on the challenges the school faced and how the challenges could be overcome. The parents could also give their views on whether women in Western Province were lagging to their male counterparts. They could further give views on ways in which the HCS could further empower women in Western Province.

The sample consisted of twenty-five respondents: two HCSS head teachers (one former and the other current), one former teacher, one current HCSS PTA Chairperson, three parents who were PTA members of HCSS, one Education Secretary, sixteen former HCSS pupils and one former Sancta Maria pupil. The former pupils of the HCS were the key respondents. Holy Cross Secondary School was the only school in the study because it was the only secondary school run by the HCS. A small sample was chosen to allow for the use of qualitative in-depth interviews so that documentary data could be checked. A small volume of data was also preferred so that I could use all of it in the analysis.

4.6 Research Instruments

I used interview guide and focus group discussion guide in order to collect data from different respondents. I found the interview guide useful because I administered it personally to a respondent or groups of respondents. It is different from a questionnaire which may be sent by mail or left with the respondent and the responses are collected later. The guide consisted of pre-planned questions or guidelines which guided me to conduct the interview and focus group discussions.

I also found the unstructured interview and focus group discussion guides useful because they carried the desired research questions. The guide also provided me with an opportunity to

establish rapport to set the stage for the interview, and to explain the meaning of items which might not be clear. Additionally, a focus group discussion guide saved my time and expense since I did not have to make more than one trip to meet different participants for the interview. I conducted the interview and focus group discussions smoothly and effectively using the pre-planned unstructured questions whose responses I received immediately. Additionally, I used observation schedule to collect information from the visits I made to HCSS and to the homes of three of the key participants.

In summary the research instruments were: in-depth interview guide which captured information from former HCSS pupils, head teachers, parents and Catholic Education Secretary; focus group discussion guide which captured information from two groups of former HCSS pupils. The same guide was used in both groups. To overcome the challenges faced in FGD and to effectively determine whether the indicators of education for empowerment were present in the former pupils, I asked the key respondents to write some of their responses. I also used an observation schedule during the visits I made to HCSS and the homes of three of the key respondents, whom I visited to assess the IGAs they took part in. Other research instruments included a recorder, a note book and pens which I used to record the information given by the different respondents. With regard to the observations held at HCSS and the HCS' place of residence, I used a note book to record my observations.

4.7 Data Collection Procedures

In research, data collection refers to the gathering of information to prove or refute some assumptions and establish the protocol for recording information (Creswell, 1994). Data is

collected to further the researcher's understanding of the issue under investigation. Researchers should have a clear understanding of what they hope to obtain and how they hope to obtain it, like an eagle that uses its physic to catch the most favoured fish. Additionally, the researchers should have a clear vision of the instruments to be used, the respondents and the selected area of study. Data collection further allows for dissemination of accurate information. In qualitative studies, multiple data collection procedures are used (Creswell, 1994). The current study employed the survey approach so as to collect information from different participants. The term 'survey' represents a broad category of techniques that use questions as a strategy to collect information (Merriam and Simpson, 1995). In the current study, I employed four qualitative data collection techniques to collect primary and secondary data as explained below:

4.7.1 Document Review

Robson (2002:348) uses the term 'document' to primarily mean the written document, whether this be a book, newspaper or magazine, notice or letter. He further states that document is sometimes extended to include non- written documents such as films, television programmes, pictures, drawings and photographs. According to Sidhu (2006:141), document data "is not concerned with the general importance of the document but with certain characteristics which can be identified as relevant to the study". The researcher works directly from selected documents. However, he or she may face the problems related with collecting and selecting document data. In some cases, the researcher may need only a few books from the library but in other cases one may need to collect data from afar, and may have to select only certain aspects of the documents (Sidhu, 2000). Sources of document data may be "published and/or unpublished

materials” (Ghoshi, 1992:196). Published materials include books, journals, syllabi and policy documents. Unpublished sources include diaries, letters, pictures, articles, reports and theses.

In this study, I collected primary data from letters, memoirs, maps, pictures and theses. National and diocesan archives were also examined in order to provide primary document data. I used primary data to get first hand information from respondents that have had experiences related to the study. Additionally, I took time to review secondary data from journals, books and education policy documents and Central Statistical Office (CSO) and NGOs documents.

I found document data, especially memoirs and letters written by missionaries, useful because I was enabled to obtain information similar to that of the HCS. I could further obtain information at a time convenient to me – an unobtrusive source of information (Creswell, 1994). Document review saved my time and expense of transcribing responses, as was the case in the interview method.

4.7.2 Interviews

Sidhu (2006:145) defines interview as “a two-way method which permits an exchange of ideas and information.” A definition credited to Robson (2002:269) states that “interviewing as a research method involves the researcher asking questions and receiving answers from the people he or she is interviewing”. In interview, the investigator gathers data directly from the respondents in face-to-face contact or by recording the responses using some mode of recording. Instead of writing the responses, the interviewee gives the needed information verbally in a face-to face relationship. Sidhu (2006:158) asserts that “the interview reveals what people think and

do by what they express in conversation with the interviewer”. After establishing a friendly rapport with the respondent, the researcher may obtain confidential information (that the respondent might be reluctant to present in the interview) in writing. Additionally, Holstein and Gubrium (2004:140) state that “interviewing provides a way of generating empirical data about the social world by asking people to talk about their lives”. The researcher may capture the feelings, emotions and opinions of the respondent, something which the researcher might not be able to do when using questionnaires (Sidhu, 2006).

The one-on-one interview is, therefore, an appropriate qualitative data collection technique for this study as it involves the collection of data through direct verbal interaction between the researcher and the participant. Emphasising the importance of interview, Sidhu (2006) states the following:

It permits the establishment of the greater rapport if the situation so demands. It has motivating and stimulating quality about it. It stimulates the respondent to give more complete and valid responses. It permits the interviewer to help the respondent clarify his/her thinking on a given point so that he/she will give a response where he would normally plead ignorance. If a respondent indicates that he/she cannot remember, the skilled interviewer may structure the field for him/her, pointing out some concurrent events in order to refresh his/her memory.

From Sidhu’s explanation stated above, it is clear that in one-on-one interview, the researcher can capture the behaviour, gestures, reactions, emphasis, assertions and emotions of the respondent. These non-verbal expressions can give more accurate information than in a questionnaire. Non-verbal cues “may also give messages which help in understanding the verbal

response, possibly changing or reversing its meaning” (Robson, 2002:273). Additionally, the researcher who is dealing with illiterate respondents can modify his or her questions in order to make it clearer to the respondent to give true, honest, factual and original answers. Moreover, the researcher has freedom to ask follow-up questions to explore a viewpoint to open up other explanations and answers to questions that were not foreseen when the research questions were determined (Newby, 2010).

In this study, I chose to use interview technique so that I could directly obtain information from the participants. The interviews were conducted with seventeen respondents namely, the current HCSS head teacher, former HCSS head teacher, former HCSS teacher, current HCSS PTA Chairperson, three parents, eight former HCS’ pupils living in Western Province at the time of the interview, one former pupil living in Southern Province and studying for a Master of Arts degree in Adult Education at UNZA, and the Acting Catholic Education Secretary. Apart from the two former pupils and one of the parents who opted to be interviewed in Silozi, the rest of the respondents were interviewed in English.

The interviews were held at the respondent’s convenient place and time. The interview with the current HCSS head teacher was supposed to be held in her office. However, her busy schedule compelled her to request one of the former senior teachers (who was also a HCS) to stand in for her. Thus, the interview with the ‘Acting current Headteacher’ was held in Lusaka at the respondent’s place of residence in Kabulonga. The former HCSS headteacher was interviewed in his office at MoE Headquarters in Lusaka, while the former teacher was interviewed at the HCS’ place of residence within the vicinity of HCSS. The PTA Chairperson was interviewed in his

office at Mongu College of Education together with one of the parents who was Acting Principal of the college at the time of the interview. One of the parents was interviewed at her home in Kalangu Village situated in Malengwa, three kilometres away from HCSS. The third parent was interviewed at her home situated within the grounds of Kalangu Basic School where she was working as a teacher.

The Acting Catholic Education Secretary opted to be interviewed at her place of work at the Catholic Secretariat. Furthermore, one of the former pupils, who was interviewed in Silozi at her home in Mongu, had been educated by the HCS at Sancta Maria in Lukulu, between 1957 and 1958, before the school shifted to Mongu. Her husband was one of the pupils and helpers of the Capuchin Fathers. The other former pupil, also interviewed in Mongu, had not completed senior secondary school education. She was working as a maid for the Mongu Police Commanding Officer at the time of the interview. She opted to have the interview in Silozi, at her place of work. Four of the former pupils were interviewed at Senanga Basic School where they worked as teachers; one former pupil, who was working as a nurse at Litambya Hospital, opted to be interviewed at Senanga Safari Lodge. The former pupil from Monze opted to be interviewed in Handsworth Park residential area where she was renting an apartment. Lastly, the former pupil who was Provincial Education Standards Officer was interviewed at her house in Chelstone in Lusaka District.

During the face to face interviews, I used pre-planned qualitative unstructured interview questions to collect information from the twelve respondents. My role was not to “slavishly follow a structure but to stimulate a response” (Newby, 2010:343). In order to suit the

respondents, I sometimes altered the questions. This was done so that the respondents could be helped to answer according to the way they understood the question. I encouraged the respondents to express themselves freely and I asked one question at a time. While the respondent unfolded his or her story, I listened carefully, asking a paraphrased question in order to stimulate the flow of the conversation. For example, if the respondent was not responding to the question fully, I gave him or her time to reconstruct herself/himself before I continued the interview. As the interview came to a close, I asked direct questions to fill in any gaps.

During the interviews, I used a voice recorder to record the proceedings. The responses from all the respondents (except responses from two former pupils who opted not to have their responses recorded) were recorded so as to avoid misinterpretation of collected data. I used a recorder taking into consideration Hinfelaar's (2001:18) observation that "the recorder limited the freedom of expression of the women involved". In order to overcome the limitation arising from using a recorder, I used an informal type of interview in which I allowed the respondents to discuss their views. This enabled me to have more insight and information than I would from the more formal interview. Additionally, I used a note book to take down notes of any responses not clearly explained by the respondents, and any other useful information I found useful to record. I also used the note book to take down the responses of the two participants who did not want to have a voice recording. The note book was essential in case any recordings were deleted from the device; I could refer to the note book for information. Since I conducted the interviews in an atmosphere suitable to the respondents, I got a natural and representative picture of the contribution made by the HCS to the educational empowerment of women in Zambia. After

conducting face to face interviews, I used Focus Group Discussion (FGD) to collect information from eight former HCSS pupils.

4.7.3 Focus Group Discussions

Focus group discussion is a situation where the researcher provides an opportunity for collective problem sharing and problem solving regarding everyday experiences (Maguire, 1987). According to Bryman (2008:47), FGD “typically emphasises a specific theme or topic that is explored in depth”. In the current study, I collected data using two FGDs which were held round a table by former HCSS pupils. Since I asked the participants questions for them to discuss, the technique was used to complement the interview method. I used FGD to draw upon the perspectives, experiences, beliefs and reactions of the former pupils of the HCS. The first FGD was made up of five former HCSS pupils and the second had three participants. The second group which had three participants also gave individual life history accounts about their professional experiences after the discussion. So there was enough time for them to discuss and to narrate their professional experiences.

Focus group discussions were used in order for me to collect a larger amount of information in a short period of time. I took into consideration the fact that the participants had chosen to take part in the discussion because they had opinions, views and perceptions they wanted to share (Newby, 2010). I ensured that the discussion flowed so that issues and perceptions emerged and were discussed. The feelings, beliefs and ideas were revealed in the group’s social setting. I recorded the proceedings of the discussion and took notes which I later compared with the voice recording. The first focus group discussion was held at St. John’s Secondary School, situated

about two kilometres away from Mongu town. Participants found the school to be convenient as it was easily accessible. The second focus group participants chose to hold their discussion in my office at the University of Zambia, School of Education. I ensured, therefore, that the group discussions were held at the participants' convenient time and place. I also put up a notice on the door stating that I was having a recording and no one should disturb; I ensured that my office was securely locked in order to avoid any disturbances from intruders.

With regard to FGD, Bryman (2008: 475) asserts:

An individual may answer in a particular way but as he or she listens to others' answers he or she may want to qualify or modify a view, or may want to voice agreement to something that he or she probably would not have thought of without the opportunity of hearing the views of others.

I therefore found FGD useful as I could collect a collective consensus of the former HCSS pupils on the education they received from the school. I also found FGD particularly useful because at HCSS head teachers belonged to the HCS' Congregation. Participants shared ideas collectively so that none of the members would be accused of having tarnished the image of the school. Moreover, during the recording of the discussion, the former pupils were given pseudonyms. They wanted to give honest answers according to the way they lived their lives as pupils at HCSS. When one member left out important information, others came in to add to the point. All the former pupils had been at the school for not less than five years before the focus group discussions were conducted.

Though I found FGD useful, there was one challenge I encountered. Two of the participants in Mongu were too shy to share their views with fellow respondents. I encouraged them to contribute whenever they felt like doing so. This resulted in the FGD taking much longer than planned.

With regard to closed questions such as: “Do you have any children?” and “What is your income?” I got the responses from each of the participants by requesting them to write their responses on pieces of paper as mentioning the details concerning their income would cause them embarrassment. Additionally, participants found closed questions convenient as they were simple and clear. This meant that participants did not spend much time explaining and responding to them. However, one method I found most effective was observation.

4.7.4 Observations

Observation is “a situation in which the researcher seeks to take note of physical actions carefully and objectively as expressed by the observed through various situations and activities” (Sidhu, 2005: 158). While the face to face interview reveals what people think and do through what they express in conversation with the interviewer, observation helps in detecting non-verbal actions that are related to the responses given by the participants. As a respondent articulates a point, the researcher has to be very observant indeed, carefully taking note of any non-verbal actions that might point to something related to the question that has been posed. Observation is also a natural way of acquiring information as the restrictions attached to it are minimal. This is because in the observation method, information is collected on the basis of observation carried out without asking the respondent (Shende & Upagade, 2009). Consequently, data collected

through observation is often more real and true than data collected by any other method. In addition, Ghosh (1992: 65), points out that observation is “essentially selective as only the relevant things are taken into account”. For example, in the current study, I did not have to observe all HCSS infrastructure, such as the canteen, because I did not find it useful to the study.

Observation can be participant or non-participant. Sidhu (2006: 163) observes that in participant observation the observer worked his or her way, regularly, into the group being observed so that he or she was no longer regarded as an outsider against whom the group needed to guard itself. In non-participant observation the observer remains aloof from the group. He or she keeps the observation unnoticed. In the current study, I was a non-participant observer. Since the nature of the study required that I maintain neutrality, objectivity and record things as they were, I did not have to remain in the group I was studying for a considerable period. I also remained as an impartial participant. However, the challenge that I faced was that I had to seek permission from the school authorities, something which took more time to obtain. In order to overcome the challenge, I was patient and waited for the appropriate time when I could carry out the observations. I took advantage of the Student Teaching Experience (STE) supervision exercise in which I was expected to supervise students at HCSS.

During the actual data collection, I visited HCSS. The school was visited in order to assess the environment in which the pupils learnt. This assessment helped me to understand fully the contribution made by the HCS to the educational empowerment of women in Zambia. Taking into consideration the purpose of the study, I directed the observation to specific aspects, that is, the environment in which the pupils learnt. I checked whether the library was well stocked with

relevant books, whether the laboratory was well equipped, and whether there was evidence that sporting activities took place. I maintained neutrality by being focused and flexible. In order to ensure that the observation was accurate, I took notes immediately. I was also permitted to take photographs. I did not want to rely upon my memory alone as there was a possibility of forgetting useful and reliable information. Indeed, ‘the average person is not a very accurate observer of him or herself’ (Sidhu, 2006: 158). I, therefore, had to carry out the data collection procedures with the expertise and accuracy demanded in every scientific investigation. In order to maintain accuracy, I triangulated the methods.

According to O’Reilly-De Brun & Kane (2001), triangulation of methods of data collection provides much more information than using a single technique. Thus, I triangulated techniques to avoid the limitations that might have arisen if one technique was used. This subsequently ensured validity of the data collected. However, I found data collection to be most demanding as more time was spent in the field. Though I planned to meet different respondents at particular times, it was not easy for some to come at the appointment time. This led me to make three trips to the area of the study before I finally completed the data collection process. For this reason, I found document review to be less demanding than the other data collection procedures.

4.8 Data Analysis

Newby (2010:459) observes that researchers “could appreciate the problem faced by all areas of qualitative research if they thought of it in terms of a metaphor”. As an example, Newby states that if one was to mine a valuable mineral, he or she would have to accept that in order to get at the mineral surrounding the rock, they had to crush the rock using either physical or chemical processes. Similarly, qualitative data should first be broken into small units, some of which are

thrown away while others are put together in different ways to see which structure (or data) best conveys the meaningfulness of the data. As researchers atomise the data, they first accept it at face value and next they go behind and inside the data to identify hidden meanings. Newby (2010) calls the first form of data analysis manifest analysis because the explanation is apparent in the source data. The second type of analysis is interpretive and Newby calls it latent analysis. The researcher interprets source data according to how he or she understands it. Thus, in qualitative data analysis, the researcher shapes data into a form where it can be interpreted in such a way that the research issue and the results are understood by fellow researchers and other readers. To effectively do this, the researcher has to follow certain stages.

Newby (2010) gives the stages of data analysis as follows: firstly, the researcher prepares the data by putting it into a form that can be manipulated; secondly, the researcher identifies basic units of the data and constructs and names classes or themes significant to the research issue; thirdly, the researcher organises the data sequentially by building and evaluating any links between the units of data; fourthly, the researcher interprets the data by identifying the hidden meanings of the source or raw data.

In the current study, I first prepared the raw data by classifying it; that is, placing it into the different categories: responses from the interviews, focus group discussions, and observations notes. Next, I listened to the data which was audio recorded so that I could determine whether there was any meaning attached to speech fillers such as 'er', 'ah' and 'uuh' or any form of laughter. It was useful for me to engage the services of a professional clerical assistant who transcribed all the data into a text format. However, I found it imperative to transcribe the

recorded narrations of professional experiences of the three respondents myself. I was interested in the words and the way they were spoken. This was done in order to fully capture the experiences of the three former HCSS pupils. Most importantly, I also wanted to determine whether the education the former pupils received empowered them.

After ensuring that all the data had been transcribed according to my needs, I systematised, organised and divided it according to themes as stated in the objectives of the study. Each objective of the study represented a theme. Two participants did not understand English so the recordings were done in the local language, Silozi. One of the two participants was the former Sancta Maria pupil and the other was the former HCSS pupil who did not pass the Grade Nine Leaving Examinations. Data which was recorded in Silozi was translated into English by this researcher before I placed the data into appropriate themes. After I had organised the data according to themes, I interpreted them by, first, examining them carefully in order to indentify hidden meanings and, second, describing it according to the themes underlying the objectives of the study. However, I took note of Newby (2010's) view that though research questions guide researchers, they should not blind the researcher to take everything that the research data tell him or her to be true. Additionally, Newby observes that what the respondent says may not always be true. This is because the respondent might be guided by her or his family background, personal opinions, religious beliefs and others. Thus, in the present study, I interpreted the data carefully so that I could come up with logical and trustworthy conclusions.

4.9 Ethical Considerations

With regard to ethical considerations, I ensured that the rights of the respondents were not violated. All the respondents were consulted at the time of recruitment and they showed willingness to participate. In addition, all the participants' names were withheld and pseudonyms were used during focus group discussions. Thus, anonymity and confidentiality of participants was guaranteed. I respected the participants' opinions, their right to be interviewed where they preferred, as well as their right to have enough information when there was need to. Additionally, I respected the responses of each individual by ensuring that no respondent was interrupted but each gave his or her views freely. I also respected the private lives of the HCS by ensuring that I held interviews with them at their convenient time. I took into consideration the fact that the Sisters led a private life and would not want to be disturbed at certain times of the day. However, I was willing to visit the HCS's convent so that I could familiarise myself with the challenges they faced and how these challenges might have affected the running of HCSS. At the school level, I obtained consent from the school authorities before I conducted the observations. Finally, I respected the homes of the three participants I visited by requesting them to show me around their premises.

4.10 Summary

This chapter has explained the worldview and methodological design used in this study. I opted to use the qualitative approach in order to interact with former pupils of the HCS and effectively investigate the contribution made by the HCS to the educational empowerment of women in Zambia. Furthermore, I used the follow-up case study design so that former pupils of the HCS could be investigated to establish whether they were educationally empowered or not. The study

sample included sixteen former HCSS pupils and one pupil from Sancta Maria School. I further used snowball sampling technique in order to select former pupils who had been at school not less than five years before the study was carried out. Different qualitative data collection procedures were used. The methodology was supported by the use of the interview method as a major technique of data collection. It was also strengthened by the focus group discussions held with the targeted former HCSS pupils. The next chapter presents the findings of the study.

CHAPTER FIVE

PRESENTATION OF FINDINGS



An old traditional Hindu story went like this: Six blind men wanted to find out what an elephant was really like. An elephant was brought to them. The first blind man felt the trunk of the elephant and said, “The elephant is like a snake”. The second blind man held the tail of the elephant and said, “The elephant is like a rope”. Another of the men felt the side of the elephant and said, “The elephant is a big wall”. The fourth man held one of the elephant’s tusks and said, “The elephant is a kind of spear”. The fifth man tried to put his arms around one of the legs of the elephant and said, “This so called elephant is a tree trunk.” The last man caught hold of the elephant’s ear and said, “The elephant is a huge fan.” (Grade 8 Religious Education Pupil’s Book, p.43). This old Hindu story teaches that each person can know only part of the truth. Thus, in the current study, I collected data from different participants so that I could get information from each of them which would constitute ‘the whole truth’ of the findings presented in this chapter.

5.0 Overview

In a quest to answer the question, ‘What is the nature of reality?’ Creswell (2009: 17) states that “reality is subjective and multiple, as seen by participants in the study”. This is to say that when

researchers conduct qualitative research, they embrace multiple realities. For example, in a case study, the researcher might engage different participants and each of them might have different views on the issue being investigated. The researcher, therefore, reports how the individuals view their experiences differently (Creswell, 2009).

This chapter first presents the characteristics of the sample of key participants. Next, it presents the findings of the study as collected from the field at the catchment area. It presents these results thematically in relation to the main ideas identified from field data. The information is presented under the following research questions:

- i) In their endeavours to empower women educationally during the colonial and post-colonial periods, what curriculum and general ethos did the HCS use?
- ii) What contribution have the HCS made to the educational empowerment of women in the Western Province of Zambia?
- iii) What are the views of stakeholders on the contribution made by the HCS to the educational empowerment of women in Zambia in general and Western Province in particular?
- iv) Are women in Western Province lagging behind their male counterparts in access to and completion of school education?

This study sought to investigate the respective research questions, and also to meet the objectives.

5.1 Characteristics of Sample of Key Participants

One key respondent, who attended school at Sancta Maria in Lukulu District, was in her late 70's when the interview was conducted. She went to the school as a day pupil in 1957 and 1958 before the HCS together with the Capuchin Fathers shifted to Mongu. Though Sancta Maria was a boarding school, she could not remain in boarding because she was married. The other sixteen key respondents consisted of former pupils of HCSS. Their ages ranged from 23 to 42 years. Three (20 per cent) of the captured respondents attended boarding school in the period before 1989 while thirteen (80 per cent) attended day school after 1989. Another characteristic of the key participants was that thirteen (75 per cent) of the respondents attained university education, in their academic undertaking. One attained diploma level, one attended senior secondary school, one attended junior secondary school and one did primary school education. In terms of their places of residence, six of the respondents lived in Mongu District, five were from Senanga, three from Kalabo, two lived in Lusaka and one lived in Monze. Furthermore, out of the seventeen respondents, five were unmarried while twelve were married and had children and other dependants whom they took care of by providing them with the basic necessities of life as well as sending them to school just like their own children. Out of the five who were not married, only one did not have children or dependants. She was at college and lived with her parents. The sample was suitable for the study as all had done their education at schools run by the HCS.

5.2 In their endeavours to empower women educationally during the colonial and post-colonial periods, what curriculum and general ethos did the HCS use?

Research question number one in this study was aimed at establishing the curriculum used by the HCS in both colonial and post-colonial periods. The findings were duly separated into two distinct periods, colonial and post-colonial.

5.2.1 Curriculum during the Colonial Period

In line with the recommendations of the 1938 Northern Rhodesia (NR) policy on female education, the mission schools emphasised female practical subjects which included sewing, crocheting, knitting, and baking. The curriculum used was not fixed. It was flexible and normally organised by the school itself deciding what to teach. From 1936 when the HCS came to Zambia up to 1964, the curriculum for the education system in Northern Rhodesia was sporadic with room to change any time. The major emphasis was on evangelisation. The data collected from the former Sancta Maria Primary School pupil indicated that during the colonial period, the subjects that were taught included housewifery, laundry work, needlecraft, cookery, mother craft and child welfare, first aid and sex hygiene. The data further indicated that there were no extra-curricular activities women took part in. This was because women who went to school at that time were married. Consequently, they had no time for extra-curricular activities. This was not the case in the post-colonial period.

5.2.2 The Curriculum in post-Colonial Period

Figure 5: St. Francis Catholic Church at HCSS



For few years after Zambia got independence in 1964, the HCS followed the same government designed curriculum as all government and mission schools in Zambia. Data collected from the fourteen former HCSS pupils indicated that several subjects were taught. The subjects included German (which was taught between 1958 and 1965), English, French, Agricultural Science, Home Economics, Mathematics, Religious Education, Geography, History, Science, Biology, Silozi and Accounts. Apart from the subjects taught in class, there were also co-curricular activities done outside the class. These included the following: netball, basketball, volleyball, athletics, quiz, debate, drama, table tennis and football for girls (which was introduced after 1989). The responses from the former pupils further indicated that the HCS did not only offer pupils government laid down co-curricular activities but they also had their own hidden curriculum which encompassed religious activities emphasizing marriage counselling, good

conduct and behaviour, worship and prayer, ways of being assertive, leadership skills, how to be good prefects and monitors, and care for humanity. The former pupils stated that they learnt the hidden curriculum by observing and imitating what the Sisters did. They further stated that during sports, the Sisters stressed that the importance of games was team work and participation as opposed to competition. This promoted team work among the girls whether in sports or other social activities. Additionally, the former pupils said that the HCS were very bold to construct a school for girls in the Western Province. It required holding discussions with different authorities including traditional leaders, something which the former pupils said was challenging.

“At that time women were not considered to be important so the Sisters took a bold decision,” observed one of the former pupils who took part in the focus group discussions.

According to the former pupils, knitting, sewing and cookery were part of the co-curricular activities among pupils who were not taking Home Economics as an academic subject.

5.3 What contribution have the HCS made to the educational empowerment of women in the Western Province of Zambia?

Information collected from different respondents showed that the HCS had done a lot towards the educational empowerment of women in Zambia in general and Western Province in particular. All the respondents stated that the secondary school run by the HCS had contributed towards the education of women in Western Province. This was reflected in the HCSS Moto, ‘A girl child has access to education’. The views of the different respondents on this were as presented below.

5.3.1 Former Pupils of the HCS

The responses from the former Sancta Maria pupil and the former HCSS pupils indicated that the HCS empowered women educationally by the construction of schools. The former pupils emphasised the point that going to schools run by the HCS was a form of empowerment for them because of the approach the Sisters took in educating girls. The former pupils observed that the Sisters taught them good manners which empowered them to be what they were as grown up individuals. All the former pupils acknowledged that it was not the peers, community and tertiary institutions they attended that educationally empowered them but the HCS' approach to education. The former pupil from Sancta Maria said that the HCS empowered her educationally by teaching subjects which were appropriate to her time. She observed that cookery, baking, laundry and cleaning, personal hygiene, sewing and marriage relationships were subjects which she benefited from when she was at school and in old age. She stated that the curriculum the Sisters taught was followed in other schools but the HCS empowered her through their behaviour and emphasis on good conduct socially and religiously. She observed that the pupils were encouraged to maintain their integrity as proud, confident, honest and hard-working wives who provided for the needs of their families and community. She further observed that the women were taught to be prayerful because through prayer everything would be made possible in their lives.

According to the former Sancta Maria pupil, the HCS did not only teach but they also visited the homes of the pupils to ensure that what they taught was being implemented.

“What encouraged me most was seeing the Sisters visit my home. I made it a point that the house and my children were extremely clean so that my husband could be promoted,” said the former pupil.

Additionally, she stated that from the time she was at Sancta Maria in the late 1950’s to date, she had used the skills she acquired from the Sisters for the betterment of her family and the community. The former pupil stressed the point that though she was in her seventies, members of her community came to her for advice on how to keep their surroundings clean and on how to maintain stable marriages. She added that when she was young, she joined women’s clubs so that she could share the skills of baking, sewing and hygiene she had learnt from the Sisters.

“Kambesi ma Sisters, kambe a ni yo cwana,” she said in Silozi meaning, “I am what I am because of the HCS”.

Data collected from one former HCSS pupil who did not complete high school as a result of dropping out after failing to qualify to grade ten, indicated that, for her, going to school was a form of empowerment. Her mother advised her to apply to HCSS because she saw how the women who had been there were prospering in society. She said that while at school, the Sisters realised that she was not a good pupil academically, so they advised her to concentrate on outside activities such as how to be polite when talking to other people, especially elders and those in leadership positions and how to keep herself and the surroundings clean. She said that one Sister demonstrated to the girls how to clean the toilets properly by first cleaning them herself. She mentioned that she also did baking and sewing as co-curricular activities. There was

a Sister in charge of providing advice to slow learners and one in charge of the co-curricular activities. The former pupil added that from the activities and the advice she received, she acquired skills on how to do basic jobs such as the one she was employed for as a house maid.

The former pupil stated that she was grateful to the HCS for enabling her to have access to school education in an environment which was better than home, something which she could not have attained if she had not been helped by the Sisters. She observed that the Sisters were role models in her life. She further observed that while at HCSS she paid particular attention to the way the Sisters behaved and their attitude to work so that she could imitate them later when she was employed as a teacher or when she was involved in any income generating activity. In answer to the question why the Sisters were her role models, she said that the Sisters reported for work on time and did not shout at her but spoke in a humble manner, explained what they were going to do and asked if things were clear. According to the former pupil, the HCS were an inspiration to all the pupils because they exercised virtues of love and kindness. She narrated that there were times when she did not have money for transport to go back home from school; the Sisters would provide her transport using their vehicle. She mentioned that the Sisters provided her with essential commodities such as books and pens which her mother could not afford to provide. She added that they were concerned when she did not report to school. One Sister was responsible for visiting the homes of pupils who had not reported to school.

“Even though I did not qualify to grade ten, I am happy that I went to HCSS where the Sisters taught me to work hard,” she observed.

The fifteen former HCSS pupils who completed senior secondary school said that going to HCSS was a form of empowerment because of the nature of the school. When asked what they meant by ‘the nature of the school’, thirteen stated that the Sisters provided financial and material support to girls from poor families. They also said that financial support was provided in terms of money for school fees while material support was provided in terms of school uniforms, books, pens and other essential commodities.

“This move, by the Sisters, enabled the girls to remain in school,” said one of the three participants who took part in the second FGD.

According to the responses by the participants who took part in the FGDs, the school infrastructure was well maintained.

Figure 6: HCSS Library



Five of the eight participants stated that there was a library (see the above picture) which was well stocked with educational books, sporting grounds and facilities as well as a religious place of worship (as shown on page 148). The five former pupils added that sports grounds were well maintained. They also said that they were kept busy as they took part in different activities, other than indulging in activities which could corrupt their minds. When asked which activities could corrupt their minds, three of the participants stated that these were activities such as drinking beer, taking drugs and watching violent movies while five said that they were activities in which girls and boys involved themselves in sexual relations before marriage, which could lead to unfaithfulness in marriage if one got married later.

“Had it not been for the HCS we would not have been where we are,” observed three of the former pupils who took part in the FGD.

The other five stated that although the HCS played significant role in their lives, other teachers and parents also contributed to their successes in that teachers advised them to study hard and parents mainly offered material support in terms of provision of food as well as shelter. The five stated that they went to HCSS when it was a day school; so if their parents had not provided them with food and shelter and other necessities, they would not manage to go to school.

Data collected from one-on-one interviews and FGDs also indicated that fourteen of the fifteen former pupils who completed senior secondary school stated that the HCS’s empowerment of women was emphasised in their being ‘role models in the way they behaved, dressed and lived their lives’. When asked how the Sisters behaved, ten (71 per cent) stated that they were punctual

for work, spoke to them kindly and were easy to approach when they faced problems related to their families and school work. Three mentioned that the Sisters were not only approached by pupils but also parents who faced challenges in the upkeep of their children. Two stated that they liked the Sisters' behaviour in the way they walked when they had an urgent matter to attend to. They said that they attended to matters with urgency which showed that they were serious minded people. The responses of all the former pupils indicated that the Sisters taught them good conduct and practised what they taught and the girls imitated them. When asked how the Sisters taught them good conduct, they said that they did so by teaching them how important it was to respect other people. The Sisters respected the parents who visited the school and took time to listen to their problems. The former pupils, in turn, respected each other's views. Two of the fifteen former pupils stated that there were no fights at HCSS because the girls imitated the Sisters' way of life.

Added to this was another factor mentioned by two of the eight former HCSS pupils interviewed on one-on-one basis. They stated that there was competition among the girls at primary school. Girls from various primary schools in Western Province and other provinces worked hard so that they could be selected to go to HCSS. They observed that though the HCS might not have known it, they contributed to the hard work of the girls in primary schools.

In response to the question whether what they learnt at school helped them in any way, fourteen (93 per cent) of the fifteen former HCSS pupils reported that there was correlation between what they learnt and what they were currently doing in the community. Their responses indicated that each of them was involved in activities related to what they learnt at school.

“Those of us who did accounts are involved in accounts activities, while those who did physical education are involved in sports activities,” observed one of the participants.

One pupil who did not qualify to grade ten observed that the HCS did not help her to get a job after she dropped out of school. However, the former pupil said that she appreciated the discipline, and the spiritual counsel the HCS instilled in the pupils because it helped her remain focused in life. By that token, she kept herself away from sexual relationships before she got married. She also stated that the HCS taught her to respect other people by the way they treated parents who visited the school. The Sisters allowed the parents to express their feelings while they (Sisters) listened to them. This helped them to resolve issues without necessarily showing any remonstrance. So instead of focusing on the many problems she faced she focused on what she could do in life. She further stated that when she failed to qualify to Grade Ten she did not focus on her failure but on what she could do to earn a leaving. She got a job as a maid of a prominent figure in Western Province.

Additionally, all the sixteen former HCSS pupils stated that the HCS helped them improve their lives both morally and socially. All of them stated that the Sisters always encouraged them to attend Mass. The former pupils also stated that the Sisters did not indulge in practices, such as over drinking, which could rob them of exemplary conduct to workers both at school and the community. According to the former pupils, though the Sisters came from different backgrounds, they lived as members of one family. This helped the pupils to interact with fellow pupils amicably, as though they were members of one family. The Sisters also advised the pupils to help each other in class by doing homework together and outside class by maintaining the

surroundings and classrooms clean. They stated that at their places of work they were diligent workers who reported to work on time, worked hard and helped members of their communities to be aware of any vices which could make their children, especially girls, to deviate from good conduct. They paid for membership to different organisations (stated on pages 197-200 of this thesis) so that they could fully participate in their communities.

The former pupils also observed that the saying they were taught by the Sisters while at HCSS, “Wait for Mr. Right!”, coupled with the marriage counselling which encompassed showing videos on the consequences of abortion to the woman, the family, society and to God, enabled them to abstain from sex before marriage, and according to them, this was good. According to the responses of three of the fifteen former pupils, the Sisters were confident that the girls would grow up to be like them. Furthermore, the three respondents said that they learnt new ways of dressing, talking and walking. Through the behaviour of the Sisters and the gardens they had at the production unit, they acquired new ways of doing things. When asked whether they did not have gardens before they came to HCSS, the three former pupils said that at home they used unproductive traditional methods. At HCSS the seed beds had to be neatly done and sprayed with chemicals for better production. One of the respondents said that at HCSS there was close supervision which was absent at home.

The former pupils who took part in the FGDs further said that the HCS helped to instill a sense of high self-esteem in the girls who suffered from low self-esteem. They said that as girls at home, they were not allowed to make decisions pertaining to the family and community. At school, the HCS allowed them to make decisions in some ways. They said that the Sisters

requested them to make decisions pertaining to choice of monitors and sometimes prefects. So from the fifteen former HCSS pupils' point of view, their relationship with the HCS concerning exemplary conduct laid a foundation for the pupils' present day lives. When asked what advice they would give the HCS, the participants in the FGDs recommended that HCSS should be reverted to a boarding school so that many girls from both Western and other provinces could benefit from the education the HCS were inculcating in the learners.

With regard to the attitude the parents had towards the HCS' way of instilling discipline in the pupils, eight (89 per cent) of the nine former pupils who were interviewed acknowledged the fact that a good number of parents had misconceived views about the efforts made by the HCS. They said that some parents felt that the HCS were so strict that the girls had not much freedom even to talk; they had to whisper, to walk in a particular way and to attend mass against the pupils' wishes. However, the former HCSS pupils said that they were confident that the HCS would not be discouraged in their endeavour to empower women educationally. The former pupils of HCSS pointed out that the HCS contributed to the educational empowerment of women in Zambia since the women who had been educated by them worked in different provinces, not only in Western Province. This was exemplified in the following phrases captured from the responses of the former pupils of HCSS:

“There were many good subjects and activities which I took part in at HCSS which helped me to foresee my career and work hard on the subjects I was weak in.”

“The Sisters were very strict and did not allow us to go out of the school grounds. We had to walk in lines and talk quietly. HCSS has helped in maintaining my discipline both at school and now. Through the advice I received from one of the Sisters who encouraged me take part in activities I was good at. HCSS also helped me in understanding myself and contributed greatly to my welfare today”.

“At HCSS there were enough books for us. The Sisters encouraged us to go for Mass. The HCS have shaped my life both academically and spiritually”.

“If I had not been to HCSS, I do not know how life would be by now. The Sisters paid for my school fees, gave me uniforms and other school requirements. HCSS has played a very big role in my life.”

“What I am doing now has a background of the HCS. They have made me climb ladders through their encouraging words, self-determination, respect and good will”.

“The HCS helped me reach where I am today and I do not think I would be here without building my foundation at HCSS.”

“I am very proud that as a woman from a school like HCSS I am able to head the Department of Community Development in the whole district and I am also involved in IGAs and support my family. I attribute all this to the HCS.”

Apart from data collected from the interviews and the FGDs data were also collected from three former pupils who narrated their personal experiences. During the second FGD, I realised that the three participants had stories they wanted to tell about their experiences at HCSS and their profession. Since they could not do this in a group, I asked them if they were willing to narrate their experiences individually. They said that they were very much willing to do so. They decided who was to narrate first. They were given pseudonyms as Ruth, Grace and Mary. The others left the office while one was telling her story. The narrations were given soon after the group discussion as follows:

5.3.2 Narratives of School Experiences

Regarding her life at HCSS, Ruth (not her real name) stated that she went to HCSS in 1981 and completed grade twelve in 1985. She studied Geography, French, Silozi, English Language and Literature, Biology, Commerce, Physics, Chemistry, Religious Education and Mathematics. She further stated that she was an active student involved in a number of activities such as netball,

gardening and debate. She was Chairperson of the debate club and benefited a lot from the activities of the club, especially that she had great interest in English language. The debate club activities enhanced her knowledge and understanding of the English language. Ruth further narrated that she was an Overall Prefect, a position equivalent to that of Head Prefect or Head Girl. Both the Overall Prefect and Head Girl were accorded same respect. She was humble and hardworking and this helped her to do even better later in adult life.

Ruth further narrated that as teachers, the HCS were the pupils' role models who did not only tell them to work hard but they were exemplars too. She further stated that the Sisters taught her how to clean the classrooms, toilets and the general school surroundings properly. Apart from cleaning, the Sisters also taught the girls how to bake and how to sew as extra-curricular activities. According to Ruth, the HCS taught the girls how to respect fellow human beings. She observed that between 1983 and 1985 one German Sister who was the Boarding mistress admonished them against stigmatising disabled children. This helped Ruth to appreciate other people and show them love. She also stated that the move the German Sister took helped her to treat fellow human beings with respect and to care for the needy in the community that she was currently living in. She said she worked in a school surrounded by poor people who she sometimes helped by visiting and encouraging them to take their children to school.

Furthermore, Ruth said that there was Production Unit in which the girls were expected to grow vegetables. At the end of each school term, the girl whose bed had healthy vegetables throughout the term was given a certificate on Open Day. In all the three years she was at senior secondary school, she received a certificate each term for 'Best Green Bed' award. She also said that the

Sister in charge of the boarding helped the pupils to budget for the items they wanted to buy. The Sister kept the pocket money for them and would not release it unless the owner showed her a budget she had to approve. Ruth narrated that the Sister told them to be economical when spending money.

With regard to the challenges Ruth faced as a pupil at HCSS, she mentioned that the major one was that she came from a very poor background. Besides, she lost her mother when she was nine years old and her father when she was thirteen. Ruth said that when she went to HCSS in 1981 she did not have enough clothes. She could also not afford to pay the school fees, including boarding fees. The Sisters used to check the girls' lockers and assisted girls who had few clothes by providing them some clothing. The Sisters paid her school fees the whole time she was at HCSS, though she was not Roman Catholic by religious affiliation. They also provided her with the necessary school requirements such as pens and exercise books. Ruth said that she sometimes had to remain in school during holidays to do manual work, such as gardening and cleaning the surroundings in recompense for financial assistance from the HCS. She appreciated the initiative very much. She stated that it was not easy for the Sisters to pay tuition for all the pupils because they (Sisters) also had their own challenges. However, they tried their best to help the pupils who came from poor families.

Ruth further observed that when other pupils stayed in boarding for extra tuition during school holidays, she could not afford to pay the required amount of twenty Kwacha (K20). Other pupils who could afford to pay such tuition fees went to Kambule and St. Johns Secondary Schools for extra tuition during the holidays. Ruth also mentioned that her poverty was a contributing factor

to her failure to go to university soon after she completed Grade 12. Moreover, because she had no money, she could not repeat Mathematics so that she could get a higher grade in the subject. Despite the challenges Ruth faced, she narrated that she worked hard and respected the advice the Sisters gave her. She also observed that she would not have been where she was if she had not been to HCSS. At the time of my research Ruth was working as a teacher in one of the schools in Kalabo District and was studying for Master of Arts degree in Literacy and Learning at The University of Zambia.

“Had it not been for the HCS and had HCSS been a Day school, I would not have completed secondary school education. Where would I have found the money to pay for all the school requirements including transport to and from school each day?”, wondered Ruth, smiling.

Finally, Ruth asserted that she wanted to see a situation where former HCSS pupils went back to their villages to sensitise women to take their children to school. Former HCSS pupils should not leave this task to their mothers and aunts alone.

The next participant to narrate her experiences at HCSS was Grace. She said that she went to HCSS in 1995 and completed in 1999. She studied Principles of Accounts, Geography, Mathematics, English, Silozi, Science and Religious Education. Grace said that she was one of the best ten pupils in class. Outside class Grace took part in various sporting activities including volley ball, a game she played very well. She was captain of volley ball. Grace further mentioned that the school promoted a programme called family life or pre-marriage course. In this programme, pupils were taught the disadvantages of being involved in sexual relationships at an

early age. Pupils were taught to avoid sex before marriage and she was convinced that the encouragements, advice and teachings by the HCS helped her to grow up as a responsible woman. She stated that in the pre-marriage course pupils were taken to the parish hall and shown films on how to be good mothers and parents. She emphasised the point that the course was for Grade Twelve pupils only.

“All the finalist pupils watched films on the consequences of abortion and the importance of valuing family life, care for other human beings and how to live responsibly while in school and after school,” reported Grace.

Her major challenge was that she was brought up by a single parent, her mother, so she did not usually have enough money to go to school which, she said, was far away from her home. She had to walk to school sometimes and this made her feel too tired to concentrate in class. She narrated that in the dry season, the sand and the heat caused her to walk slowly and arrive at school late. She recommended that HCSS should revert to day school so that the challenges of distance to school could minimise. Grace further pointed out that there were times when some of the pupils stayed away from school because of lack of transport money. She observed that it was not possible for the Sisters to provide help to all the pupils who experienced economic hardships because there were many needy pupils. She also observed that the Sisters preferred to help orphans who had lost both parents and had no one to care for them.

Despite the challenges Grace faced, she confidently said that HCSS was one school she would recommend to anyone who wanted to have education in an appropriate environment with clean

surroundings, spacious classrooms and a library stocked with enough books. She observed that she liked to be in the library to read interesting books. She also observed that the school was clean because the Sisters ensured that the girls kept it clean. Overall, she enjoyed herself at school. Grace concluded that she was where she was because of the subjects she studied, activities she participated in, and the encouragement she received from the HCS. At the time of my research Grace worked in Lusaka as Loan Authorising Officer at Barclays Bank.

The last participant, Mary, said that she went to HCSS in 1998 and completed Grade Twelve in 2002. She learned English, Mathematics, Religious Education, Commerce, Geography, Science and Silozi and was very much involved in volley ball. Mary stated that apart from volley ball, other sports the school offered included netball, football for girls, debate and athletics. In class she was very good at Mathematics and science subjects. Her interest in Mathematics came as a result of the encouragement from the HCS and other teachers, friends and the visit by University of Zambia students who gave the pupils a motivation talk on the importance of taking engineering as a career.

With regard to moral conduct, Mary said that the Sisters encouraged the girls to remain chaste. They were admonished to dress modestly and decently in order to avoid drawing unnecessary attention of men, a snare that would gravitate into sexual relationships before marriage. Mary further stated that the HCS did not only advise the pupils to avoid sex before marriage but they also showed them vivid pictures of women who acquired HIV and AIDS.

“It was the pictures that made me remain chaste and adhere to the Christian and moral principles that the Sisters always emphasised,” observed Mary.

Furthermore, she observed that the Sisters ensured that there was time reserved for all the girls to worship according to their denominations. This showed that the Sisters had respect for the other Christian denominations the pupils belonged to. This also helped the girls to be tolerant of each other irrespective of religious denominations.

“There were no quarrels related to religion as the Sisters permitted freedom of worship,” she said.

With regard to the challenges Mary faced while at HCSS, she stated that she came from a poor family that could not afford to pay school fees for her. She further stated that if it had not been for the Sisters who paid her fees she would not have completed school. Since the school was a Day School and she lived about three kilometres away, she found it a challenge to go to school. Whenever there was no money for transport, she had to walk to school. She further stated that she found walking to school daunting and tiring. It was bloodcurdling because girls risked being attacked by bullies who could sexually molest them. Some girls got pregnant and although the HCS allowed them to go back to school and write the examinations, they risked acquiring sexually transmitted diseases including HIV and AIDS.

Mary further mentioned that walking to school dulled her attentiveness and participation in class. Additionally, she observed that the lack of enough money for transport sometimes caused her to arrive at school late. She, therefore, suggested that HCSS should be turned back into a boarding school so that the challenges the poor pupils faced could be overcome. She also stated that coming from a poor family affected her socially and academically because she could not afford

to purchase a new set of uniform when she was selected for Grade Ten. Instead she bought an old uniform set from one of the girls who failed to qualify and this ruined her ego as her friends wore new sets of uniforms. Furthermore, she said that she delayed to report to school and her academic performance was affected because she failed to catch up in the various subjects. However, the encouragement she received from one of the HCS helped her to remain focused on her school work and not to be distracted by the appearance of the uniform. The Sister also encouraged her to use the time in school to do her homework and study hard because at home she hardly had opportunities and could hardly study at night since there was no electricity. The same Sister saw the talent in her and encouraged her to pursue an engineering course when she completed school.

In response to the question on the benefits the participants received from the curriculum they followed at HCSS, Ruth, Grace and Mary all stated that the subjects pursued helped them in real life. As young adults they did not lose track of the things they were taught by the HCS. They also observed that the subjects they did at HCSS helped them to take up good careers in which they even held leadership positions. All of them stated that through the school curriculum, the HCS encouraged them to work hard. They pointed out that if more women were to benefit from the education offered by the HCS, the decision to turn HCSS into a day school should be reversed immediately.

After the three former pupils had narrated their academic experiences, I allowed them to narrate their professional experiences so that I could fully understand and determine whether the

education they had received empowered them to attain the ARCCLEIIs of education for empowerment.

The three former HCSS pupils narrated their professional experiences as follows:

5.3.3 Narratives of Professional Experiences

Ruth began by saying that she was humbled to be one of the participants in the research. At the time of the narration, she had just completed studying for a post graduate Literacy and Learning degree programme at UNZA. She was a teacher by profession but was later promoted to Education Standards Officer (ESO) for Kalabo District in Western Province. Before being promoted, she was Head of the Department of Languages at Kalabo High School. She further stated that she had been heading the Department for seven years when she was promoted to the position of ESO. She added that she hoped to do even better after her Masters studies. Apart from being ESO, Ruth said that she was Examiner in School Certificate Literature in English examinations with the Examinations Council of Zambia.

Ruth observed that as Head of department, she was in charge of twelve teachers and was in the management board of the school. Being in the management of the school, she was answerable to any queries related to the teachers in her department. The teachers and Ruth assisted each other to run the department and to contribute to the welfare of the school. Commenting on the main challenge she faced as a Head of Department, Ruth stated that during the first three years after her appointment, she was the only female member of staff and the men underrated her performance on account of her gender. However, she worked hard to win their confidence. She added that there were reports from the school that she ran the department very well and that she

was the most hard-working Head of Department in the whole of Western Province. The Provincial Education office wrote her a commendation letter. When asked whether she had any regrets that she was a teacher, Ruth said that she had achieved what she wanted to achieve. All her life she had wanted to be like her former teachers who she always admired whenever they taught her. She stressed the point that she was hard working because her teachers, the HCS, were hard working.

With regard to her current position as ESO, Ruth narrated that she was in charge of all the schools in Kalabo District, a position that required her to make appropriate decisions for the province and the MoE. She further stated that being ESO, she was responsible for the general academic procedure in the schools in Kalabo. She sometimes carried out inspection of the schools and observed teachers' lessons in order to ascertain how well they taught and whether they used methods which enhanced learner performance. Ruth further narrated that she took part in general administrative decisions and duties such as making recommendation for teachers' confirmation and promotion. She concluded that she owed all her successful professional life to the HCS.

With regard to the professional experience, Grace began by saying that she was Loan Authoriser at Barclays Bank in Lusaka. She observed that her job involved first of all checking loan applications, the paper work itself to verify whether it was compliant and had all the necessary documents that the bank needed. Once she had gone through the loan application and was satisfied that it met all the requirements, she signed it and forwarded it to the processors for

further action. Grace further stated that after the details had been put on the computer system, the loan application went back to her as the authoriser and supervisor.

“I have to *check* whether what was on the papers had actually been correctly captured on the system,” said Grace, stressing the word ‘check’.

She further observed that once she was satisfied that everything had been correctly entered on the system she authorised the loan using her user name and password. Thereafter the loan goes for actual disbursement of funds or the second level. According to Grace, during the second level, the processors worked on the loan for the second time before sending it back to her again for the second authorisation. The second authorisation was the authorisation of the application before the money was deposited into the customer’s account. “Then the loan process is over,” she said.

When asked whether the HCS had contributed to her success, Grace said that the discipline inculcated in her by the HCS helped her to be honest at work. She further stated that when she compared herself with the other women who had attended school elsewhere, she felt proud that the discipline helped her to be where she was. She also stated that the subjects she took also contributed to her success. Additionally, Grace said that there was a Sister in charge of keeping the pupils’ money safely until they wanted to use it. She would not give it out unless there was an essential item she wanted to buy or she wanted to use it for transport to and from school. The Sister encouraged her to manage her finances because she always advised her to make a budget

before she bought anything. Grace recalled the thrift Sister at school and beamed with confidence that she drew the inspiration to pursue banking from the said Sister.

Although she did not appreciate the strictness of the HCS and the other teachers at the time, she appreciated the teachers' efforts now that she was working for an institution which required its members to be honest at all times. She said the HCS helped her to pass with very good grades at school certificate level. So she found it easy to pursue tertiary education. According to Grace, her understanding of things was far much better than that of colleagues who did not go to HCSS. She stated that in her job she needed to have some background of mathematics and accounts. In order for her to be employed in the bank, she needed to be good at accounts and mathematics.

“With the good background provided by the HCS I feel I am well placed for the banking job,” concluded Grace.

Mary narrated that she joined the Natural Resources Development College (NRDC) in 2006 as a practical instructor in the Water Engineering Department. She had a Diploma obtained from the same college and was now the only female water engineer lecturing at the college.

“I am proud to mention that I am the only female water engineer at NRDC,” said Mary while laughing.

She told me that her job description was to instruct most of the first year students in the practical courses including mathematics, and water supply and sanitation in which she took students for water treats.

Mary said that owing to lack of qualified academic members of staff, she taught first year students ‘Water Supply and Sanitation’ and ‘Land Surveying’, instead of teaching only one of these courses. According to Mary, ‘Land Surveying’ was about opening up the minds of students who wanted to be engineers. She also stated that in ‘Land Surveying’, she taught students what they were supposed to do on a project and when selecting the site. With regard to ‘Water Supply and Sanitation’, Mary stated that she taught students the dynamics of water supply and the constituents of a water pump house. I asked her about the significance of all that she had narrated so far. In response Mary reminded me about what she had said earlier regarding one of the HCS who encouraged her to do engineering when at college. She said it was due to her encouragement that she decided to become an engineer.

“The more I teach, the more the memories of the HCS at HCSS become vivid,” she said.

With regard to the attitude male students had towards female students, Mary narrated that she bemoaned [meaning she did not like] the intimidation that female students faced at the college. She observed that male students regarded female students to be weak in courses such as Mathematics. So they were not expected to take water engineering, a course meant for men. Female students were expected to take Nutrition, which was perceived as the course for women. She further explained that at the time she joined the college as a lecturer, the selection committee

was biased against women who wanted to study water engineering. In a class of fifty only one (20 per cent) of the women were admitted in the department against 49 (98 per cent) places given to men.

“So I began to support women by ensuring that in every class of fifty, there were ten places reserved for women,” said Mary.

She further stated that she encouraged the women to work hard so that they could be as successful as she was. In order to contribute more effectively to champion the course for female engineers in the college and in Zambia, Mary joined the college curriculum review committee. Being a member of the committee, she fought for more women to take up water engineering courses in the college. Consequently, the admission rate rose to ten women in every class of fifty students. She said she always encouraged female students to emulate her and take courses like water engineering seriously.

Though her workmates complained that she was biased against men, Mary mentioned that she was a role model and mentor of the women who wanted to venture into water engineering.

“I always tell the women that there is nothing impossible. If they have applied to do a particular course, it means they have interest in it and this should make them work hard and achieve their goals,” said Mary.

As a consequence of her endeavour to encourage women to work hard in water engineering courses, Mary stated that at least five female engineers graduated successfully from NRDC each year, as opposed to only one or two before she joined the college.

Mary attributed her success to the HCS who empowered her academically, socially and spiritually. Academically, the Sisters empowered her to use the knowledge she had acquired from the different subjects, especially the sciences, effectively by deciding to study engineering at tertiary level. Socially, the Sisters had empowered her to use the skills of decision making, assertiveness and personal initiative for the benefit of others and rights awareness for the emancipation of the marginalised women in Zambia. Finally, Mary explained that the HCS empowered her spiritually because she took the teachings from the church on good conduct and care for human beings and the advice she received from the Sisters as sacred. As such, she resolved to respect and apply them in her life. She further narrated that she had interest in Mathematics because the Sisters encouraged HCSS pupils to work hard in all the subjects. Mary concluded by stressing that her success was as a result of the Sisters' encouragement regarding life at school and at work.

5.3.4 The Observations

I carried out the observations at HCSS. From the observations, I established that HCSS surroundings were conducive for learning in that though the school was constructed in the sixties, it was well maintained with good structures (see the pictures below).

Figure 7: HCSS Entrance



Figure 8: HCSS Classrooms



Farrant (1964) observes that nothing could be done about the shape, size or orientation of a school once it had been built, but there was much that could be done about how its accommodation was used and its appearance was cared for. The HCS ensured that the buildings

of the school were well maintained because they employed, with the help of the government, hardworking casual workers who maintained the flowers, which were planted in front of the administration block and along pathways, classrooms, the library, the playing grounds and other buildings in the school. Moreover, I noticed that the pupils were advised to follow simple rules related to caring for the environment of the school by keeping the school clean and in order. Pupils were taught and expected to throw litter in designated places. They also cleaned their classrooms, dusted the desks and the chairs. Pupils were also advised to handle furniture properly by not pulling chairs anyhow. From my observation of HCSS, I saw that the HCSS pupils enjoyed being in the school and cared for school property. The pupils were disciplined as they respected each other by walking in queues along the corridor. I also saw the pupils adhering to what they were told by one HCS who told them to pick up litter and water some flower beds.

Holy Cross Secondary School was formally organised, like other schools in Zambia, in that it followed the official structure which had been deliberately designed by the MoE. The Sisters recognised and made every effort to sustain the official structure. For example, they had to follow the pattern designed by the MoE with regard to age-grading, by which the pupils were placed in different grades according to age and performance sometimes. The Sisters also worked according to the officially designed academic calendar. During working days, every person in the school was expected to be orderly, be found where one was supposed to be and be involved in a specific activity. Apart from being formally organised, HCSS was informally organised. This was the aspect in which a non-official framework of relationships lay. Teacher-teacher relationships, teacher-pupil relationships and pupil-pupil relationships fell in this category. In each of these relationships there was respect for each other's autonomy. As I observed the pupils

interacting with fellow pupils both inside the classroom and outside, I realised that they were taught to be humble in the way they responded to other pupils' questions and to the teachers' questions.

Apart from carrying out observations of the general school environment, I also observed the school buildings as follows:

Figure 9: HCSS Administration Block



The administration block (see the picture above) was situated at the entrance of the school. It was located opposite the staff room. There were three offices that constituted the administration block, namely, the Head teacher's office, office of the Deputy Head and that of the bursar.

After the administration block, there was an open space surrounded by classrooms (see page 174). Pathways were constructed so that teachers and pupils would not accumulate dust from the

sand as they walked along the paths. The open space was beautified by a tree planted in the middle and decorated with lime and bricks painted white. The classrooms were spacious accommodating between forty and forty-five desks at which pupils sat quietly and attentively listening to the teacher, only producing a sound when they had to respond to a question by the teacher or fellow pupil. The pupils all wore blue dresses with a short-sleeved white blouse inside the dress which was slightly below the knee. Group work was encouraged but pupils were not allowed to dominate when they contributed their views.

The library was situated behind the classrooms so that there were no disturbances when one was studying or borrowing books.

5.3.4.1 The Duty Rota

A duty rota, such as the one shown on page 236 of this thesis, is a list of people's names and duties and the order in which they are to carry out the duties. It usually involves people taking turns at the various responsibilities. In a school a rota shows the teachers and the prefects on duty. The rota may take many formats. In a well organised school, it does not only indicate the teachers and prefects on duty but also there is provision to show whether the head teacher and the deputy head are available or not.

The HCSS duty rota is strategically located at the administration block where all visitors to the school can easily locate it. It consists of the week, names of prefects on duty, names of teachers on duty, and indicates whether the head and the deputy are in or out of the school. As I was standing by the rota, one pupil came to read through it and quickly dashed to the deputy head

teacher's office. The rota contributed to the discipline of the pupils as each one knew who to consult when faced with any problem.

5.3.5 Challenges Faced by Former Pupils of the HCS

It is important to point out that in different schools, the world over, pupils might receive good education but none could claim that they did not face any challenges. The former pupils of the HCS were no exception.

To begin with, the former pupil who attended school at Sancta Maria revealed that the major problem she faced was adherence to the principles taught by the Sisters. She observed that before she got married, she lived with the rest of the extended family members in the same village. However, as a married woman and pupil, she had to live in a compound designated for parish workers and their families. This made her feel isolated and lonely sometimes. She stated, however, that she overcame the challenge by mingling with the women from the nearby compound and teaching them the skills of sewing, baking and knitting that she had acquired from the HCS whenever she had free time.

Similarly, responses from former HCSS pupils indicated that they faced challenges at the school concerning the acquisition of basic accessories like books, pens, mathematical sets, uniforms and others. The respondents also indicated that the Sisters could help with some basic needs such as books, pens and pencils but it was not possible for them to help all the poor pupils. According to the respondents who took part in the focus group discussion, distance was also another challenge as they walked long distances to and from school. Since they did not have enough money for transport coupled with few mini buses, some pupils were forced to indulge in illicit activities

such as having taxi drivers and bus conductors as boyfriends. This usually resulted in pregnancies, early marriages and withdrawal from school. This happened after HCSS was turned into a day school.

From the responses of eleven former HCSS pupils, another challenge the pupils faced was that when HCSS became a day school, they sometimes arrived at school late because of unreliable and inadequate transport facilities. Out of the eleven respondents, three revealed that their parents could not afford to give them money for transport each school day so they had to walk to school sometimes. They also stated that it was a formidable challenge indeed because they had to grapple with it from primary through to secondary school level. The three respondents further stated that getting lifts from strangers was insecure as they could be dropped at places where they would be forced to do immoral things such as watching pornographic materials.

“It was better for us to walk than to get involved in illicit sex,” said one of the respondents.

The other eight respondents said that they could afford to pay taxi fares but feared for their safety as some drivers caused accidents through reckless driving. In order to overcome the challenge of the long distance to school and related problems, the former HCSS pupils indicated that most of them teamed up and walked to school in groups of five to six. They woke up early in the morning so that they could arrive at school in time. Doing so helped them to have a bit of time to rest before classes began.

The findings from two of the former HCSS pupils who were interviewed indicated that when they were pupils at HCSS, they sometimes felt intimidated by pupils from richer families who wore expensive clothes during weekends. The two respondents further stated that because they came from poor families, their parents could not afford to give them enough pocket money to buy essential commodities like their friends did. The two respondents said that they overcame the challenges by concentrating on school work discipline. Despite the challenges the two former HCSS pupils faced, they pointed out that it was good that the Sisters were firm; otherwise most of them would not have completed school and that enjoying the benefits of school education, good jobs and earning an income would be a nightmare.

All the sixteen former HCSS pupils stated that the Sisters usually reminded them of the importance of good conduct by referring to the words of the Apostle Paul in Galatians 6: 4-8:

Each one should judge his own conduct. If it is good, then he can be proud of what he himself has done, without having to compare it with what someone else has done. For a person will reap exactly what he sows. If he sows in the field of the spirit, from the spirit he will gather the harvest of eternal life.

Therefore, the former HCSS pupils in the study managed to overcome the challenges they faced by meditating upon and applying the scriptural admonition they received from the HCS. With regard to the problems related to distance to school, the former HCSS pupils who attended school as day pupils, recommended that the school should be reverted to boarding school immediately.

5.4 What are the views of stakeholders on the contribution made by the HCS to the educational empowerment of women in Zambia in general and Western Province in particular?

5.4.1 The Parents

Different stakeholders were interviewed in order to get their views on the contribution of the HCS to the educational empowerment of women in Zambia. The findings from the three parents and current PTA Chairperson indicated that the HCS contributed to the educational empowerment of women by construction of schools and ensuring that pupils were confined within the learning environment and that they adhered to the learning programme. The PTA Chairperson stated that the HCS ensured that pupils attended all the lessons and tuition in the school. According to the PTA Chairperson, the HCS inculcated good morals and ideals in the learners. He further stated that the Sisters instilled discipline in the pupils. Additionally, the PTA Chairperson observed that the good behaviour of the lay teachers and the Sisters contributed greatly to the educational empowerment of women because the girls imitated the teachers' good conduct and concentrated on their education.

“Though some parents feel that the HCS are too strict, it is a good thing. The girls grow up to be responsible members of the communities they serve,” said the PTA Chairperson.

The Chairperson further stressed the importance of education for empowerment which the HCS inculcated in the pupils. He stated that the HCS wanted to protect the emotions of the girls so that they could handle any losses and overcome existential crises they might encounter in real life. Finally, the PTA Chairperson asserted that traditional attitudes regarding the expectations of women sometimes made it difficult for women to attain education for empowerment. He

recommended that the traditional leadership should change their mindset regarding land tenure in order to open up opportunities for women in entrepreneurship and self-employment. He further recommended that the HCS should work hand in hand with former HCSS and advocate for land tenure so that land issues were not entirely in the hands of the chief but should be left for the people as well.

With regard to the way the HCS instilled discipline in the learners, the PTA Chairperson and the other three parents observed that the interaction they had with the Sisters showed that they (the HCS) were kind and generous; they always attended to the pupils' problems immediately so that calamities that might arise as a result of delaying to solve the problems faced by the girls could be avoided.

The responses from the three parents indicated that they sometimes helped their daughters to qualify to HCSS by giving them less work to do at home.

“When HCSS was a boarding school every parent wanted her/his daughter to be there. It [the school] was the cream of society,” observed the parent who was interviewed in Kalangu Village.

The other two parents also agreed with the sentiments expressed by the Kalangu parent as they responded that HCSS was the best school in the province and could easily be one of the top five in Zambia. The three parents further stated that the HCS had worked hard to see to it that the school was well maintained with proper buildings and other infrastructure. When asked what they meant by ‘well maintained with proper buildings’, the parent who was interviewed at

Mongu College of Education said that the HCS always had broken infrastructure such as desks and chairs repaired and buildings painted whenever need arose.

Further responses by the parents indicated that the HCS worked together with the parents and this good relationship coupled with the Sisters' insistence on discipline, enhanced pupil performance. All the four parents stated that they were happy with the way the HCS ran the school. They acknowledged that the HCS were strict but stated that the Sisters helped them to instil discipline among their children.

“It is better for our children to complete school than for them to become pregnant,” remarked one of the four parents.

However, the parents also observed that performance of HCSS pupils in terms of Grade Twelve results had gone down in recent years because of three main problems, namely, the school having been turned into day school, transport problems faced by pupils, and lack of accommodation for pupils who did not have relatives in Mongu.

Responses by the four parents further revealed that since the school was turned into a day school in 1989, most of the parents had to struggle to find transport money for their children to go to school each day. They also observed that the majority of the pupils who had no relatives to offer them accommodation in Mongu rented houses and lived alone or in groups. This was insecure as the girls were at risk of falling prey to attacks from thieves and men who might want to violate their sexual well being. The findings further indicated that most of the parents whose children

attended HCSS were poor and lived in grass thatched houses with no electricity. So the girls found it a challenge to study in candle light.

However, the parents suggested that the general poverty surrounding the people of Malengwa Township could be minimised by all parents coming up with different strategies to help mitigate the social problems faced by their daughters who attended HCSS. All the four parents strongly suggested that projects such as brick making could be started by the parents. The bricks could be used to construct a private hostel for the pupils who could afford to pay for it instead of living in town, further away from the school.

5.4.2 The Acting Catholic Education Secretary

The Acting Catholic Education Secretary began by informing the researcher that the views she was going to share were her own as she was not the spokesperson of the Catholic Church. In answer to the question whether the HCS had done a commendable job in the advancement of girls' education, the Acting Catholic Education Secretary observed that the Sisters had actually done a very good job to open a secondary school in Western Province. The Education Secretary further observed that the HCS had done a lot for the advancement of girls' education because there was a time when the community wanted HCSS to be turned into a co-education school but the HCS requested the government to let HCSS remain a girls' only. Additionally, the Education Secretary mentioned that HCSS had produced a lot of graduates working in different parts of the country.

“At least wherever you go, you will find some HCSS graduates and that is because of the HCS,” revealed the Acting Catholic Education Secretary.

Many graduates of HCSS worked in different institutions. Among them, were teachers, Education Officers, engineers, bankers, NGO leaders, doctors, nurses, school boards management members, maids and lecturers. She further stressed that the behaviour of the HCS was exemplary.

The Acting Catholic Education Secretary pointed out that in the past HCSS used to send pupils who had performed very well to other schools but currently they did not do so. The school sent pupils to other schools because it could not accommodate all the pupils who had qualified to Grade Ten. The Acting Catholic Education Secretary further stated that because of some challenges related to day schools, the academic performance of the pupils had gone down.

When asked whether there were any other ways in which the HCS could further educationally empower women in Zambia and Western Province in particular, the Acting Catholic Education Secretary responded that she wanted to see a situation where the HCS provided further help to pupils who failed Grade Nine and Grade Twelve examinations by providing them with different skills. She saw this as one of the good moves the HCS could undertake as it would bring changes in the lives of many girls who were wallowing in poverty and were not engaged in any economic activity. Moreover, the government through the MoE should help the HCS to build another school for girls in Western Province or in any other province. She wished to see a situation where there were more boarding schools for girls because girls seemed to do better when they were left alone. She also indicated that boarding schools were the best means of ensuring that more girls completed school. This would increase the number of women educationally empowered by the HCS country wide.

She concluded by saying the following: “Let the society not push girls in the corner as they can also do what boys do. For example, we have seen female drivers, doctors, lecturers, engineers, accountants, lawyers and women who are Members of Parliament.”

5.4.3 Current and Former Head Teachers, and Former Teacher

The responses of the current and former head teachers indicated that the HCS contributed to the educational empowerment of women through HCSS. The responses further indicated that women in Western Province had received school education from the HCS to enable them to stand for their rights and to openly speak about the general injustices women were subjected to. The respondents stated that some of the injustices against women included wife battering, women trafficking, girl child abuse such as early marriages and lack of freedom of expression in the home and work place. The former head teacher further stated that the HCS helped women to be able to manage their affairs properly both at home and at work as the education received by the women liberated them to be independent thinkers. When asked what he meant by ‘independent thinkers’, he said that, generally, women who received education from HCSS were freed from traditional norms, which emphasised silence among women. The respondent stressed the point that the HCS endeavoured to provide education which empowered women so that they could make appropriate decisions without depending on male counterparts to advise them to do so, as was the case in traditional Zambia.

The former head teacher stated that in order to strengthen the relationship between the local and HCSS community, the HCS should come up with clubs or associations meant to sensitise the community on the importance of girl child education. He further asserted that the relationship

could also be strengthened by the implementation of a school/community idea where all the various community needs were tabled and discussed at meetings held in the school. He observed that some PTA members did not seem to work effectively because they were busy with other responsibilities they held in other organisations. He bemoaned the lack of role models for girls in Western Province. This was because generally, former pupils did not go back to their villages to sensitise their relatives on the importance of educating girls.

The two head teachers concluded that though the HCS endeavoured to empower women educationally, most women in Western Province were still lagging to their male counterparts in access to and completion of school education. They observed that this was mainly because schools were constructed far apart, hindering some girls' access to school. They further said that some girls did not complete their education because they fell prey to early marriages forced upon them by family members.

The views of the former HCSS teacher, who was also an HCS, were that though the initial purpose of educating women was to prepare them to be good wives for the catechists, the HCS helped to empower women to have education so that they could be employed and care for their children and other members of the family. She said that she had been in contact with many of the former pupils of HCSS and that the women were empowered not only to get good jobs but also to use the skills acquired from the Sisters for the betterment of their families, community and nation at large. She further observed that women who had been educated by HCS exhibited good qualities such as hard work and commitment to social and spiritual things. As such, even if they failed to complete school in one way or another, they still found something to do in order to

sustain their lives. As far as she was concerned, the HCS taught the girls the MoE designed curriculum and the good morals and conduct they had read from the Bible. She stated that a curriculum which helped pupils to remain focused in life, helped women to be good citizens, was something that every country would like to achieve. The former teacher concluded by saying that attending to a school such as HCSS was one way in which women could be recognised and be given leadership positions in the society.

So, responses by the stakeholders indicated that the HCS contributed to the educational empowerment of women by establishment of schools. They observed that the only school for girls in Western Province was established and run by the HCS. The girls were, therefore, empowered to go to school. Since the findings from the former pupils and the stakeholders indicate that the HCS did much to empower women educationally, there is need to highlight the challenges they faced in their work. The following section therefore discusses the challenges faced by the HCS in their endeavour to provide education for empowerment to women in Zambia.

5.4.4 Challenges Faced by the HCS

In order for me to have information on the challenges faced by the HCS, I had an informal interview with the husband of the former Sancta Maria pupil. He said that he accompanied the Capuchin Fathers and the HCS on a trip from Lukulu to Mongu in 1958. The trip was undertaken because Sancta Maria School was shifted to Mongu. Responses by the man indicated that the major challenges the Sisters and the Capuchin Fathers faced had to do with inadequate transport

and staff accommodation. This was emphasised in the following words by the husband of the Sancta Maria pupil:

Since there were no notable roads between Mongu and Lukulu, the items for the boarding and belongings of the teachers were transported by barges. Men had to puddle the barges along the Zambezi River and to the tributary of the Zambezi and then through the canal to Mulambwa Harbour. Upon reaching the site, there was not enough accommodation for the staff.

Individually, the HCS faced the challenge of having to leave their families, some in faraway places. Responses by the former teacher, who arrived at HCSS in 1963, showed that the HCS from Europe had to adapt to the new climate, the language and the culture of the local people they interacted with. The former teacher also stated that the people surrounding the HCS' place of residence were poor, forcing the Sisters to give them gifts of food and other things they needed for their upkeep. The problem was that it was not easy for the HCS to determine who among the poor needed help. The more the HCS helped the poor, the more the numbers. Consequently, it was a big challenge for them to have to share their resources with them. The situation became worse when the HCS received less funds from donors. The locals still expected to receive 'gifts' from the Sisters.

Responses from the parents and the PTA Chairperson indicated that some parents did not appreciate the importance of girl child education and therefore they demonstrated some resistance in sending the girl children to school. The Sisters faced the challenge of having to visit the homes of the parents and to convince them to allow their girl children to remain in school. The Sisters had to pay fees and purchase school materials for girls whose parents were reluctant

to support their girl children to complete secondary school. The Sisters now had to channel resources meant for the school.

Responses by the head teachers showed that inadequate funds for running a boarding school was another challenge encountered by the HCS as the government could not support in a little way. This created a situation whereby the Zambian government requested that HCSS be turned into Day School in 1989. Additionally, maintenance of infrastructure and other facilities including teaching and learning materials was a challenge because of lack of funds. Responses by the head teachers further showed that the transformation of the school into a day school affected pupil performance negatively and Grade Twelve results were worse than before the school was a day school. This affected the good reputation of the school. Moreover, some of the girls became pregnant because it was rather difficult for the Sisters to monitor day scholars. Though the girls gave a bad example to other girls, the Sisters still ensured that some of them sat for the examination despite their state of affairs. So in their endeavour to empower women educationally in Zambia, there were additional challenges the HCS encountered.

5.5 Contribution of Former Pupils of the HCS to the Community

5.5.1 Assertiveness

Table 1: Reporting GBV as an Attribute of Assertiveness

Reporting GBV	Frequency	Percentage
Reported Gender based Violence	14	82
Did not Report GBV	3	18
Total	17	100

According to Table 1, fourteen (82 per cent) of the seventeen women captured in the study said that they reported gender based violence (GBV) perpetrated against them to the relevant authorities. This indicated that the former pupils of the HCS were empowered because they could without fear report either their spouses or whoever abused them to the police, the Victim Support Unit or any other organisation responsible for handling any form of human abuse. Additionally, former HCS' pupils who participated in the study were empowered educationally because they showed attributes of assertiveness of being employed as teachers, Heads of Departments, Education Standard Officers (ESOs) and bankers.

Table 2: Dealing with Stereotypical Barriers to Women as an Attribute to Assertiveness

Dealt with Stereotypical barriers to women	Frequency	Percentage
Dealt with Stereotypical barriers to women	10	59
Did not deal with stereotypical barriers to women	7	41
Total	17	100

Table 2 shows that ten (59 per cent) of the seventeen former pupils reported that they managed to deal with most of the stereotypical barriers to women progress such as not allowing them to take up managerial positions. They had assumed and taken positions that were in the past believed to be for men only. Seven (41 per cent) said that they found it a challenge to deal with stereotypical barriers to women. Of the seven, six indicated that they held positions in which their decisions were not really considered important. One said that she lived with her parents who made most of the decisions related to the upkeep of the family.

5.5.2 Human Rights Awareness

Table 3: Showing Human Rights Awareness

Human Rights Awareness	Frequency	Percentage
Aware of Human Rights	16	94
Not aware of Human Rights	1	6
Total	17	100

Table 3 shows that responses by sixteen of the former pupils sampled in the research indicated that they were aware of different human rights. According to the sixteen former pupils of the HCS, one of the benefits and importance of human rights awareness was that it enabled women to claim their rights and to sensitise others on the same rights. In the current study, former pupils who were educationally empowered by the HCS and were aware of their rights confirmed that they were able to help others who had their rights violated.

Table 4: Types of Rights Known as an Attribute to Human Rights Awareness

Known Rights	Frequency	Percentage
Right to life	5	31
Social economic and cultural	6	37
Civil and political Rights	5	31
Total	16	100

According to Table 4, Five (31 per cent) respondents said that they were aware of the right to life, and six (37 per cent) were aware of social, economic and cultural rights such as education, gender equality at places of work in terms of positions and responsibilities, good health facilities and services, favourable antenatal and postnatal services, clean water and shelter. The remaining five (31 per cent) participants said that they were aware of civil and political rights such as the right to decision making in political and social affairs, right to own property, right to movement from one place to another, freedom of expression, independence, freedom of assembly and association, religion, work and the right to choose.

Table 5: Human Rights Violated

Rights Violated	Frequency	Percentage
Had Rights Violated	14	88
Rights not Violated	2	12
Total	16	100

Table 5 shows that fourteen (88 per cent) participants out of the sixteen who were aware of human rights, reported that they had been in a situation in which their rights or the rights of those they knew were violated by another person. When asked to state the nature of the violation, none of the fourteen respondents was willing to give a response to the question.

Table 6: Reporting Human Rights Violation

Reporting	Frequency	Percentage
Reported to police	4	28.6
Rebuked perpetrator	4	28.6
Informed Other people	4	28.6
Kept quiet	2	14.2
Total	14	100

Table 6 shows what the fourteen former pupils did after they realised that their rights or those of other people had been violated. Four (28.6 per cent) respondents stated that they reported the matter to the police, another four (28.6 per cent) indicated that they rebuked the perpetrator, four (28.6 per cent) indicated that they informed other people and told the person to report to the police and two (14.2 per cent) said that they kept quiet about it. The four respondents who reported the matter to the police stated that in instances where it was truly proven that the rights of other people were violated, they had the perpetrators arrested by the police or they simply took it upon themselves to issue warn and caution statements to the perpetrators never to repeat such acts as they risked being arrested.

“By threatening to report the perpetrators to the police, we help to reduce the number of cases of rights violation,” said one of the four participants.

They reported that some of the perpetrators were husbands who beat their wives, mothers who did not want to take their children to school and men who made girls pregnant.

5.5.3 Children's Education

Table 7: Showing Interest in Prioritising Children's Education

	Frequency	Percentage
Prioritised Children Education	16	94
Did not prioritise Children's education	1	6
Total	17	100

Table 7 shows that sixteen (94 per cent) of the seventeen former HCS' pupils who participated in the study took keen interest in and prioritised children's education, including that of their dependants.

Table 8: Importance of Children's Education

Importance of Children's Education	Frequency	Percentage
Future Success	3	19
Protection from diseases	5	31
Confidence, Cohesiveness and Harmony	8	50
Total	16	100

According to Table 8, the sixteen participants stated that they used available resources to take their children to school so that they could grow up into responsible members of the society. Three (19 per cent) of the participants indicated that education set the groundwork for future successes such as good health, better paid job and availability of shelter. Five (31 per cent) of the participants stated that education was about much more than just job skills as it played an

increasingly vital role of helping people protect themselves against the diseases that could ravage poor communities such as cholera, dysentery and other diarrhoeal diseases. Finally, eight (50 per cent) stated that education built confidence, cohesiveness and harmony in the community. Educated people were less likely to become victims of violence and abuse. They were more likely to invest in improving their communities.

5.5.4 Community Participation

Table 9: Taking Part in Community Activities as an Attribute of Community Participation

Community Participation	Frequency	Percentage
Religious Activities	4	26
Civil Servants and Allied Workers Union of Zambia	2	13
Forum For African Women Educationists in Zambia	6	40
Zambia Women Writers Association and CAMFED	1	7
World Food Programme	1	7
Lions Club International	1	7
Total	15	100

As shown in Table 9, it was established from the responses of fifteen (88 per cent) of the seventeen participants that they were engaged in various community participation activities including religious group activities, resident development committees and women's groups. Four (26 per cent) of the former pupils of the HCS were engaged in religious group activities. Two provided counselling services to women in the Catholic Church, one was Chairperson of two committees, namely the Parish Coordinating Committee (PCC) and the Development Education Programme Committee; one was a member of the Dorcas Mothers and the Girls' Brigade run by the SDA Church, and one was a member of the Northmead Assemblies of God Women's group.

The responses also indicated that two (13 per cent) participants were members of the Civil Servants and Allied Workers' Union of Zambia (CSAWUZ), one (7 per cent) was a member of the Zambia Women Writers Association (ZAWA) and (CAMFED), one (7 per cent) was District Education Sports Secretary and Chairperson of the World Food Programme (WFP), a feeding programme for pupils in schools, one (7 per cent) was a member of the Lions club international and six (40 per cent) stated that they were engaged in community activities as members of the Forum for African Women Educationalists in Zambia (FAWEZA).

Community participation through these associations meant that the former pupils of the HCS took part in activities that were of great benefit to the community.

5.5.5 Leadership

Table 10: Showing Utilisation of Leadership Skills

Leadership	Frequency	Percentage
Treasurer	1	8.3
Ministry of Health	1	8.3
Deputy Headteachers	4	33.2
School Head of Department	1	8.3
Provincial Education Standard Officer (PESO)	1	8.3
District Secretary For FAWEZA	1	8.3
CSAWUZ	2	17
Bank loan authorising Officer	1	8.3
Total	12	100

With regard to possession and utilisation of leadership skills, Table 10 shows that responses indicated that twelve (70 per cent) of the seventeen former pupils of the HCS held different leadership positions in their communities, governmental and private institutions as well as in

non-governmental organisations (NGOs). Responses also revealed that one (8.3 per cent) of the former pupils was Treasurer of the Diocesan Development Education Programme (DDEP), one (8.3 per cent) was Ministry of Health District Coordinator for HIV and AIDS Sensitisation Campaigns and Awareness, four (33.2 per cent) were Deputy head teachers, one (8.3 per cent) was Head of English Department, one (8.3 per cent) was Provincial Education Standards Officer (PESO), one (8.3 per cent) was District Secretary for FAWEZA, two (17 per cent) were members of the Civil Servants Association for Workers Union in Zambia (CSAWUZ) and one (8.3 per cent) was bank loan authorising officer.

The findings above indicated that in their various capacities as leaders in different institutions and organisations, the former pupils performed various tasks assigned to them by the institutions and organisations. The four former pupils who held leadership positions in the Ministry of Education, Science, Vocational Training and Early Education (MESVTEE) at district level indicated that their duties included formulation and recording administrative decisions and drafting new policy recommendations on how to improve observed weaknesses in education standards in the concerned districts namely, Senanga, Kalabo and Mongu. They further stated that other duties they performed included recommending teachers and other officers, such as secretaries, for confirmation and promotion by MESTVE through the Teaching Service Commission (TSC). In response to the question on how the recommendations were made, each of the four former pupils observed that recommendations were done on merit based on their (the former pupils') assessment of a particular officer or teacher's performance with respect to execution of duties assigned to them by their respective schools.

It was established in this study that the former pupil who was PESO was in charge of all the senior secondary schools in Western Province. This meant that she chaired meetings dealing with teachers, clerical officers and other officers as her position deemed. The former pupil said that as PESO she had to work with other PESOs in other parts of the country to make decisions related to academic and sports activities in all the ten provinces of Zambia. She further stated that one of her major duties was to ensure that all the secondary schools in Western Province were run smoothly. She had to ensure that the officers under her worked according to laid down regulations so that schools could produce pupils who would be well behaved and responsible citizens. The former pupil who worked as coordinator of the Department of Community Development in Monze District was in charge of all community development activities. She said the activities included day to day activities related to self-help programmes which targeted people who wanted to erect structures in the community. There was also provision of skills to the venerable such as widows. Cross cutting issues such as HIV and AIDs and Mother and Child Health were also incorporated in the programme.

With regard to leadership positions held in the Ministry of Health, one former pupil who held a supervisory position indicated that the duties she performed included supervising subordinates in carrying out their tasks in district clinics, particularly in the area of public sensitisation on HIV and AIDS. The former pupil further stated that this involved informing and educating local communities on Prevention of Mother to Child Transmission (PMCT) of HIV through drama performances, distribution of leaflets, magazines and other reading materials on the topic. Finally, the former pupil indicated that another task she performed was reviewing and evolving new policies for various health centres in Senanga District.

“This requires me to submit the final policy document, on how to improve service delivery in the district, as a recommendation to the Ministry of Health,” observed the former pupil.

Responses from the former pupil who was Treasurer for DDEP indicated that she was entrusted with keeping the financial resources of the committee. Thus, as Treasurer, she held the functions of the committee together since no committee can run smoothly without funds.

5.5.6 Employment Status

Table 11: Formal and Self-Employment as an Attribute of Employment Status

	Frequency	Percentage
Formal and Self employment	15	88
Self Employment	1	6
Neither formal nor Self employment	1	6
Total	17	100

Table 11 shows that the contribution of the HCS to the educational empowerment of women in Zambia was also seen through formal and self-employment, which was the main source of livelihood for the former pupils. The findings on this showed that fifteen (88 per cent) of the seventeen respondents were in both formal and self-employment, one (6 per cent) was in self-employment and one (6 per cent) was not in either of the two forms of employment.

Table 12: Types of Self-Employment

Type of Self - employment	Frequency	Percentage
Entrepreneurs	12	75
Home Bussiness owners	2	12.5
Freelancers	2	12.5
Total	16	100

Table 12 shows that the findings further indicated that women educated by the HCS fell in three different categories of self-employment. The first were entrepreneurs or small business owners; these were basically owners of small or traditional businesses. This category involved trading in groceries, second hand clothes (*salaula*), chickens, vegetables, and other food supplements. This type of business occurred in different places including markets, schools, streets and homes. Twelve (75 per cent) of the sixteen respondents in the category of self-employment fell in this category.

The second type of self-employment was composed of home business owners. These were another niche of entrepreneurs who officially ran a legal business but their location was within their home. They supplied and traded in different products ranging from foodstuffs such as fish, rice and vegetables, to personal care products including cosmetics. The respondents stated that in order to have effective businesses, they owned groceries. These usually traded with the recognition of the local councils which certified the businesses. Two (12.5 per cent) of the former pupils indicated that they engaged in such business because they found it relatively easy to manage given the multiple responsibilities that they had in their families.

In the third category there were former pupils who were freelancers. According to two (12.5 per cent) of the participants who fell in this category, they did not officially or legally run a business entity but were still self-employed in the sense that they sometimes worked under contract with clients to provide services such as counselling. The services were sometimes offered at home. At times work was done on temporary basis at the client’s business location.

5.5.7 Income

Table 13: Showing Earning Income

Income	Frequency	Percentage
Had income	15	88
No income	2	12
Total	17	100

Table 13 shows that fifteen (88 per cent) of the seventeen former HCS’ pupils who participated in the study indicated that they earned a monthly income (salary).

Table 14: Levels of Income

Income	Frequency	Percentage
Below 1000 ZMK	1	7
Between 1000-2000 ZMK	1	7
Above 2000 ZMK	13	86
Total	15	100

According to Table 14, of the fifteen participants who earned an income, one (7 per cent) indicated that she earned less than two thousand kwacha, one (7 per cent) earned between one thousand and two thousand kwacha and thirteen (87 per cent) indicated that they earned above

two thousand kwacha (approximately US\$ 366). The thirteen former pupils whose salaries were above two thousand kwacha, said that earning this income was important because it helped them meet the costs of everyday living and enabled them to make ends meet. The women further stated that through their salaries they were able to send both their children and dependants to school, and provide their other needs. Furthermore, the thirteen former pupils stated that they were able to provide food, pay household bills, save money to start small businesses which acted as income generating activities for them to earn additional or disposable income.

The former pupil whose salary was below two thousand kwacha indicated that her salary was so low that she could only afford to pay for dependants' school fees and meet the 10 % tithing contribution at church, something she felt was more important than social amenities. Nevertheless, she stated that she had a garden where she grew vegetables which she sold to marketeers. She further stated that her goal was not to get rich but to have what she needed in the way of food, clothing and shelter. So this former pupil used the money she got from the IGA (selling vegetables) to pay for rent and to buy food.

5.5.8 Income Generating Activities (IGAs)

Table 15: Engagement in IGAs

			Frequency	Percentage
IGA			15	94
No IGA			1	6
Total			16	100

The findings on former HCSS pupils' participation in IGAs showed that fifteen of the sixteen participants (94 per cent) who had received their education at HCSS were engaged in different

IGAs where they used the skills learned and acquired from the HCS, to earn an income to support their families, as shown in Table 15.

Table 16: Poultry as a Major Income Generating Activity

Poultry Type	Frequency	Percentage
Layers	1	8
Broilers	2	17
Free-range chickens	9	75
Total	12	100

The IGAs the former pupils were engaged in included among others, poultry farming, selling maize, gardening, baking, selling ice blocks and rice to school-going children, selling second hand clothes (salaula), cosmetics and food supplements, buying shares in companies and leasing houses. The first IGA in which twelve (75 per cent) out of sixteen former pupils were engaged was poultry farming.

Table 16 shows that out of the twelve respondents, two stated that they reared broilers and one reared layers, while the remaining nine reared traditional chickens which they sometimes sold to fellow workers. Based on the responses from the former pupils, small-scale poultry rearing could broadly be divided into two main categories. First, there was what the participants referred to as traditional chicken poultry farming. According to the participants' responses, the chickens involved were free range chickens which scavenged for food during the day and were usually housed at night. Second, there was the more intensive production of either broilers for meat or layers for eggs. The former pupils indicated that the birds were kept in specially built houses, sometimes in cages, and provided with feed and water in a controlled way. Apart from the two

categories of poultry farming, there was also semi-intensive chicken rearing system which combined both feeding and scavenging within an enclosure.

The former pupils, whether they were engaged in rearing traditional or broilers and layers, stated that they had to protect the birds from disease and predators (some of which included wild birds which attacked chicks), ensure they had sufficient feed and provided the chickens with appropriate housing. The findings showed that nine (75 per cent) of the former pupils stated that they reared free range chickens. They stated that they had to ensure that there was adequate ventilation in the houses so that the birds would not suffocate and that ventilation holes did not allow predators such as snakes and rats an entry point. The nine participants indicated that they used the droppings as manure for the backyard garden and that they sold the manure sometimes. Out of the nine former pupils, five said that they used local materials such as elephant grass to construct the chicken coops while the rest used bricks.

The respondents said that they fed the chickens with left-over food such as *nshima* and vegetables. They also reported that they provided supplements, which they purchased from suitable agricultural shops throughout the year as a way of improving productivity and sales. Unlike the nine participants who reared free range chickens, the other three stated that they either reared broilers for meat or layers for eggs. Two (17 per cent) said that they reared broilers and one (8 per cent) indicated that she reared layers. They said that it was expensive for them to buy feed from established sources so they sometimes mixed their own feed using local resources such as maize meal mixed with by-products from breweries, though mixing correct quantities could be difficult and time consuming.

One participant said that her salary was not enough. To supplement what she got from the government she ran a shop in which she sold *salaula* and groceries. She also said that she was a farmer. In addition, she always bought maize from hard-to-reach farmers and sold it to the Food Reserve Agency (FRA). She further stated that she sometimes exchanged maize with other commodities such as cooking oil and salt. When asked how she felt about her job and the activities she was involved in, she responded that she had been moulded by the HCS to be able to use the leadership skills and the farming skills because at school she was a prefect and had a small garden in which she grew vegetables.

“I thought the Sisters were a bother but now I appreciate very much,” she said.

Data collected from the sixteen former pupils of HCSS showed that all the former pupils were involved in different types of community work. The former pupils who did not complete senior secondary school contributed to the affairs of their churches as social workers. They took part in church activities like visiting the sick and participating in discussions when there was a social gathering. The former Sancta Maria pupil said that she contributed to her community by giving advice to women and men who were contemplating marriage. She also gave advice to married couples who had any marital problems.

5.6 Are women in Western Province lagging behind their male counterparts in access to and completion of school education?

Responses from the three parents show that women were lagging behind their male counterparts owing to socio-cultural hindrances. Generally, responses from the three parents show that

cultural and traditional barriers hindered girls' access to and completion of school education because girls were seen as helpers of men and mainly fit for house chores in the home. The parents also stated that myths about the creation of man and woman also played a critical role in promoting the belief that a woman was peripheral to a man. Additionally, responses of the parents and the PTA chairperson show that the gender roles associated with women contributed to their lagging in school education. Women were still considered to be less important than men. Another factor was that when it came to education, society favoured boy children more than girls because girls were associated with home chores. The option of parents to send boys to school rather than girls hindered girls' access to school education or completion of school.

The responses of the PTA Chairperson further show that parents had strong beliefs in traditional norms which hindered girl children from completing or accessing school. The responses of the parent who was Deputy Principal of Mongu College of Education (MOCE) show that though there was equal access to school for both girls and boys, the problem was on retention and completion of school. The parents observed that girls failed to complete school owing to many reasons. They include distance to school, pregnancies, early marriages, home chores, poverty and financial constraints.

In order to improve access and completion of school education by women in Western Province the three parents observed that the HCS should continue to sensitise the community on the importance of educating girls. The parent who was interviewed in Kalangu Village observed that it was surprising that although HCSS was built for girls in the sixties, some parents were still reluctant to support the government by supplementing its efforts to provide for their children's

school needs so that they could complete their education. The PTA Chairperson observed that the school, society and families members in particular should partner in educating and sensitising the community on the importance of school education.

Data collected from the parents also indicate that the major reason why women were lagging in completing their education was that some parents did not want to support their girl children because they were more eager to have them get married so that they could earn them bride price in form of cattle. The parents further stated that girls could be supported to complete school education if the parents had sufficient resources.

Responses of the Acting Catholic Secretary representative show that generally, parents still preferred to send boys to school to girls. The Church representative also stated that early marriages were another challenge which hindered girls from accessing and completing school education. Added to this challenge was the long distance to school and the general poverty in most rural areas of Western Province.

5.7 Summary

This chapter has presented findings on main themes including the curriculum used by the HCS in colonial and post-colonial periods, the contribution made by the HCS to the educational empowerment of women in Zambia and the contribution of former pupils of the HCS to the community and organisations, as well as responding to the question of whether women in Western Province were lagging behind their male counterparts in access to and completion of school education. What has emerged from the findings is that during the colonial period, the

HCS used a curriculum which provided skills to women to prepare them to become good mothers. During the post-colonial period, the HCS offered both the MoE designed curriculum and a hidden curriculum which encompassed hard work, discipline and spirituality. Though the HCS faced some challenges, they endeavoured to educationally empower women in Western Province by establishing and running HCSS. This enabled the women to have access to and completion of school education.

The next chapter discusses the findings in detail.

CHAPTER SIX

DISCUSSION OF FINDINGS



‘It is the smallest of all seeds, but when it grows, it is the biggest of all plants. It becomes a tree so that birds come and make their nests in its branches.’ The Parable of the Mustard Seed (Matthew 13: 31)

In 1958, when the HCS constructed HCSS with the Capuchin Fathers, it was not known whether the school would produce educationally empowered women who could work in various organisations in Zambia. From humble and problem-riddled origins in 1958, HCSS developed into a well established school which produced educationally empowered women for Western province and Zambian society.

6.0 Overview

This chapter discusses the findings of the study. It begins by discussing the curriculum used by the HCS during the colonial and post colonial periods. Then there is a discussion on the contribution of the HCS to the educational empowerment of women. Additionally, the chapter discusses the views by the stakeholders. Next, there is a discussion on the community participation activities the former HCS' pupils were involved in. The chapter also discusses the factors that contribute to women's progress in access and completion of school education. Finally, there is a summary. The chapter is guided by the research objectives.

6.1 To analyse the curriculum and ethos used by the HCS in their endeavour to empower women educationally during the colonial and post-colonial periods.

From its inception, missionary education in Zambia was a means of converting young people to Christianity. So the main purpose of early missionary education was evangelisation. The pupils were taught Christian doctrines and basic literacy which could enable them to read the Bible. The missionaries' first concerns were to train catechists, teachers and craftsmen who would help them to expand their missionary activities. In most mission schools the trained personnel were men. Since most of the pioneer missionaries were men, girls' education was delayed. At Catholic mission stations, girls' education was delayed until societies of nuns were sent to the area. Thus, girls did not receive secondary education until after boys' schools had been established. Initially, the reasons for taking girls to boarding schools were that they could be brought up as Christians who would later be married to educated men who would want educated mission wives (Gadsden, 1992).

Due to some factors such as the geographical position of Northern Rhodesia and the rampart cultural barriers including early marriages, there was slow progress in terms of school education for women. For example, the Education Conference held in Lusaka between 19th and 20th August, 1947 (National Archives: Sec1/444) showed that in 1943, there were 300 girls in Standard VI in Southern Rhodesia (now Zimbabwe) compared with only 9 in Northern Rhodesia (now Zambia). Added to this were the views of the then NR 1944 Director of Education who declared the following in a letter (see Appendices 8 and 9) to the Department of African Education:

The education of the young married women should, for the next few years, be the primary aim in NR since it will be through them that a change in home conditions and the general attitude towards female education is most likely to be achieved. It should also be made clear that female helpers are young married women usually wives of teachers, and that their training served a dual purpose.

The views of the Director of Education above emphasised the point that in NR education of women was meant to enable women to be good wives.

The Northern Rhodesia Department of Native Education report on female education (1938), stated that the aim of all female education should be to educate girls for wifedom and motherhood, and in all methods used to this end, educators were to bear in mind that at least fifty per cent of the girls in school would spend some time in their lives in industrial areas. The report further outlined the content of the female education syllabus for the elementary and lower middle schools (currently grades one to four) in NR. The subjects included housewifery, laundry work, needlecraft, cookery, mother craft and child welfare, first aid and sex hygiene (1938). This meant

that the 'industrial areas' girls were to spend their lives in after school were the homes in which they were to put into practice skills acquired from the various subjects they had learnt at school. In line with the recommendations of the 1938 NR policy on female education, the mission schools emphasised female practical subjects which included sewing, crocheting, knitting, baking as well as hygiene and physical education, in some cases. However, not many women benefitted from the education offered by both mission and government schools.

An extract from Rhodesia governments dated 5th August 1948, indicated that in NR, the total number of girls enrolled in sub-standards I and II in 1947 was 41,158 and that the number in junior secondary school (Standards VII and VIII) in the same year was 6. The major reason for the wastage was that many of the girls went to school late and married early. Thus, when they enrolled in school at twelve years of age, they had only four years to remain in school and married immediately after school. Additionally, many girls were needed by their mothers to help in the household and field work. This was true of rural areas where a combination of domestic and field work was burdensome to women. According to the 1947 report on the education of women and girls in NR (1948), girls' attendance at school "was much more irregular than that of boys." However, the subjects that they were taught adequately prepared them for marriage life. Women needed a much wider variety of careers, such as teaching and nursing, ahead of them so that they could cultivate interest in and have economic incentives in continuing school education.

In Chapter Two of this study, I have discussed the value of traditional education as a means of preparing young people for life. Traditional education prepared the next generation for participation in economic, social, cultural and spiritual life of ethnic groups and acted as a

powerful stabilising influence in society (Snelson, 1974). By contrast, missionary education was too academic or too literary. Pupils did not acquire practical skills that helped them to fit well in the society. Education was not for the benefit of the learner. The findings of this study indicated a diversity of responses and reality pertaining to the contribution of the HCS in Zambia. This showed that while we might have objective response on the subject, traces of subjectivity were there as also posited by Creswell (2009: 17) that “reality was subjective and multiple.”

The current study has shown that in schools run by the HCS, women received basic primary education so that they could be taught proper personal hygiene, cookery and making soups from maize or groundnuts, among other subjects. In colonial Zambia girls were taught housewifery which was correlated to the hygiene lessons. This meant that the girls learnt how to clean, sweep and dust inside and outside the home as well as the cooking shed. They were also taught to avoid the accumulation of rubbish so as to prevent flies, mosquitoes and, therefore, diseases. Girls were taught how to arrange their homes tidily, spread beds and ensure that their children were well fed. Most importantly, they were taught to value fresh air by leaving windows open during the day. From the subjects the girls were taught, they acquired different skills related to cleanliness and hygiene which helped them to remain different from the other girls in the same community. While other members of the community suffered from infectious diseases emanating from poor hygiene, girls who attended school lived their lives happily because of the education they received from the HCS. However, this might have brought division between the girls and their peers who lived poorly in the villages surrounding the school. It would have been better to let the girls live in the same compounds as the other girls so that it would be easier for the educated girls to mingle with their counterparts.

In colonial Zambia, the skills the women acquired helped them to improve their husbands' lives more than their own. The more one's husband looked smartly dressed and clean, the more eligible he was to be elevated to a higher position. Promotion would push one from an assistant catechist to a catechist. This was a source of pride to the man's wife and it encouraged her to work harder at school. The manifest reason for training the women was not to empower them but to improve the professional lives of their husbands. If the professional lives of the husbands improved, it goes without saying that the well-being of the wives and their children improved too. The woman's hard work contributed to the well-being of the whole family. In a way, the community in which the families lived benefited from the empowerment process. The community was composed of clean people who maintained proper hygiene. This contrasted with communities where women had not been educationally empowered by the HCS. Additionally, the girls who were taught these subjects became different from those who remained in the villages cultivating the land throughout their lives. The educated girls also served as liaisons between the whites and local women who could not speak English. This was something from which the women derived pride.

On face value, missionary education seemed to empower women in that the educated women were different from their counterparts (they were more literate than the other women). However, since the women themselves did not make improvements in their lives in terms of owning property or land or even making decisions in the family and community, early missionary education left much to be desired. The education offered by the HCS perpetuated the same values promoted by traditional education. Women were taught to be good mothers or wives but were not allowed to make decisions in the home, family and community. The status of being

liaisons could not be construed as empowerment since the women could only do no more than become interpreters between the local women and the whites.

Nevertheless, women who were capable of using the practical skills of sewing, knitting, crocheting, cookery and soap-making sold their products and earned an income in addition to the husband's salary. At that time, garments sewn, knitted or crocheted by someone the buyer was familiar with were more appealing to the customer than those purchased from a shop. The buyer could determine what kind of garment (and how it should be designed) he/she desired to be made. The buyer could also negotiate the price. The more garments and baked items the woman sold, the better the economic status of her family. Additionally, the lessons on hygiene helped the women to apply the skills learnt in their lives and families, thereby improving the families' health status. Children who were brought up in a clean environment were not so prone to attacks from deadly diseases such as malaria and diarrhoea. When the children fell sick, the women knew how to take care of them and were quick to take them to a health centre, which in most cases was the vicinity of the woman's home. As a result of the strictness of the HCS, women who were educated by them tended to take greater care of their children than those who had no education at all or those who had been educated in other schools.

The move by the Sisters to provide education to women was a good one. The problem was that only a few women were educated and since they (the educated women) did not live in the villages but in mission stations, their influence on the community was not visible. The HCS had come to serve the poor, to emancipate poor girls by offering them school education. However, they contributed to the poverty of a number by segregating the educated women from the rest of

the community. If the women lived together with the rest, they would share the knowledge and skills with the other women. They would teach them how to do the laundry, cookery, sewing and house cleaning. The other women might also imitate their life styles without having to be taught. More and more women would try to live in clean environments and ensure that members of their households did not suffer from diseases related to poor hygiene. The women would also be encouraged (by those educated by the HCS) to take their children to school.

The study also established that in colonial Zambia, generally, women who attended schools run by the HCS ensured that their children attended school. Thus, during this period, the education offered by the HCS empowered women only as far as the women could use the skills they had acquired to better their families' economic and health needs. It also empowered them in so far as they could take their children and dependants to school and use the skills to create with income generating activities and earn an income. With regard to the attainment of dependent variables such as awareness of individual rights, assertiveness, employment and leadership qualities, the education offered by the HCS before independence did not empower the women. One could not blame the HCS for the rather poor curriculum offered during this period because the Sisters followed the government designed curriculum of the day, as shown in the views of the Director of Education stated on page 194 of this chapter. Indeed, with the benefit of hindsight, it is easy to blame the Sisters for simply entrenching the subservient position of women as dictated by tradition. The truth is that the Sisters started a process that can only continue to lead to the full empowerment of girls.

The point is that the HCS did not provide a fully holistic type of education to the girl-child so that she could become more useful in all areas of human life. The curriculum was not entirely formal but was somewhat in between traditional education and formal education. It had a heavier emphasis on evangelisation or religious instruction and practical skills especially those related to home management and childrearing. There was less emphasis on Mathematics and training for formal or industrial work except for teaching.

So, in colonial Zambia the curriculum used by the HCS was underpinned by the gender stereotype that the woman's place was in the home. Girls were, therefore, not fully prepared to contribute effectively to the social, political and economic development of the country. However, emphasis on home management and maternal issues helped in empowering women to solidify the family, which is the foundation of every society. The early curriculum used by the HCS helped improve maternal and child health in their catchment areas. Empowerment for the girl-child had come through the curriculum offered in previously boys-only boarding schools. It was not the kind of empowerment proposed in this thesis.

The study established that after independence in 1964, the HCS contributed to the educational empowerment of women in Western Province by providing academic, social, moral and spiritual training. The educational empowerment process was made possible through the establishment of schools. Without the HCS, there would be no education for girls in Western Province. One important thing the HCS did when they came was to start a boarding school for the girl-child at Malengwa. The Sisters established HCSS to help reduce on complaints by parents and the general public about long distance to and from school for girls.

The academic training was provided through the different subjects the girls were taught and through the activities they learnt outside the class. Many good subjects and activities at HCSS helped the pupils to foresee or determine their future careers and work hard in the subjects they were weak in. The pupils were mostly encouraged by the motivational talks organised by the school. The talks were made by women from different schools at the University of Zambia.

The study further established that in post-colonial Zambia, the HCS empowered women educationally because the school academic members of staff, whether nuns or lay, showed a lot of concern for the pupils and were devoted to their work. The HCS paid school fees for some of the pupils whose parents or guardians could not afford to pay. Snelson (1974) asserts that during missionary education, less fortunate children who had no close relative in the wage-earning economy could not have a happy ending, no matter what sacrifices their parents were ready to make.

By paying fees for the less privileged girls, the HCS contributed to their (the girls') 'happy ending'. Additionally, the school head teachers were zealous and committed to their work; they ensured that there was proper interaction between them and the prefects and the general school populace. Without the support of the HCS, it is unlikely that the girls would have attained a level of empowerment.

Before important decisions which involved the pupils were made, prefects were consulted. The school head teachers together with the teachers also exhibited good morals which pupils imitated. Although the pupils and staff at HCSS came from different social, economic and

religious backgrounds, activities such as assemblies, group discussions and clubs, which encouraged group feeling, were promoted so that the whole school was like members of one family. In every family there might be disputes. However, it is usually the responsibility of heads of families to ensure that the disputes are solved amicably. Similarly, the HCS helped the pupils to overcome their failures through discussions. The HCS were therefore an inspiration to their pupils. The members of staff were enthusiastic to work for the satisfaction and to earn gratitude of the pupils and the community they served. The HCS imparted practical skills such as domestic, social and money management skills.

With regard to domestic skills, the Sisters ensured that the pupils ironed their clothes properly, made their beds and cleaned their dormitories thoroughly. Social skills were imparted through the way the Sisters interacted with other people and the pupils themselves. Furthermore, the pupils were taught social skills in the manner the HCS settled disputes or conflicts and how they treated the girls in the school and people they met in the community surrounding the school. The Sisters taught the girls how to settle disputes amicably, how to show respect to others and how to resolve conflicts peacefully. The HCS empowered HCSS pupils with the skills they needed in order to become responsible adults. This is not to say that the girls did not acquire any social skills from their homes and communities. Generally, Africans have social skills in abundance. Dowden (2009) observes that Africans meet, greet and talk, hold hands and embrace, share and receive from others without twitchy self-consciousness, all being forms of exercising social skills. However, these social skills could not empower adolescents, especially girls, to improve their lives as they were considered rudimentary and were common to all members of society.

The HCS realised that adolescents who learned to live by upright values and who had developed practical skills were truly prepared for adulthood. In Proverbs 23:24 we find the following: the father of a righteous one will without fail be joyful; the one becoming father to a wise one will also rejoice in him or her. Whenever the HCS met their former pupils in their various communities, they rejoiced with them since they were the ones who were instrumental in the empowerment process. The question to ask is: Were the HCS the only ones who were instrumental in the empowerment process? Even if the girls were locked up in dormitories and classrooms to prevent them from having outside influences, they would still communicate with the outside world through letters, reading novels and watching films, among others.

It might be argued that letters were opened and advice was given to the owner if the letter contained offensive or immoral messages. It might also be argued that the novels were educational and did not have bad influence on the girls; films were also censored. Whatever might be said, the HCS could not have managed to have total control of the girls, especially after HCSS became day school. Girls could pretend to be well behaved while in school. Outside the school premises, they were different people. On the way to and from school, they interacted with friends, parents, siblings, other members of the community as well as strangers who they met on buses or path ways or in shops. I should also not leave out the influence girls had from the internet, the media, face book and cell phones on which they sent and received short messages (sms). Would all these not have contributed to the empowerment process?

The HCS further prepared the pupils to avoid impulsive use of money and any other resources they had. That is why most of the former pupils of the Sisters worked in organisations where

they were entrusted with financial accounts and other responsibilities that called for proper use of organisational resources. In post-colonial Zambia, the HCS used a curriculum which empowered women to take up positions in high profile jobs or which required them to work for the betterment of society.

The HCS also encouraged the girls who came from poor families by helping them with material requirements. The narration of Mary has also shown that the HCS were caring teachers who ensured that all the pupils benefitted from the education they received by supporting the girls to develop their God given talents. Girls who were good at certain subjects were encouraged to study hard in the subjects so that they could pursue careers in their fields of interest. The HCS also provided moral and spiritual support to the girls. According to the story told by Mary, there was an appropriate dress code to which the girls adhered. The HCS did not neglect the importance of holistic education; they encouraged the girls to take part in weekly worship according to their denominations.

From the foregoing discussion on the curriculum used by the HCS in post-colonial Zambia, it is evident that if women are to be empowered educationally, teachers have to offer not only the subjects stipulated by the MESVTEE but also a hidden curriculum encompassing extra-curricular activities and social and spiritual skills related to worship and good conduct. In order for such a curriculum to be effective, women should be given opportunities to be involved in the empowerment process by allowing them to participate in different activities they are good at as well as ensuring that the school environment is conducive for learning. This requires consented efforts by all the teachers rather than one group of teachers only. In the case of HCSS it could be

argued that the HCS played a major role in the empowerment process because they were the ones in charge of the day to day activities of HCSS. Besides, the other teachers had to follow the norms of the school, failure to which the HCS could surrender them to the MESVTEE.

6.2 To establish the contribution made by the HCS to the educational empowerment of women in Western Province of Zambia.

The study established that the HCS contributed to the educational empowerment of women in Western Province running schools with spacious classrooms (see picture on the next page) in which pupils and teachers could move freely and share views freely.

Figure 10: HCSS Grade 10 Class



Carmody (2001) states that when Catholic school administrators were asked how they saw Catholic schools contribution to the growth of the Catholic Church, they all emphasised that these schools did not only produce vocations to the priesthood and religious life but they also

communicated Catholic and Christian values. Carmody (2001) further states that Catholic secondary schools contributed to governments' goal to meet the labour needs of the country through producing good results that enabled their pupils enter various careers and fields of service. The HCS have contributed to the needs of the country in that they have produced pupils who have taken up various careers including, among others, teaching, banking, administration and nursing.

In a way pupils at HCSS came from different ethnic groups in which they were subjected to various forms of oppression. Freire (1993:27), asks the following questions: Who are better prepared than the oppressed to understand the terrible significance of an oppressed society? Who suffer the effects of oppression more than the oppressed? Who can better understand the necessity of liberation? By offering education to women in Western Province, the HCS liberated them from the oppression (of not being able to make decisions in the family and community and to hold leadership positions, among others) that they encountered in their villages. No one can appreciate the education the former pupils received as much as they did.

The findings in the previous chapter revealed that a lot of attention was given to the pupils by the HCS. One Sister was responsible for the social welfare of the pupils. The Sister might have known that the struggle for life demanded an efficient intellectual and emotional baggage (Cury, 2007). As such, she listened to the pupils' problems and tried to offer help immediately. In a school, different pupils might experience problems which need attention right away. Cury (2007: 57) told the following story:

A school coordinator was very moved that a girl had recently asked her to talk. She was loved by her girls but that day she was busy and asked the girl to come another day. There was no other day: the girl committed suicide. She was going through a depression and nobody knew, not even her parents. She wanted to open up with her teacher who had no time to listen. Never were so few minutes so precious for the life of a human being.

The Sister in charge of the social welfare of the pupils at HCSS took it upon herself to attend to their problems immediately so that the school could avoid experiencing calamities such as the one narrated by Cury (2007) above. It is not surprising that the HCSS pupils were freer to communicate with the HCS than they were with their parents. They developed a relationship which enabled the girls to feel free to approach them, something which most parents fail to do. Besides some pupils did not have parents. Who were they to approach in case they were facing challenging problems? The best person to approach would be the one who is ready to listen and offer comfort. The HCS were such ones.

In addition to her busy teaching schedule, the Sister in charge of the welfare of the pupils visited girls who did not report to school so that the school could offer any support if there was need to. By visiting the pupils at their homes, the Sister and the other HCS expressed concern for the wellbeing of the pupils, their parents, siblings and the community at large. The girls appreciated how concerned the Sister was about them and their families, so they imitated her and led their lives caring for the needy. They also imitated the Sister by speaking against the injustices that women face. Among such injustices is the perception that certain subjects are a preserve for men.

A sense of devotion was the characteristic of every head teacher and the HCS at HCSS. It is only a devoted teacher who can make an impact on his or her pupils. In turn, it is only a devoted pupil

who can make an impact on his or her community. The former pupils of HCSS were making an impact on the communities they were living in. However, the impact cannot be attributed to the HCS alone. A pupil who desires to attain tertiary education has to work hard at secondary school in order for him or her to be admitted for higher education. The personal decision to work hard coupled with the teachers' encouragements, can have a lot of influence on the pupil's performance. Lecturers at colleges and universities influence student academic performance in one way or the other. A student who was weak in some subjects might improve in the subject and end up taking a job related to the subject. The student would therefore not claim that the teachers at the secondary school were the only ones who have laid a foundation to his or her success. The lectures and college mates might contribute to the empowerment process.

The HCS laid a foundation for the girls' current professional development. They would not be what they were presently without acknowledging the role the HCS played in their lives. The Sisters did a lot for the girls' educational, spiritual and social development. The girls acquired different skills such as business transaction skills, communication skills, teaching skills and counselling skills, among others. The former pupils acquired these skills because they had competent teachers. Competence is not about being knowledgeable and having skills but it is the attitude people have towards work. Competence is also about how one applied the skills in real life. The HCS had a positive attitude to work so they instilled this into their pupils.

Additionally, the education the former HCSS pupils received empowered them to work as reliable and honest workers. They made decisions on behalf of the institutions they worked for. The participant who worked in the bank was responsible for authorisation of personal loans to

customers. This was a responsibility which could not be assigned to a dishonest and untrustworthy person. The participant who worked as a lecturer was also entrusted with examination results of students, a responsibility which required honesty and integrity. The participant who was in charge of the English Department in the school she worked at was responsible for a number of departmental activities including keeping records, checking and signing schemes and other documents teachers availed to her for approval. This kind of work required that the participant was committed to her job. All this cannot be attributed to the HCS because the former pupils were not employed immediately they completed secondary school education. The knowledge and skills acquired from a secondary school cannot enable someone to be employed in a high profile job such as accountancy and engineering. Secondary and tertiary education complement each other.

Perspectives of the former HCSS pupils also showed that the education they received empowered them. This is because they got jobs in various organisations across the country in which they could exercise their rights to work and to be assertive enough to encourage other women to attain secondary and higher education. For example, as a lecturer at NRDC, Mary decided to educate fellow women to counter the intimidation they received from male students, and society at large, by encouraging them to work hard. The education the participant received from HCSS also empowered her to make bold decisions, in a group of male dominated lecturers, as she was the only female lecturer, to mentor fellow women to take up water engineering courses. She also ensured that she was appointed as a member of the selection committee, a decision she might have failed to make if she had not been to HCSS.

In all that Mary did to mentor women at NRDC, she exercised assertiveness, recognised her right to help other women (including her children) acquire a form of education which would empower them to live better lives. Due to her bold decision to encourage women to work hard, the number of women graduating from the Department of Water Engineering increased to five from one each year. By mentoring women to complete the courses successfully, Mary extended the empowerment process to those she led. In other words, she shared and utilised the leadership skills she had acquired from the HCS. Indeed, Mary saw the need to provide women with aspiration while actualising their potential to the full, in line with the 2012 International Women's Day theme, 'Connecting Girls, Inspiring Futures: Mentorship for Success.'

The HCSS motto is, "A girl child has access to education". It is a truism that knowledge is power. So, whenever HCS educate the girl-child, they provide empowerment. An important facet of the HCS' approach to education was emphasis on discipline. They helped in shaping the discipline of the former pupils both at school and after school. This was a very vital element in empowering the girl-child through education. Without it, girls would leave school at will, take drugs, become pregnant or go into early marriages. This led to a low progression rate in education. On the other hand, discipline helped girls to excel and be more prepared to take up responsibilities in various sectors for personal, family and national development.

Eighty per cent of the former HCSS pupils met all the 8 criteria of an empowered woman as defined in Chapter Two. This shows that the holistic education provided by the HCS empowered female pupils.

6.3 To assess the views of stakeholders on the contribution made by the HCS to the educational empowerment of women in Western Province in particular, and Zambia in general.

According to the respondents, the HCS could instil discipline among the pupils because they had good classroom management skills. According to Rothstein (1990), classroom management refers to a broad range of techniques used to facilitate instruction, constructive behaviour and thus handle discipline problems. Rothstein (1990:28) further observes that “classroom management is essential to effective teaching because the more time you spend teaching, the more likely your students are to learn. If you spend most of your time handling (or mishandling) discipline problems, you are cutting short your teaching time.” Since HCSS pupils were disciplined, the teachers did not have to spend much time on handling major discipline problems but on teaching. Generally, the HCS managed to instil discipline among the pupils partly by using group activities such as debates on particular issues affecting them. This made pupils enjoy a sense of belonging. One particular issue that the HCS paid attention to was the importance of family. So the girls usually developed topics related to family life and debated these topics in order to identify means to mitigate social problems in general.

Old though Farrant’s (1964) book is, he observes that every head teacher should command authority in his or her school and that every teacher should possess the same in his or her classroom. Added to this is Henze’s (2000) observation that discipline, conformity, solidarity, obedience, uniformity and correctness are the virtues inculcated by mission schools. The HCS could instil discipline among the pupils because they worked hand in hand with the teachers. They were also firm, consistent and methodical. By firmness, I mean that the HCS spoke to the pupils in tones that showed that they expected obedience. Moreover, they were consistent and

methodical in that they enforced discipline justly, fairly and efficiently. The Sisters were aware that 100 per cent control of the emotions was neither possible nor desirable, but that it was necessary to train the emotions so as to make them secure and lucid (Cury, 2007). So the HCS explained to the pupils the reasons for punishing them. They also administered the discipline without delay so that the pupils could clearly understand why they were being corrected.

The study established that the HCS provided opportunities for all pupils to deal with low self-esteem and experience success by pointing out the success they made and encouraging the pupils to try other avenues so as to increase on their own success. They mainly did this on Open Day Sports Day and at assemblies. At times pupils were rewarded for their outstanding performance in a test. Dobson (1975) asserts that the adult who felt unloved as a child developed low self-esteem and would never fully forget the experience, as the tongue always returns to the site of a missing tooth. Thus, the HCS provided coping responses to low self-esteem among pupils. Pupils with low self-esteem are usually shy learners. These were encouraged by the Sisters to participate in different activities including religious. Most importantly, pupils were openly acknowledged when they behaved well. These modes of instilling discipline encouraged pupils with bad motives to change. One might argue that all schools try to instil discipline among their pupils. However, the question is whether the form of discipline is effective or not. Pupils should understand why they are punished and the punishment should not be enforced suddenly. Rather it should be a gradual process. The punishment inflicted upon HCSS pupils by the HCS also helped them understand the nature of their personalities and, thus contributing greatly to their welfare.

Moreover, the way the head teachers and the teachers related to the pupils empowered the pupils to make improvements in their lives by working hard at school and after school. This has been best exemplified by the fact that whether they completed secondary school or not all the former HCSS pupils in the study were in formal or informal employment. The former pupil who was in her seventies at the time of the interview was still able to make an impact on her family and community by ensuring that her house and the surroundings were clean. In fact, it was the cleanest surrounding in the whole community. By having such a clean surrounding, her family contributed to the maintenance of a clean Mongu environment. The HCS empowered her to remain focused and keep to good hygiene and health standards. The education they gave her in the 1950s remained 'rooted' in her heart so that it was easy for her to maintain the same life style sixty three years later.

The other former HCSS pupil who did not complete Grade Twelve after failing to qualify to Grade Ten was also educationally empowered by the HCS as long as she attended the school run by the HCS. The women acquired domestic and communication skills to enable them do manual jobs. Since the former pupil who did not complete senior secondary school education was in formal employment in which she received a salary, it is fair to conclude that the education she received helped her to be employed. Additionally, since she worked for the Police Commanding Officer as a maid, there was some element of trust entrusted upon her by the Commanding Officer and his family. Her job description required her to remain with the young children for some time before their parents were away to work. Her employer, therefore, trusted that she would look after the children properly, prepare their meals and feed them, provide security and

bath them at the right time. Besides, since the Commanding Officer's family could not really speak Silozi, the former pupil used English to communicate with them.

At her level, the education she received from HCSS and the work she did helped her to pay school fees for her sister who was still in school. Had it not been for the advice she received from the Sisters that whenever the girls left school for whatever reason they should do something for the good of the community, the former pupil who left school after Grade Nine would not have had a job like this one. For her the good of the community meant working hard, being honest and helping her sister to complete school. This study, therefore, took it that HCSS pupils who did not complete senior secondary school were also educationally empowered since they were able to make personal decisions not only to take their siblings to school but also to pay tuition and other fees for them.

Society might blame the Sisters for being too strict, accusing them of censorship, instilling a stultifying self-styled moral code among the pupils, resisting new ideas and having no appreciation of aesthetics. The HCS did not like to see the pupils dressed in flamboyant attires (as artists did). In line with their mission statement (see figure 2 on page 21), the HCS were not training the girls to become dormant citizens but to be mindful of evolving modern life styles which could corrupt their minds morally and distract them from school work. The HCS nurtured democratic values, such as human dignity, love and care for one another, among HCSS pupils. Jotia (2011) observes that democracy is about issues that affect one directly, the community and the nation at large. Thus, democracy is not only about voting, but rather that it is a way of life which is based on the notion of community involvement (Jotia, 2011). The girls were also

prepared to be mindful of vices in society, that is, despicable acts ranging from wife battering to child defilement, mostly perpetuated by men against women and girls. If women were to counter these vices effectively, they needed to have sound school education at high school level so that they could speak boldly against such vices, instead of keeping quiet as is the case in most traditional inclined families. They also need a form of education which makes them “realise that they would occupy positions of authority in the future where their courage and expressive ability would be required” (Falola, 2000: 54).

The study further established that former HCSS pupils were involved in different community activities due to the training they received from the HCS. Moreover, the study also established that all HCSS pupils who took part in the study benefitted from the moral code set by the HCS. The moral code also helped the former pupils to take up responsibilities in the different organisations they worked for. Furthermore, the former pupils reported any cases of abuse inflicted upon them and on others so that perpetrators could be brought to book. When the women in the study realised that other people’s rights were violated, they took the necessary steps of reporting the offenders to the police, informing other people, and rebuking perpetrators by warning them that the next time they abused children physically they would report them to the police. One of the rights violated is the right to children’s education. All the former pupils in the study ensured that they educated their children. They also became members of organizations such as FAWEZA and Campaign for Female Education (CAMFED) which spearheaded the education of women. They further stated that they were vigilant in their communities and were able to report any forms of abuse or violence against women. So whatever people might say regarding the way the HCS disciplined the pupils, the interaction I had with the former HCSS

pupils showed that they were willing to be disciplined so that they could grow up into responsible women who were able to take part in community activities.

Since the country appears to have many educated unemployed who have little or no practical skills, society might have misgivings about the HCS being so tied to the academic system that failed to provide skills training and opportunities to the learners. This should not be the case since this study has established that the HCS provided skills which pupils applied later in real life. Of the fifteen former pupils interviewed, only one was not in formal employment but she sustained her life by rearing poultry and by gardening. One might argue that since former HCSS pupils interacted with different people such as the family, peers and fellow workers, these might have contributed to sharpening the skills the former pupils acquired. Nonetheless, we should take note of Ezewu's (1983: 17) views regarding interrelated features of interaction:

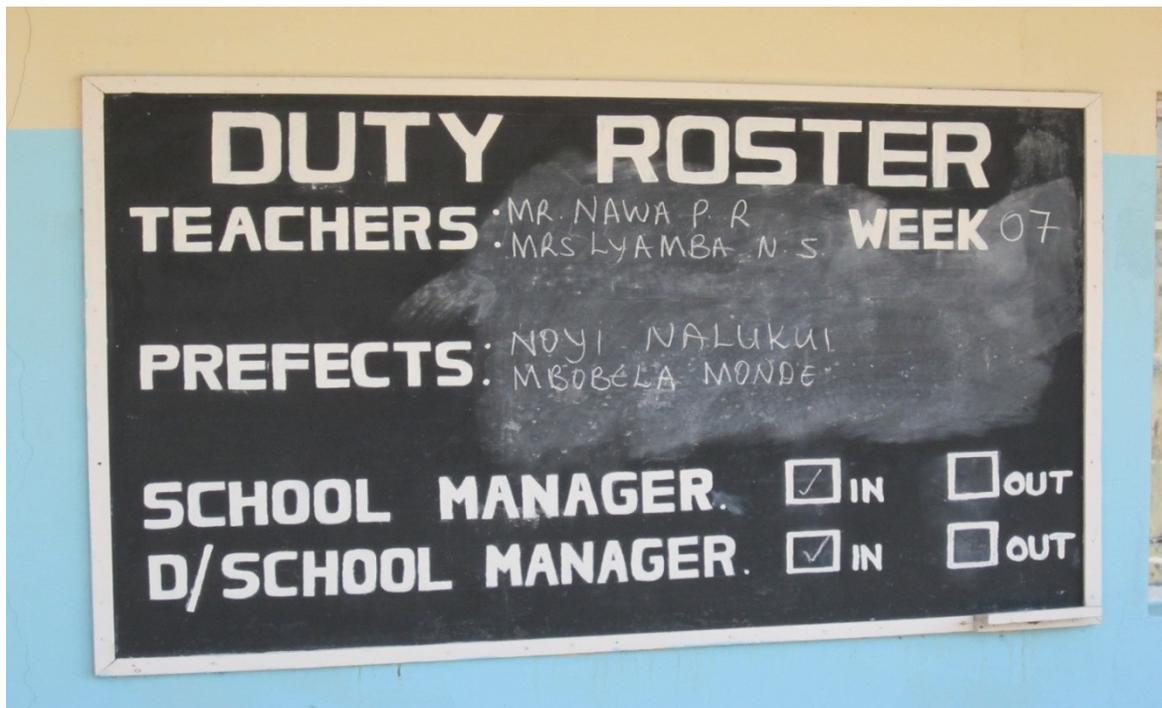
Interaction can be historical in the sense that every individual develops to a greater or lesser degree the awareness of a recent or more remote past, which, when consciously experienced, affects individual interaction in the present.

So past experiences could have greater influence in the way one currently interacts with other people. It is for this reason that the HCS, through provision of education at HCSS, had greater influence in the lives of former pupils than any other group. Added to Ezewu's views above is Datta's (1988) observation regarding the school as a major socialising agent in the life of a child. Datta states that as a socialising agent, the family operates vigorously at the earliest stage of a child's life but later the school gains at the expense of the family. Datta(1988) further observes that in many African societies many parents were not in a position to guide their children in

academic and vocational matters. The teacher has thus to take the role of a counsellor, heightening, thereby, the importance of a school. This is evident enough that the HCS, being teachers at HCSS, contributed much to the skills development by the former pupils.

In their efforts to empower women educationally, the HCS cooperated with inspectors of schools and they enjoyed teaching subjects like Civics which helped them know about the civic life of the Zambian people. The HCS spent their free time listening to the news and reading local newspapers in order to get acquainted with the affairs of the country. If they did not read newspapers, they were lost. The pupils saw what the HCS did and imitated them by reading lots of books from the library which, according to my observation was well stocked. The pupils did not spend time on things which would not benefit them in future but took to reading any books they found interesting. It was therefore not surprising that one of the former teachers said the following: "I met this student, and I was surprised she had read this book called 'The Calling'. The book was 600 pages and it was a dialect English of Congo, not England." This meant that the pupils read a variety of books. The Sisters were impressed with the way some of the HCSS pupils liked reading. That pleased them very much because the girls even quoted views from some of the books they read. The HCSS pupils were therefore educationally empowered through reading various books. They were also empowered by means of a clearly stipulated duty rota.

Figure 11: HCSS Duty Rota



A duty rota, which shows names and persons and the duties to be performed in turns by each member and in some cases, like the one for HCSS above, even office bearers available or around at any given time, serves as an important tool of time management. When the staff report for work each day, every one of them knows in advance what they are required to do, thereby making it easier to plan for the day and ensure that duties are carried out with little or no time wastage. For the person visiting the institution, they will know at first glance at the rota who is available and who is not. When an institution has no rota, visitors have to enquire from secretaries who might not be so accommodating and thereby waste the visitor's time. A rota also gives the visitor chance to decide who to see in case the one he or she wants to see is not available. If a visitor has no idea who is available, they may wait for some time for their turn only to be told the person is out of the station. If the problem in question only required that particular person to attend to it, then they will have waited in vain.

Furthermore, in today's world where equal opportunities are supposed to be given to each member of an organisation regardless of their gender, race and background, the duty rota ensures that each member is given chance to perform duties and share knowledge and skills with others. Each member will be allowed to have a turn to exercise duty and responsibility. Where there is no duty rota, there is a tendency to involve some people in doing the same thing because others believe they are the best at it. This means the individual concerned will be denied the chance to prove himself or herself at other duties. This has disadvantaged female workers who are usually given easier tasks assuming that they will not be able to deliver effectively in heavier tasks. Even when chances for promotion arise women might not be considered because they have not been tried at higher responsibilities. The duty rota helps to try women to do different responsibilities.

Additionally, a duty rota gives each member of staff and pupil a sense of value, joy and belonging. As a teacher or pupil, if you are not given responsibilities, you will not realise your worth and therefore you do not care much how you perform on any responsibilities you are given. A duty rota helps to bring about a sense of competitiveness, allowing one to do better and show others how good he or she is. If you come out better than others, you might want to improve on that standard so that other teachers or pupils can learn from you. If you do not perform as well as the rest, you will try to improve so that you are not the least performer. This gives one a sense of responsibility and feeling that you are also an important person in the school; that thereby, enhancing self esteem, individual awareness and assertiveness; you are part of the school community. The organisation also benefits through the workers' determination to work hard.

Finally, a duty rota ensures that the hard working staff and pupils and the lazy pupils are equally involved. There is a tendency among non-hard working staff and pupils to let the active members do most of the tasks while they only follow the usual routine. Therefore a duty rota ensures that every staff member and prefect is equally involved. Suffice to mention that not all schools in Zambia have clearly stated duty rotas. Some rotas are written in such a way that it is almost impossible to read what is outlined. The visitor spends time trying to understand the contents of the rota. The majority of the duty rotas I have seen in secondary schools in Zambia do not indicate whether or not the Head or Deputy is available. If every school in Zambia had a duty rota similar to the HCSS rota, discipline cases would minimise and, thus, women would be educationally empowered.

In addition to the foregoing, the empowerment process has been seen in the number of community participation activities former HCSS pupils were involved in.

6.3.1 Community Participation through Religious Activities

Dorcas Mothers of the Seventh Day Adventist (SDA) Church was started by a group of women in Battle Creek, Michigan, USA in 1874, in the home of Mrs. Henry Gardner. It was first called Dorcas and the Benevolent Association. Eight women were charter members and Martha Byington Amadon, daughter of the first general conference president, John Byington, was the first president (Gulley, 2004).

Activities of the Dorcas Mothers include making garments and supplying food for needy families and widows and ministering to the sick. When the Home Missionary Department (now the

Sabbath Personal Ministries) was established in 1913, the Dorcas Society work came under that department's leadership. The objective of the Dorcas Society is to help people physically and spiritually in the name and spirit of Jesus Christ. It is concerned with cases of need irrespective of creed, class, nationality or ethnic origin. The society attempts to meet emergency needs not provided by other agencies. The repair and distribution of good clothing is a specialty. Dorcas Mothers have been and continue to be an important part of the SDA Church programme.

The three former HCSS pupils who were members of the Dorcas Mothers were involved in activities which were threefold: firstly, visiting, praying and assisting the sick. The Dorcas Mothers engaged in charity work to help out the needy in society as most Christian communities and organisations in Zambia did. The assistance included, among other things, arranging for homes and /or care for orphans and the aged who had no homes or any close relative to provide care for them. For example, the *Times of Zambia* of 20 April 2012 reported that the Dorcas Mothers in Ndola cleaned and donated various cleaning equipment worth 1.5 million kwacha to Arthur Davison Children's Hospital. The Dorcas Mothers also donated blankets, pillows and fruits worth over 5 million kwacha to Ward 9 (a ward they adopted in 2000) of Kabwe General Hospital (Chisebe, 2013). This gesture helped to alleviate problems arising from linen shortages in hospitals. It also complemented government efforts in meeting the several needs of society. Apart from making donations, Dorcas Mothers also render help to the orphans and other needy members of society by donating books and needed articles for orphanages and old people's homes. The views by the three participants and the former HCSS pupils regarding the way the HCS emphasised care for people with disabilities, showed that the former pupils used the knowledge they acquired to get involved as Dorcas Mothers. This, however, is difficult to

ascertain especially that none of the former pupils made mention of the Sisters encouraging the girls to attend church services in denominations of their choices. Women who became members of the Dorcas Mothers should therefore have acquired interest in becoming members by attending SDA church services and interacting with fellow members of the SDA Church, as opposed to using knowledge acquired from the HCS.

Secondly, former HCSS pupils who were members of the Dorcas Mothers helped widows, cooperated with the Red Cross and the disaster relief organisations to assist their community. Collaborating with the disaster relief organisations like the Disaster Management and Mitigation Unit (DMMU) in the office of the Vice President, entails making concerted efforts in order for both the organisation and the Dorcas society to ameliorate and remedy the effects of any calamity that befalls a community such as floods. This was in line with the advice which the HCS gave the pupils on the importance of safeguarding the family unit which in turn would strengthen community bonds.

Thirdly, as members of the Dorcas Mothers, former pupils of HCSS attached great importance to the communities and other places they visited. When they visited prisons, trained and equipped other women in various skills. Skills offered included among other things, knitting, baking, sewing and home nursing. This training is done as a way of helping individuals to stand on their own and be self reliant when they were out of prison. This enables the trained women to earn an income generated from what they sold, thereby assisting their families and other people close to them. Furthermore, in addition to skills training, the Dorcas society also helped in improving literacy levels in their communities, especially among the aged and children. This involved

conducting classes and teaching the old and children how to read and write. The Dorcas Society also assisted mothers or widows burdened by bereavement. If not taken care of, bereavement can devastate family members concerned. So support from the Dorcas Mothers helped to ease the pain resulting from the loss of a loved one in death.

However, as stated earlier, it might be argued that the Dorcas Mothers who were former HCSS pupils became members of the group because of the interaction they had with women who were members of the group, not necessarily as a result of the teachings or demonstrations they received from the HCS way back at school. Whatever arguments might be put forward regarding former HCSS pupils' participating in the community as Dorcas Mothers, the face to face interaction I had with the three participants who were members of the Dorcas Mothers indicated that the Sisters were the ones who had influenced the women to choose such community participation activities. Thus, as the women rendered help to the needy members of their church, they most likely recalled and emulated the demonstrations of the HCS as they cared for the needy in the HCSS community.

Girls' Brigade is an international and interdenominational Christian youth organisation which was founded in 1893 in Dublin, Ireland. The international vision statement for the Girls' Brigade is 'Girls lives transformed, God's world enriched'. The aim of the Girls' Brigade is to help girls become followers of Jesus Christ and through self-control, reverence and a sense of responsibility, to find true enrichment of life (Gilson, 2013). The passion for the Girls' Brigade is to empower girls and women throughout the world to discover what it means to be uniquely created by a God who loves them and, in doing so, to experience and contribute to life in all its fullness. The mission for the Brigade is to be a relational, relevant and responsive worldwide

movement that empowers generations of (primarily) girls and young women in local communities. The mission is also to develop and reach girls' God-given potential and so bless and enrich their families, communities and God's world (Gilson, 2013).

One of the principles of the Girls' Brigade is to promote a just society where all people are equally valued. This is done through the projects designed to train people to work with girls so that they are equipped for anything they may be doing in later life (Gilson, 2013). In Zambia, the Girls' Brigade trains girls in various activities such as cooking, beads and doormat-making and sewing. This helps in keeping girls away from vices which could otherwise ruin their lives. From the skills acquired, the young girls become self reliant by selling foodstuffs and other items. In addition to the educational programmes and activities of the Girls Brigade in Zambia there are Spiritual and Sporting activities. These ensure that young girls are kept busy physically and spiritually. Spiritual activities include retreats and Bible studies. With regard to Sports, the girls engage in athletics, netball, football and chase. Collectively, the activities help the young girls not only to become physically fit but also to develop a sense of responsibility. This is essential as it contributes to a society of people who know what they ought to do at various times. Through its structures at national, district and divisional levels, the Girls Brigade helps young girls to develop a sense of solidarity. This is expressed through charity work in homes for the disabled, vulnerable people, the sick and elderly. The two former HCSS pupils who are members of the Girls' Brigade contribute greatly to the spiritual and social upbringing of girls who might turn up to be responsible members of the community.

Additionally, community participation through religious organisations working to emancipate women is important as it has an effect on human rights awareness. As former HCSS pupils

participated in community activities, their awareness of one's and others' human rights was enhanced. The former pupils were also in a position to avoid activities that might be a barrier to other people's enjoyment of their rights. Human rights awareness further played a significant role in promoting unity and harmony in society. There was also collaboration among various institutions, including interaction between the family, community and other civil society organisations. The collaboration was an attempt to make the nation a better place to live in. Thus human rights awareness was not only about individuals but had significant implications on the nation's level of productivity and character formation. A nation which respects human rights is actually on the path to social, religious and spiritual development as these tend to ensure holistic development and hence individual empowerment.

With particular reference to civil society organisations, a key function was advocacy. That is to say, urging support for human rights and attempting to influence governments or international groups with regard to particular human rights violations. Advocacy involved education, persuasion, and the public shaming of violators (Claude & Weston, 1992). Thus the former HCSS pupils who were involved in community activities helped to advocate for a better Zambian nation in which violators of human rights should face the law.

The Parish Coordination Committee (PCC) is a team of Catholic men and women chosen by the Small Christian Communities (SCC) to oversee the running of the parish. The SCC is a group of different Catholic families who live within the same community and share their opinions, feelings, beliefs and values by meeting together on specific days, usually during weekends. In addition, SCC take part in Bible reading and sharing and other theological reflections. Cheyeka

(2002:178) asserts that “SCC can be empowered or empower themselves to reflect about how they are governed and to influence governance in their favour”. I also found that SCC provided a sense of belonging to the Church and community itself. Members usually made contributions towards daily problems such as funerals and sickness, thereby lessening the burden faced by different families. Cheyeka (2002) observes that:

SCC should reflect on problems related to incapable Members of Parliament or Councillors, pot-holes on the roads in the community, careless waste dumping, uncollected waste and lack of basic medicines in the community clinics.

I agree with Cheyeka’s views. However, the SCC might not manage to tackle all the issues that affect the community.

As members of the PCC, the two former HCSS pupils worked hand in hand with members of the grassroots, the SCC. They also worked with parish leaders to ensure that church activities ran smoothly and as planned. It was therefore a community participation venture which called for interaction with people in the community. Apart from being involved in religious activities, former HCSS pupils were also involved in other community activities and organisations such as the ones outlined below:

6.3.2 Civil Servants and Allied Workers’ Union of Zambia (CSAWUZ)

Since its inception in the 1930s the trade union movement in Zambia has been instrumental in bringing about change in the struggle for improved working and living conditions of Zambian workers. The CSAWUZ recruits its members from most public service institutions, such as

government ministry head offices, provincial and district offices, health institutions and semi-autonomous government institutions. As a democratic force, CSAWUZ is committed to enhancing the welfare of its workers through the promotion of harmonious industrial relations and mutual cooperation with the government, employers and civil society organisations (Shikwe, 2003).

Advocacy and campaigns against violation of labour and human rights were other ways through which women attached to the CSAWUZ participated in their communities. As members of the union, they sensitised fellow civil servants on their rights and how best they could protect them. Most workers in Zambia, especially women working for semi-autonomous government and private institutions might be subjected to various forms of abuse of their rights. Thus, women belonging to the CSAWUZ ensured that women in their communities knew the right procedure to follow whenever they had their rights violated or were abused sexually or otherwise. Furthermore, members of the CSAWUZ were involved in provision of social services such as skills development. This was done through relevant structures set up such as the Concept for Informal Sector Employment Promotion (CISEP), which was another major activity they took part in as members of CSAWUZ. Representation at various levels in numerous organs such as work committee, constitutional review commissions, and training of members in a number of social, economic, political and trade union issues, were other activities in which members of CSAWUZ were involved. Additionally, women leaders in CSAWUZ endeavoured to promote and support progressive legislation in the interest of workers in connection with legal rights of the union, encompassing industrial, health, training, safety, welfare and social security.

Participating in the community as members of the CSAWZ was an important endeavour for the two former HCSS pupils who were members of the organisation. It helped them to work for better conditions for women and men who were in formal employment. Since women might understand the problems fellow women faced better than men did, they were in a better position to fight for their conditions of service. As members they benefitted from the negotiations made by the union leaders. Those who became union leaders fought for fair and reasonable wages of their members by engaging government and other employers in negotiations meant to improve working and living conditions. So, through being members of the CSAWUZ, former pupils of HCSS contributed to the well-being of women in Zambia in general and Western Province in particular.

6.3.3 Forum for African Women Educationalists of Zambia (FAWEZA)

Seven of the former pupils who took part in community activities were members of FAWEZA, a Non-Governmental Organisation (NGO) whose mandate is to advocate for policies and programmes that promote gender equity at all levels of the education system in Zambia. It was registered in Zambia on 8th March 1996 and was one of the 35 National Chapters in Africa that were affiliated to the Nairobi based Pan-African NGO, Forum for African Women Educationalists (FAWE). FAWE is a network of African educationalists that are well placed to influence education policy aimed at transforming the African education system to become responsive to the specific needs of girls and women in order to accelerate their participation at all levels of the education system (FAWEZA, 2010).

FAWEZA's concern continues to hinge on the equitable participation of females in all spheres and at all levels of national development. This position gives rise to a number of considerations

on how to ensure that girls and women acquire education for development. FAWEZA is basically an advocacy NGO and has successfully advocated for policies and programmes that have improved girls' participation in education. The organisation has also advocated for removal of negative cultural practices that have perpetuated the disadvantaged position of girls and women (FAWEZA, 2010).

In his study on equity and gender empowerment in Zambia, Katulushi (2000) asserts that FAWEZA's advocacy strategy included marshalling the support of the highest education authorities at the ministerial level down to district education officers. Subtly appealing to inflated male egos, senior male education officers were co-opted as ex-officio members of FAWEZA and served as patrons of local FAWEZA chapters. These male patrons served as long as they were in senior positions of responsibility. The Minister of Education enjoyed the position of National Patron of FAWEZA by virtue of that official position. As a short-term goal, FAWEZA endeavoured to make a significant contribution to girls' access to quality education with particular focus on working towards the Education for All (EFA) goal of achieving gender parity in education. FAWEZA's long-term goal was to increase girls' and women's enrollment, retention, progression, qualitative performance and completion at all levels in the education system. Indeed, FAWEZA believed that the acquisition of education was an empowerment strategy for women and girls (FAWEZA, 2010).

Additionally, FAWEZA's vision in Zambia was that all females and males had equal education opportunities and participated equitably in the sustainable development and prosperity of the country by 2015. To ensure that this vision was realised, FAWEZA set out its aim as that of fostering mutual assistance and collaboration among serving and non- serving female

educationalists in learning and training institutions, and research institutions; in developing national capabilities to accelerate the participation of girls and women at all levels of the education system in Zambia (FAWEZA, 2009).

FAWEZA'S main objectives are : to promote girls' learning achievement and progression rate at secondary school level; to stimulate government's efforts in militating against the impact of HIV and AIDS on children and youths; to invigorate political commitment to EFA goals; to raise public awareness to the importance of the education of females; to strengthen non-governmental efforts to advance girls education in Zambia; to enhance the capacity of education practitioners in the government and community school education system in promoting female education and to monitor gender programme activities and utilisation of programme resources (FAWEZA, 2010).

The seven former HCSS pupils who paid for membership were involved in FAWEZA contributing and participating in their communities through various initiatives that the organisation had put in place. With regard to FAWEZA, community participation involved among other things, advocacy for policies and programmes that enhanced the education of girls within the communities. This entailed that women in leadership positions within FAWEZA advocated for the enactment of these policies by the government through the MESVTE at provincial and district levels. The Re-entry policy, which allowed girls who fell pregnant to go back to school after delivery and when the baby was old enough to be left in the care of other people, was one policy whose enactment FAWEZA advocated for.

Furthermore, from the responses of the seven respondents, I established that through FAWEZA, former HCSS pupils were involved in creating and strengthening partnerships and networks

between the MESVTEE and other Ministries and organisations that promoted the effective implementation and monitoring of programmes aimed at promoting the education of girls in Zambia. Through this measure, many programmes had been effectively implemented and had achieved enormous results or an increase in the number of girls going to school and, thus, greatly reduced the dropout rate among the girl children.

Additionally, the role of FAWEZA was to empower members to act as role models and peer educators within the communities in which FAWEZA was active. With regard to the actual community participation activities the former pupils were involved in, the interaction I had with the seven participants revealed that they were engaged in public awareness campaigns on issues to do with HIV and AIDS and Gender Based Violence (GBV). Pupils sensitisation or public awareness, involved going round communities educating people on the risks involved in acquiring HIV and AIDS and the dangers of GBV. Sensitisation was also done through drama performances, conducting classroom discussions and asking questions on the issue being discussed. This agrees with Katulushi (2000) who observes that the heavier burden for FAWEZA lay not in legislation only but more in the changing of people's long-held negative attitudes to girls and their education. Hence, there was need for the sensitisation strategies. By being involved in the awareness campaigns, the former HCSS pupils empowered other members of the community to formulate coping mechanisms or approaches to counter the problems they faced.

It was not surprising that former pupils of the HCS engaged in sensitisation activities to help people in their communities counter vices that affected humanity because they were prepared to do this when they were at school. None of the participants stated that they received the preparation from tertiary education.

Apart from being involved in FAWEZA activities, former HCSS pupils were also involved in community participation through leadership.

6.3.4 Leadership

Out of the sixteen former pupils captured in the study, twelve held leadership positions in different organisations. It was important for women to hold leadership positions because this empowered them to become assertive and make decisions on behalf of the organisations for which they worked. Doing so enabled them to contribute to community and national development. To have women in leadership positions in private, public institutions and NGOs also enabled women to fight stereotypes that were associated with women taking on leading roles in society, thus, changing public perception of women. This made development efforts within the family and the country at large embracing since contributions and energies spent on promoting and fostering national development came from both women and men. Referring specifically to the teaching of *Zambian Religious Education (RE)*, Katulushi (2000) says that if *Zambian RE* was to promote real appreciation of religious values and behaviour, then efforts should be made to include in *RE* syllabuses names of women models who were active and in leadership in various church organisations. Doing this might strengthen efforts by missionary Sisters, like the HCS, to empower women educationally.

In essence, role models are community persons. Katulushi (2000), asserts that role models were whole individuals in society who had spiritual, moral, social, cultural, mental and physical attributes developed harmoniously and in mutual balance, for the benefit of the individual and society. While they might not be saints or without blemish, role models often possessed a sense

of public responsibility while at the same time possessing in their own right values from which strength of character and personality was drawn. In a country which prized religious values, an individual who showed no appreciation of spiritual and moral attributes was likely to be out of place. The twelve former HCSS pupils who held leadership positions could contribute to the effective formulation of national policies. They also could be role models to fellow women. Women could, thus, contribute as much as men in all endeavours requiring diverse efforts.

From the views of the twelve women who held leadership positions, I established that the former HCSS pupils who held positions in school were also in leadership positions at their places of work. This showed that the HCS played a major role in enhancing confidence levels among women so that their employers could promote them to decision making positions.

6.3.5 Employment Status

The study established that the majority of the former HCSS pupils were engaged in the category of formal as opposed to self-employment. Thus, the HCS' contribution to the educational empowerment of women in Zambia could be seen in the fact that most women who attended school at their institutions managed to attain tertiary education, which further enabled them to get into formal employment either as managers or technicians. Through this, the women contributed to the development of the family and the nation.

According to the views of the former pupils in the study, the skills they used to enhance their professional careers had much to do with the education they received at secondary school. The Lozi say '*mutu a koni ku ziba kwaya a sa zibi kwa zwa*' translated in English as 'to know where

you are going you must know where you have come from'. Similarly, tertiary education alone cannot be a contributing factor to one's career choice. It is the subjects, the teachers, availability of teaching and learning materials that have much to do with choice of career. Career choices are best made at senior secondary school level. Those made at pre or primary school are usually abandoned along the way. Besides, at college and university level, students are normally left to do their work with less influence from the lecturers. I do not dispute the fact that the higher one goes in the education ladder, the higher the employment status. However, this might not work where there are not many opportunities for employment. In such cases one needed to use skills learnt from teachers to employ her/himself.

The question that arises though is, what about the values and skills learnt from parents? Considering that no person can claim to have grown up without the influence of parents, guardians and others in the community, different people exert much influence on the child. Muzumara (2011:139) asserts that "children's minds and attitudes are forming as they grow. They learn attitudes, morals, and values from both adults and their peers, but especially from adults." Muzumara (2011) further states that values guided the way people felt and acted about certain things and that they were influenced by many factors including parents, friends, teachers religious organisations, the media and many other factors. Thus the HCS could not be the only group that shaped the values and skills of the former HCSS pupils.

In its various forms, self-employment promoted entrepreneurship among former pupils of the HCS. It also stood as a possible solution to unemployment among women and men. This was because women were able to engage in different businesses and activities that enabled them to

gain an income and also employ other people to sustain their livelihoods. Focus on employment status of women who acquired their education at schools run by the HCS revealed that the Sisters played a significant role in the empowerment of women who had and continued to contribute to their personal growth and development. The former pupils of the HCS also responded to family needs and contributed to national development through formal and self-employment. At secondary school level, empowering girls with different home management skills is of great benefit to the women and society at large as it paves way for community participation through income generating activities.

6.3.6 Income Generating Activities (IGAs)

Generally, women in Zambia engage in different IGAs. The fifteen former pupils of HCSS who were engaged in IGAs are no exception. The study established that former HCSS pupils engaged in various IGAs in order to earn income for sustainable livelihood for their families. In this section, however, I concentrate on discussing in detail poultry rearing since I found it to be the most common IGA undertaken by the majority of the former pupils.

With regard to management of chicks, Appleby (2007) states that farmers would normally buy day-old chicks from a hatchery, keep them in a brooding house on bedding material known as litter, at a correct 'stocking density', keep them warm and dry by use of lamps or heaters, keep them under lights for the first few weeks to maximise their feed intake and growth, feed them a protein rich diet, give them clean, drinking water, vaccinate them against diseases and contamination from adult birds and de-beak them to prevent them from pecking each other as cannibalism in chickens could be a problem, particularly in hot weather. It was a daunting task

for the former pupils who were in formal employment and also reared chickens for intensive production purposes. Rearing chickens required someone who had interest in poultry and was hard working.

Two of the former HCSS pupils who responded that they reared chickens had some background knowledge and skills about poultry which they acquired at HCSS. Their responses showed that they acquired the knowledge and skills from the HCS who worked with them in the poultry. They did not study Agricultural Science at tertiary or university level. It is worth stating that as the former pupils reared chickens they interacted with customers and fellow chicken rearers in their communities. Customers and chicken rearers the former HCSS pupils interacted with might have shared some experiences on chicken rearing which might have enhanced the former pupils' knowledge and skills on poultry. Furthermore, the former pupils might have accessed information from the media. The interaction the two former HCSS pupils had with customers and fellow chicken rearers had contributed to the harmony in the community. Furthermore, though the former pupils engaged in different IGAs to raise money to support their families, it would not be uncommon for them to use the money or the resources raised to help needy members of the community.

The above has discussed how the former pupils of the HCS contributed to the community by engaging in community participation as members of religious and non-religious organisations. The next section discusses the challenges faced by the Sisters as they offered school education to women in Western Province.

6.4 Challenges Faced by the HCS

Naturally, missionaries whether women or men, might sometimes have felt lonely to live in a strange, new world. Some had to walk several kilometres in order to reach their mission stations. The study established that during the first years of their stay in Western Province, the HCS found it hard to adjust to the hot humid African climate. In order for the HCS to fit in the new communities, they had to adjust to the environment, culture and language. They also had to stay away from their families for a long period of time.

Responses from the former HCSS teacher who was an HCS showed that the Sisters had to make hard decisions to come and serve in remote parts of Zambia like Western Province (see appendix 10). The Sister who was of Irish origin travelled to Zambia from Zimbabwe towards the end of 1969. She taught in a secondary school in Zimbabwe before she was asked to come to Zambia very quickly as there was great need for teachers. Her responses showed that the Sisters had to find their way to their destination by using their own resources sometimes. When the former HCSS teacher arrived in Livingstone she had to make a phone call in order to find out where the HCS lived in Mongu. Considering that this was in 1969, one can wonder what type of phone she used. Effort and financial resources might have been required in order for her to access a phone. From her words 'I was told to wait in Livingstone for about a week and then I should proceed to HCSS here in Mongu' we can appreciate the determination of the HCS who had to follow instructions and wait in various places before they finally reached and settled in their destinations.

Additionally, being human, the HCS could have feelings of fear. The former teacher in the study said, “I was really terrified with this new situation because on my way to Mongu I travelled by train from Gwelo to Bulawayo and there was a European man in the compartment who actually knew Mongu, so he said ‘*Bulu* (referring to the White Man) has really sent you to Mongu, you must really have committed a very big crime!’” As I interviewed the former teacher, I could see the expression of fear on her face as she said the words. The journey was long and tedious but the Sister maintained her focus and finally arrived in Mongu the place she had lived in since. She was to work there for a number of years and go back later. This had changed for the former teacher as is shown in her response to the man she met on the train:

I said what! I had committed no crime at all. I am on transfer. I am supposed to be on transfer to come to Mongu for years and after that, I am returning to Zimbabwe, but that never materialised. I have been here in Mongu since 1969 though I still find the heat very terrible especially in October.

When the former teacher came to Mongu she was a young lady aged twenty-two years. At that time, she was energetic and very ambitious so she used to teach at HCSS and Mongu Teachers’ Training College. Teachers might know how daunting a task teaching is, let alone teaching at two institutions, a school and a college! In order to teach effectively at two institutions, one should be knowledgeable, an authority who does not only have knowledge of the subject but also understands it well, and use the various teaching methods and aids appropriately; otherwise one might confuse himself/herself and the learners. One might also produce learners that are not educationally empowered. The former HCSS teacher spent her time and resources for purposes of teaching. She did not have much time to rest.

According to the spouse of the former pupil of Sancta Maria, the two other major challenges the HCS faced were inadequate transport and accommodation for members of staff. As the Sisters travelled from Lukulu to Mongu on the barges, they faced the risks associated with inland water transport. There were general risks related to events taking place on the water, such as storms and lightning, and attacks from reptiles. A storm could cause the barge to drown, leading to loss of property and lives. Lightning can be more dangerous than a storm as it can cause loss of lives instantly. There were also special risks, such as goods breaking, cracking or dissipation. Goods which had cracks had to be repaired while those that broke were thrown away. Items which were lost had to be replaced by buying new ones.

At HCSS there were teachers from different backgrounds. There were Irish and Indian teachers who lived and worked in the same environment. The two groups of teachers taught and mingled with other teachers and pupils who were in boarding at the time. Since the pupils stayed away from their parents for some time, the teachers acted as their guardians and mentors. From the study, the HCS were extremely busy as there were few teachers against a mammoth mission: education of women and evangelisation of society. As they interacted with fellow teachers and pupils, the HCS who could not speak English began to speak it quite fluently. However, it was challenging for the Sisters to mingle with teachers who spoke different languages. There was usually communication breakdown. Having learnt a second language, the Sisters taught the different subjects needed to empower women educationally.

Over the years the accommodation challenges for staff had been overcome. However, transport for pupils was still a problem. After HCSS became a day school, the pupils encountered

challenges when they moved to and from school. Distance to school was a major challenge to both the pupils and the HCS since the majority of the pupils lived far away from the school. The Sisters channelled resources meant for the general upkeep of the school to visiting homes of pupils who did not report to school to find out why they were absent. The time which was supposed to be spent planning for teaching/learning activities was now spent on the visitations. On the other hand, pupils who lived far away from the school arrived at school late or they felt so tired in class that their participation in lessons was low.

Additionally, daily commuting to school was a factor in girls' access to secondary education in a province which had only one single sex day school for girls. Travelling to school every day on public transport was expensive. This was something many parents could not afford. It was also be time consuming to use public transport in a peri-urban area such as Mongu. Consequently, HCSS might not offer education to the deserving girls from across the province. Furthermore, being girls, HCSS day pupils had to help their parents or guardians to do the house chores each time they were at home. Thus, they had very little time to study and do their homework. Most of the girls came from poor homes with no supply of electricity so the girls had to study under poor lighting systems, such as candle light.

Another challenge faced by the HCS was the lack of funds to run the school. This was mainly because the HCS did not receive enough funding, if any, from European countries as they used to when HCSS was first opened. Yet, they had to keep maintaining the infrastructure; the administration block, the staff room, the library, the laboratories, the classrooms, sports grounds and the general appearance of the school. The Zambian government could not afford to give

enough funding to the various schools in the province. Besides, the government had embarked on construction of two high schools (one in Lukulu and the other in Nalikwanda) instead of ensuring that the already existing schools were well funded. The money that the government used to construct the new schools could have been channelled to the improvement of already existing school structures, including provision of adequate transport facilities to these schools.

Following the saying that ‘when you educate a woman you educate the whole nation,’ special effort was undertaken by the HCS to educationally empower women in Western Province. Currently, it is hard endeavour to run a school in Zambia, let alone a girls’ school, because there is not sufficient funding from the government through the MESVTEE. The contributions from the parents too are negligible. Despite the financial challenges they faced, the HCS ensured that the institutions they ran upheld the moral, Christian and Catholic atmosphere. It has been established in this study that the Sisters made arrangements to pay fees and buy uniforms for the pupils who came from poor families. The Sisters have, therefore, improved the standard of education in the province so that women have been promoted to higher ranks at the district and national levels. Special efforts have been undertaken by the HCS.

Through the advice of committed HCS and other teachers who shared the same religious principles as they did, HCSS pupils were taught Christian principles which helped them to avoid taking drugs, indulging in sexual immorality and avoiding any form of action which could cause them anxiety and disrespect for other people. The women were peace-makers in the communities they lived after school. If they had not attended HCSS, the story might have been different. Thus despite the challenges faced by the HCS, they endeavoured to empower women educationally.

As they did so their personal experiences about Western Province and Zambia in general changed with time.

The HCS were proud that they had produced leaders for Zambia: engineers, lawyers, accountants, secretaries, nurses, doctors, care givers, teachers, bankers, army personnel, lecturers, religious nuns, NGO leaders and many others. They worked hard to uplift the lives of the poor. They also provided jobs to the local community in which their schools were constructed. Additionally, the study established that women who studied in institutions run by the HCS were proud that they studied there. They ran their families as truthful women and they work in various organisations and institutions. They also led honest lives without giving way to corruption. In addition, some of the nuns were former students of HCSS. Furthermore, teachers were proud to see students who had humble beginnings study at HCSS but currently holding high positions. They were also proud of their former HCSS pupils who lived up to the values they had been taught such as awareness and upholding of family life and utilisation of leadership skills.

Changes have been brought out in society through education as a service provided by the HCS. A new society having a strong bond of healthy family life and social awareness and involvement has been formed. The HCS prepared the young women to face the industrial field with courage, as the study showed. As a consequence of the educational services provided by the HCS a new society committed to hard work was formed. It was a society that did not seek total dependency on other people. The former pupils emphasised the point that they worked in environments

where they had to make bold decisions sometimes, for the betterment of the common good; of fellow women and of society at large. Achebe (2008:xiv) observes the following:

The triumph of the written word is often attained when the writer achieves union and trust with the reader who then becomes ready to be drawn deep into unfamiliar territory, walking in borrowed literary shoes so to speak, towards a deeper understanding of foreign peoples, cultures and situations.

Like a writer, the HCS accepted to work in unfamiliar territory in which they had to understand foreign people, cultures and situations while they endeavoured to provide educational empowerment to women of Zambia in general and Western Province in particular. Their effort needed to be recognised, especially since they faced challenges in their endeavour. Additionally, HCSS teachers had the intention to nurture good citizens out of the girls they trained. The teachers formed the following values in the pupils: respect to the elders, loving oneself and others, belief in God, self-confidence, trusting others and being trustworthy, hard work and duty consciousness.

From the observations I carried out at HCSS, it was conceivable that no human being could be so perfect that there was nothing negative about her/him. In their endeavour to instil discipline, the HCS exercised rigidity in that they required pupils to avoid shouting anyhow but to speak quietly. This should not be seen to affirm traditional practices which empowered men to dominate their women-folk by not allowing them to contribute to societal issues. Women's views were usually not listened to or they were taken to be too shallow to be considered seriously. The HCS tried to control the pupils' behaviour so that there were no disturbances during class time. Nevertheless, no matter how authoritative the HCS were they could not manage to change the

character of girls who had been brought up to think that they were inferior to men. However, the majority of the women educated by the HCS changed their way of life and this was shown by the number of women who met the indicators of education for empowerment. Indeed, this work was an example of education for salvation and survival for the present and the future.

In order to alleviate the problems faced by schools such as HCSS, fundraising ventures were encouraged as much as possible. However, the HCS experienced hardships in organising fund raising ventures. The school was surrounded by a poor community whose mind set was hard to change. The local people were used to receiving gifts of food and clothing from the Sisters so it was rather difficult to convince them to realise that times have changed and they should contribute to the education of their children by making donations towards the smooth running of the school. Moreover, a pupil whose parents failed to contribute money towards PTA funds could be expelled from school due to the MESVTEE policy that protected children from expulsion even if the parents failed to pay PTA fees. This means that school administrators had to devise other useful ways which the local people might be interested in, such as basket making, to raise funds for the general upkeep of their schools.

Understanding the challenges faced by the HCS was crucial for any future efforts aimed at enhancing the educational empowerment of women in Zambia and mitigating the factors that inhibited women from accessing and completing senior secondary school education.

6.5 To establish whether women in Western Province are lagging behind their male counterparts in access to and completion of school education.

Cultural and traditional beliefs, myths and stereotypes about women were found to be a major reason for women lagging in educational empowerment compared to males. It was widely believed that a woman's place was in the home where she played the role of a helper to the man. Outside of the home too, the woman was still regarded as a helper to the male judging by the jobs they were normally apportioned. For example, secretarial jobs were considered solely a domain for women. When it came to investment in children, families were more likely to invest in male child empowerment, reasoning that the woman might still get married and be looked after by her husband or that it was risky to invest in the girl-child since she might fall pregnant at any stage during her education. Early marriages were another factor that retarded the girl-child's school progression. As a result of poverty, many parents withdraw their daughters from school to marry them off and receive lobola or bride price .

In Western Province people shifted from the low land or the plains in the rainy season to the high land. During this period some girls might fail to go to school because of long distances. Additionally, unlike their male counterparts who fitted in new situations easily because of the way they were brought up, girls might take time to adapt to the new environment. Moreover, the dry season had its own impingements. What more with the sandy soils which might slow the pace of girls walking to school. Where girls and boys went to the same school, girls might report later than the boys, resulting in slow progress in learning. When girls and boys arrived at the same time, girls might be too tired to concentrate in class, resulting in their poor performance. One does not have to carry out a comprehensive study on the impact the physical features in

Western Province to see how girls' education is negatively affected. My own personal experience as a pupil who went to one of the schools in the province shows that these features have contributed to the slow access and progress of girls' education in the province. Thus, wherever the HCS established a school for girls, they ensured that the school was a boarding school and it was properly located so that girls could access it with less difficulty.

Another challenge faced by school going girls were the floods which could cause a number of girls, and boys too, to stop attending school for some time. As a consequence of the floods, the victims might have to be evacuated to a Flood Victim Camp where there might be no teachers to run a school. It was for this reason that fourteen year old Nelly Muhongo said:

I am very sad that I can't go to school because floods have displaced my family. I have not been to school for almost a month now and I feel so bad. I am not the only one who is not going to school... I am only hoping that the government will one day bring us a teacher here (at the camp) so that we can start learning. It is disturbing to stay out of school because of floods.

The situation that Nelly found herself in affected all girls and boys in similar situations. The sad situation was that some of the girls who shifted to high land areas and were not in school for some time might become pregnant. This might delay their progress in school or they might stop school altogether while their male counterparts continued.

However, I cannot blame the government completely for the natural calamities faced by the people because they experience floods year after year and should be able to take precautions to shift before floods set in. Some locals do not take heed of the warnings they are given regarding

shifting from flood areas to dry lands. So should the government be blamed when they are affected by floods? Society should be accountable for their failure to shift. Parents and guardians who love their children should use every effort and opportunity to shift to dry lands so that the children continue to go to school during the rainy season.

HCSS has been a day school since 1989. Some girls who had to find their own accommodation within Mongu town might be tempted to develop sexual relationships with men. This could damage the girl's and her family's honour and bring the school into disrepute, especially if she got pregnant and acquires HIV and AIDS which had no cure. Thus moral, spiritual and safety concerns made some parents feel obliged to send their daughters to schools near their homes or to boarding schools where girls had accommodation. Other parents who could not afford to pay boarding fees for their daughters might opt to let them drop out and stay at home.

Parents might also regard the time spent walking to school as wasted since their daughters could spend the time in more 'worthwhile' activities like performing household chores such as caring for siblings, washing dishes, cooking and serving meals. Whenever someone was sick in the family girls were the ones who were used to help with the caring of the family. Sometimes girls were the ones who were expected to care for the sick while the male children continued to go to school. Thus, low access or poor progression in school by girls might be worsened by the poor quality of learning obtained because of factors ranging from dilapidated infrastructure, lack of teaching and learning materials such as textbooks, and disoriented or indifferent teachers. Schools in disadvantaged areas faced a number of hardships including poverty and lack of social amenities which might discourage teachers to teach there. Rural schools also did not attract

female teachers because of the accompanying hardships such as delays in marriage. The absence of female teachers deprived the girl child role models. This might also cause the parents to be anxious for their daughters' safety in a school dominated by male teachers. Additionally, there were negative prejudices against girls' intellectual capacities which left them with low esteem and low confidence resulting in low attendance, poor performance and low progression rates. One way to mitigate the social problems girls faced was to let them be in boarding schools.

The study also established that good discipline was associated with studying in boarding schools. Pupils and parents were not worried so much about the outside influences. Pupils concentrated more and studied without influence from family members. In boarding schools girls shared their problems and so the burden which they carried, of coming from poor families, was lightened. In boarding schools girls were also prepared to cope with the anxieties of life that could cause them distress and pain. HCS allowed HCSS pupils to do their own private studies over the weekend if they so wished. They could also be visited by their relatives when need arose. The school atmosphere was conducive for study.

When HCSS was a boarding school, the pupils were separated from their villages or the towns. They lived in a "segregated milieu, somewhat apart from other Zambians, those who lived around them and the majority of Zambians labelled 'drop-outs'" (Simpson, 2003:118). The drop-outs might have left school owing to failure to pass the Grade Nine Leaving Examination or as a result of pregnancy or other reasons. The segregation was created by the school environment [surrounded by a wall] which was "more modern than that of the villages or urban compounds familiar to the majority of pupils, prior to their entry into secondary school" (Simpson, 2003:83).

It was in this environment in which the girls were to be moulded into educated human beings. In this place of enclosure, the girls received education for empowerment in silence and strict subordination to the HCS. It was a subordination in which the pupils did not usually speak in class unless they were asked by the teacher.

Outside the class, they were to speak quietly, without shouting as this disturbed the peace of the school community. The strictness of the HCS gave no room for fundamentalist pupils as was the case in Simpson's (2003) St. Antony Boys' Secondary School situated in Central Province. According to Simpson (2003:43), "the order and discipline achieved at St. Antony School was rather fragile; it was susceptible to periodic assaults from within the student body". Simpson asserts that at St. Antony School, Seventh-Day Adventist prefects imposed a discipline more in keeping with their own religious tenets than with those held by the Catholic missionaries. This might not have been the case had the school administration been strict and closely monitored the activities of the prefects and other pupils. The St. Antony school administration should also not have allowed pupils to form different religious gatherings because it was at these meetings where discussions were held against the administration. In a school where there was no cooperation between the school authorities and the pupils, educational empowerment might be a dream.

At HCSS, in order to avoid formation of fundamentalists, the HCS were authoritative. Girls' activities were closely monitored so that there was no room for them to hold gatherings without being noticed. The education offered by the HCS helped to mitigate the social aspects of being an African woman such as lack of participation in decision making processes in the family and community. It also created a distinction between the pupils and the girls educated elsewhere in

that HCSS pupils performed better academically. Despite coming from different backgrounds and having different views and beliefs, the pupils of HCSS proudly acknowledged a common identity of an elite missionary school in Western Province. They offered no resistance to the school discourse which constructed them into educationally empowered women. The former HCSS pupils positively embraced their experiences at the school.

Though the MESVTEE put in place strategies for the education of women, it was clear that many of the plans had not yet been fulfilled as most of the schools in Zambia were co-educational day schools as opposed to being boarding schools. Besides, the Ministry had not fully eliminated the factors that hindered women from accessing and completing school education. The MESVTEE still had work to do in ensuring that the policies it introduced were fully understood by teachers at all levels. For example, in implementing the requirements of *Educating Our Future* (MoE, 1996)'s Chapter 7 - *Educational Areas of Special Concern: Gender in Education*, which was expressly committed to achieving gender balance in educational institutions and within the education sector, the MoE issued directives requiring heads of schools to allow school girls who became pregnant to continue with their education. The failure to circulate the directive to all relevant school authorities might lead to embarrassing results. For example, a close friend of mine told me that the head teacher of Gwembe Secondary School allegedly expelled eight pregnant girls when he had no powers to do so. The head teacher blamed the provincial education officers because the policy was 'new', implying he did not know about it. The point here is that the centralist nature of educational administration in Zambia has tended to make it authoritarian and therefore less liberal.

6.6 Summary

Tiberondwa (1978: 28) makes the following comment:

David Livingstone once conceded that he had begun opening the way for commerce and Christianity. ...The letter which he wrote to Professor Sedgewick of Cambridge University confirms that this world famous Christian missionary looked to heaven with one eye and to earthly things, with the other.

This seems to strike a discordant note bearing in mind the impression some Africans, and indeed Zambians, have about David Livingstone in particular and missionaries in general. It has been generally understood that missionaries simply came to Africa to do good by trying to fight the slave trade and spread the Gospel. However, the point to be made here, whatever the missionaries' ulterior motives may have been, is that they are an example of the changes that may have been effected by their presence, their activities, the things they said or did, which went beyond the letter of the Bible. Henze (1994: 9) asserts that "generally, missionaries did much to elevate the status of women in Zambia". For example, the HCS have been trail blazers who have promoted secondary education for girls in Zambia in general and Western Province in particular. Thus, it is true to state that some missionaries helped to improve the status of women by offering school education to them in both the colonial and post-colonial periods.

In tracing the contribution of the HCS in the colonial period, I established that the Sisters helped to have wives for the workers, some of whom became catechists, in the mission schools. They did this by emphasising home management skills such as knitting, sewing, cookery and personal hygiene. In the post-colonial era, the HCS contributed significantly to the needs for educated labour and leaders in independent Zambia. They did so through their strict adherence to the government designed curriculum and their emphasis on discipline, hard work, good conduct and

spirituality. I further established that former HCSS pupils took up positions in different organisations and contributed to the development of the institutions and organisations. Finally, in their endeavour to provide educational empowerment to women in Zambia, the HCS remained faithful to the mission of the school, stated on page 21 of this thesis.

A critical analysis of the mission statement pointed to the Sisters striving to provide educational empowerment in line with Zimmerman's (2000) views that education would encompass every aspect of the development of women if it had to improve their lives and empower them to take up responsible positions in society. A woman who had been educationally empowered could confidently say: "Do not kiss the bubble fish, kiss the spear that killed the bubble fish." In this study the spear was represented by the HCS and the bubble fish represented the former pupils of the HCS. One might argue that a spear which was not sharp enough should not be kissed because it might not kill the bubble fish. Understandably, only the spear that has killed the bubble fish should be kissed. It also depended how one held the spear so that he/she could strike and kill the fish. Not all men who used spears killed fish at the same level. It further depended on how skilful one was. Similarly, not all schools empowered women educationally. Thus, it was far much more worthy to praise or kiss the educators than the educationally empowered. Additionally, it was worthy praising the HCS for their endeavour to provide education for empowerment, making it possible for the majority of the former pupils to attain the eight ARCCLEIIs of education for empowerment.

CHAPTER SEVEN

CONCLUSION AND RECOMMENDATIONS



“We live in a sunset hour of time ... and the authentic voice of eternal renewal calls us: ‘You must henceforth be the moon. You must shine at night. By your shining shall you lighten the darkness until the sun rises again to light up all things for [women like a butterfly].’” (Van der Postin quoted in McDonagh, 1983: 93).

7.1 CONCLUSION

It is common knowledge that at least fifty-two per cent of the world’s population is composed of women. However, it is not clear what per cent of women are educated and do participate in decision-making processes. The Zambian government through the MESVTEE has provided education for women for their own empowerment. Additionally, NGOs try to help girls that fail to have access to education. For example, the Zambia National Women’s Lobby Group in

collaboration with the Zambia Women Writers' Association has been formed so as to address the gender inequalities that exist in the educational and political sphere where Zambian women not only seem invisible but are projected as 'only playing the supportive role' (Gerald, *et al.* 2009). These efforts by NGOs are being supported by Christian missionary groups.

The purpose of the present study was to establish, from the perspectives of former HCS' pupils, whether the education offered by the HCS empowered them (the former pupils) to attain the ARCCLEIIs of education for empowerment. The findings of the study showed that in the late 1950s the curriculum had emphasis on practical skills related to home management and childrearing. The findings also showed that the girls learnt good manners and a new culture which socialised them to become desirable members of the community, as opposed to "living for another" as Conn (1986:11) states. The curriculum further enabled the pupils to become self-confident and share the skills they acquired with others. Empowerment for women had come through the curriculum offered in previously boys-only boarding schools.

In post-colonial Zambia the HCS empowered women by the establishment of HCSS. The Sisters provided academic education to the pupils through different subjects taught. Girls were also allowed to take part in sports and club activities learnt outside the class. There were also spiritual activities and encouragement talks by the Sisters. The pupils were also motivated by the way the Sisters instilled discipline in them and their spirit of hard work. The HCS provided material and financial help to poor pupils, thereby enabling them to complete school. Furthermore, the HCS ensured that the school was kept clean and the classrooms and other buildings and infrastructure were well maintained.

Additionally, the views of the stakeholders showed that the HCS contributed to the educational empowerment of women by construction of schools and ensuring that pupils were confined within the learning environment and that they adhered to the learning programme. Additionally, the HCS instilled discipline and inculcated good morals and ideals in the learners. Lastly, but not the least, the good behaviour of the lay teachers and the Sisters contributed greatly to the educational empowerment of women because the girls imitated the teachers' good conduct and concentrated on their education.

With regard to community participation, the study established that the former pupils of the HCS were members of religious and non religious organisations in which they contributed to the community by engaging in community participation activities. Almost all the selected pupils in the study viewed the HCS to be the ones that had great influence in their lives.

On comparative access to and completion of school education between women and men, it was found that cultural and traditional beliefs, myths and stereotypes about women were a major reason for women lagging behind in educational empowerment compared to males. Early marriages were another factor hindering the girl-child's school progression. As a result of poverty, many parents withdrew their daughters from school to marry them off and receive lobola or bride price. Girls who went to HCSS were encouraged and helped by the HCS to remain in school.

What has emerged from this study is that even if the HCS assisted only a small percentage of women in Zambia, the women worked in different organisations throughout the country. Like the

sun which produces yellow rays to light the entire universe, the HCS have lived in a sunset hour of time and have heard the authentic voice of eternal renewal call them: ‘You must henceforth be the moon. You must shine at night. By your shining shall you lighten the darkness until the sun rises again to light up all things for [women].’” (Van der Postin quoted in McDonagh1983: 93).

Educational empowerment of women was a major step towards addressing the systemic and cultural practices that left women to remain underprivileged and to bear the brunt of social vices such as HIV and AIDS. Thus the kind of education for women envisaged in this work was that which led to empowerment, which related to the achievement of the ARCCLEIIs of education for empowerment. This is a model of education that requires that girls in rural provinces are taught in boarding schools.

7.2 RECOMMENDATIONS

Based on the literature review and analysis of the research findings, I make the following recommendations:

1. In order for the HCS to fully realise their mission statement and to educationally empower more women in Zambia, there is need for the Sisters to run more secondary schools in Western Province. My argument is that from the findings, HCSS education empowers girls and therefore it is desirable that the HCS are helped to run another school.
2. The HCSS alumina should organise activities to raise funds for the school to support needy girls, as part of their community participation venture.

3. Chiefs in Western Province should relax their rigid stance regarding land tenure so that opportunities for women in entrepreneurship, self-employment and other wealth-creating initiatives are enhanced.
4. If Zambia is to have more educationally empowered women, there is need for former HCSS pupils to use the media, sensitisation workshops held through religious and non religious organisations and any other means possible to take up a 'wild cat' campaign to reduce the vices that continue to impede women progress in the country.
5. The ARCCLEIs proposed in this study should be used as a basis for further research related to religion and education of women in Zambia.

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PERSONAL LETTERS

David Livingstone's letter to Richard Thornton dated 16 April 1858. The letter is in the Livingstone Museum. The researcher partly read through the letter on 12 February 2011.

INTERVIEWS

Former head teacher/teacher, 2009. Interview, June 19, Sisters' Convent, Malengwa.

Former pupil of Sancta Maria , 2011. Interview, June 6, Mongu.

Former HCSS pupil, 2011. Interview, June 6, Mongu.

Former teacher, 2011. Interview, July 1, Lusaka.

HCSS PTA Chairperson, 2011. Interview, June 24, Mongu College of Education (MOCE).

Parent, 2011. Interview, June 24, Kalangu Basic School, Malegwa.

Parent, 2011. Interview, June 24, Kalangu Village, Malengwa.

Parent, 2011. Interview, June 24, MOCE.

Participant F (Ruth), 2011. Interview, August 13, Lusaka.

Participant G (Grace), 2011. Interview, August 13, Lusaka.

Participant H (Mary), 2011. Interview, August 13, Lusaka.

Former HCSS pupil, 2012. Interview, June 7, Senanga.

Former HCSS pupil, 2012. Interview, July 6, Lusaka.

Fr. John Moora, 2013. Interview, July 5, Lusaka.

FOCUS GROUP DISCUSSIONS (FGDs)

i) Former HCSS pupils: 2011. June 25, held at St. John's Secondary school in Mongu.

Participant A

Participant B

Participant C

Participant D

Participant E

ii) Former HCSS pupils: 2011. August 13, held in Lusaka.

Participant F (Ruth)

Participant G (Mary)

Participant H (Grace)

APPENDIX 1: INTERVIEW GUIDE FOR HEAD TEACHERS (ONE FORMER, ONE CURRENT)

1. What subjects were taught in schools run by the HCS in colonial Zambia?
2. Were there any co-curricular activities taught to the girls? Explain.
3. Do you think the subjects taught helped the girls in any way? If yes, how?
4. Were there any challenges the HCS faced in their endeavour to educate the girls?
4. What subjects are currently taught at Holy Cross Secondary School?
5. Do you think the subjects taught are helping girls in any way? Explain.
6. Are there any challenges that the Sisters face in their endeavour to educate the girl-child? Explain.
7. Are women in Western Province lagging behind their male counterparts in access and completion of school education? Explain.
8. Are there any other ways in which HCSS can better help women in Western Province, and Zambia, to enhance school education? Explain.

APPENDIX 2: INTRODUCTORY LETTER

Dear Respondent,

I am a post graduate studies student at the University of Zambia, conducting a research on the *Contributions of the HCS to the Educational Empowerment of women in Zambia*.

You have been purposively sampled to take part in this research by answering this questionnaire.

Your responses will be treated with confidentiality, and I wish to inform you that this research is for academic purposes.

Tick in the boxes () next to the options provided.

Thank you for accepting to be part of this study.

APPENDIX 3: QUESTIONNAIRE GUIDE

Personal Details

1. What is your marital status?

1. Single

2. Married

3. Divorced

4. Widowed

2. What is your level of Education?

1. Secondary

2. Tertiary

3. University

3. Do you have any children, or dependants?

1. Yes

2. No

4. If her answer in Number 3 is 'Yes', is she able to take them to school?

1. Yes

2. No

5. Are you in any form of employment?

1. Yes

2. No

6. Type of employment?

1. Formal

2. Informal

3. Self employed (business)

7. What is your average monthly income?

1. Below K 1 000

2. Between K 1 000 - K 2 000

3. Above K 2 000

APPENDIX 4: INTERVIEW GUIDE FOR FORMER HCSS PUPILS

1. What years were you at Holy Cross Secondary School?.....
2. What subjects were you taught while at HCSS? Explain.
3. What activities did you take part in? Explain.
4. Did you face any challenges while you were at HCSS? Explain.
5. Have the HCS helped you to improve your life in any? Explain.
6. Do you currently take part in any community activities? Explain.
7. How do you participate in community activities?
8. Have you ever been in any leadership position anywhere? Explain.
9. Could you say something about Human Rights, if you know any?
10. Have you ever been in a situation where your rights or the rights of those you know were violated by another person? Explain.

11. Do you take part in making important decisions in your home, and/or place of work?
Explain.
12. Are you engaged in any income generating activity? Explain.
13. Who has mostly helped you to acquire the skills you are utilising? Explain.
14. Are women in Western province lagging behind their male counterparts in terms of accessing and completing high school education? Explain.
15. Are there other ways in which the HCS can better enhance women's educational empowerment in Zambia and Western Province in particular? Explain.

APPENDIX 5: INTERVIEW GUIDE FOR PARENTS

1. Have the HCS contributed to the educational empowerment of women in Western Province?
Explain.
2. Are there any other ways in which the HCS can encourage women to enhance their education in Western Province in Particular and Zambia in general?
3. Are women in Western Province lagging behind their male counterparts in access to and completion of school education? Explain.
4. What measures should be put in place in order to enhance girls' education in the province?

APPENDIX 6: INTERVIEW GUIDE FOR EDUCATION SECRETARY

1. Have Catholic run schools contributed to the education of women in Zambia? Explain.

2. Have the HCS contributed to the educational empowerment of women in Western Province? Explain.

3. Has the education the women received from the HCS helped them in any way? Explain.

4. Are there any challenges faced by the HCS in their endeavour to provide school education to women in Western Province? Explain.

5. Are there any other ways in which the HCS can better help women in Western Province, and Zambia, to enhance school education? Explain.

APPENDIX 7: OBSERVATION CHECK LIST

1. As respondents are speaking, observe non-verbal communication.
2. Observe intently the non-verbal actions and rephrase the question if need arises.
3. Record what the action might mean.
4. With regard to the school environment, check the appearance of the school, the administration block, the laboratory, the library and the classrooms.
5. How is the general behaviour of the pupils?
6. How spacious are the classrooms?
7. Is the library and the science laboratory well equipped with learning/teaching apparatus?
8. How equipped is the library?
9. What do you notice at the Sister's convent which might give information on the way they run the school? Record any useful information.
10. At the homes of former pupils, is there anything that might show proof of their involvement in IGAs?

APPENDIX 8: LETTER BY GOVERNOR OF NORTHERN RHODESIA ON EDUCATION AND WELFARE OF WOMEN AND GIRLS IN AFRICA

DRAFT DESPATCH TO S/S

26

Sir,

I h t h to refer to your despatch No.50 of the 13th.Apl.'43 on the subject of the Report of a Sub-Committee on Education and Welfare of Women and Girls in Africa.

6

2. I entirely agree with the C'tee's remarks in paras.94 to 97 and with the recommendation regarding adult education in para.89(i)

The education of the adult will remove an obstacle to the progress of the educated child and will introduce into village life a means of improving conditions more rapidly than wd be the case if it were necessary to wait until the children have acquired sufficient status to entitle them to a hearing. Specialist staff will be required, however, and the D.A.E. hopes that after the war it will be possible to appt experienced women educationists with a knowledge of domestic science and child welfare, ^{AND} if possible with a practical knowledge of adult education in countries such as Russia and China. Women workers who have spent many yrs on the staff of African girls' schools are likely, unless they are exceptional, to find it difficult to adjust themselves to the new approach and technique demanded for the development of adult education as outlined in the report.

24

25

211

3. The D.A.E. is of the opinion that more attention might have been given in the report to the role of propaganda among Afri- cans.....

Mr. S.M.A. shift attention made to para. 89.

Mr Phillips Draft submitted 14/2

Mr Phillips Let to the D.A.E. See this draft 19/2

on the whole subject of female education. He considers that extensive use should be made of films, posters and demonstration units in the rural areas as well as of the periodicals and books referred to in para. 114.

4. With regard to para 89(3) the D.A.E. considers that the need for a large supply of trained female teachers is not/so ^{at present} great as that for trained female helpers to assist in schools either as junior teachers or as teachers in domestic subjects and handicrafts. In addition the need is now becoming evident for a teacher not so highly trained as the recognised certificated teacher but more highly trained than a female helper of whom no minimum academic standard is demanded. He is of opinion that the training of large numbers of certificated teachers whose average length of teaching life would be one or two years should await a more general appreciation of female education among the people as a whole. In N.R. at present there are less than 100 trained female teachers out of a staff of 1,350. There are, however, 350 female helpers whose training is a fairly recent development and who have done much to encourage an interest in female education among villagers. *Female helpers are young married women, usually the wives of teachers and their training serves a dual purpose.*

5. In addition, the D.A.E. states that the marriage, midwifery and mothercraft courses outlined in paras. 19 to 24, 36 and 48 aroused special interest among the chiefs attending

Courses at

the Jeanes School, as being most valuable ^{AND likely to stimulate} in stimulating interest in education among the village women and he considers that they could with great advantage be adopted, ~~or extended.~~

6. With regard to para.84 I shd welcome the visit of 2 or 3 women with wide educational experience accompanied by a sociologist. N.R. has many problems due to the late development of the territory, the rapid industrialisation of the Copperbelt and the Colour Bar, and an enquiry such as suggested in para.87 wd be of great assistance in the preparation of plans for the development of female education and welfare.

I h to h etc.

Governor .

C.c. to D.A.E.

APPENDIX 9: LETTER BY DIRECTOR OF AFRICAN EDUCATION IN NORTHERN RHODESIA (IN RESPONSE TO THE GOVERNOR'S DRAFT DESPATCH ABOVE)

2r-011 1-44

P.O. Box 69.
Telegraphic Address
"Dironed".

Northern Rhodesia.

ASSISTANT SECRETARY.

CHIEF OF OFFICES
LUSAKA, N. RHODESIA.

23 PASSED TO
FEB 1944
27

In reply please quote
No. 467/E.7/3.

27

GFTB/NLJ.

**DEPARTMENT OF AFRICAN EDUCATION,
MAZABUKA,**

22nd February, 1944.

The Honourable
The Chief Secretary,
LUSAKA.

Your file ED/D/1/10 refers.

2. I return herewith the draft despatch and suggest the substitution of the following in place of the five line sentence after (1) in paragraph 2:

A

"The education of the young married women should, for the next few years, be the primary aim in Northern Rhodesia since it will be through them that a change in home conditions and the general attitude towards female education is most likely to be achieved. In this connection the Women's Institute idea is to be encouraged."

3. It should also be made clear that female helpers are young married women usually the wives of teachers, and that their training serves a dual purpose.

*Van. S. H. D.
To see please
J.S.C.
29/2/44*

J. T. Indaba
DIRECTOR OF AFRICAN EDUCATION.

*In Phillips
10 see (27). Draft at (26) amended accordingly.
Th. 24/2
Jan
J.P. 26/2/44
J.E.
27/2/44*

**APPENDIX 10: THE STORY OF DYMPNA – AS TOLD BY SR. MARY DYMPNA
(FORMER HEAD TEACHER AND TEACHER – HCSS)**

I have an Irish name and I have a church name and they call me Sister Mary Dympna. Actually Dympna is an old Irish saint which existed in the 6th and 7th century. In our church literature, St Dympna is supposed to be the patron of mental process and now that leads us to ask how this happened, that she was made patron of mental process and she was a 'viral blood'. In their dark times, they had one high king before Dympna and many other ordinary kings.

Now, her father was a king so it so happened that her mother died and was also Dympna and she was a very beautiful woman according to the stories. So when she died, the husband said he wanted to marry again but he would only marry a girl who was as beautiful as Dympna herself. So he travelled the whole lot of Ireland looking for a girl as beautiful as Dympna now he was told the only beautiful woman as beautiful as Dympna was a sixteen year old daughter who was also called Dympna and she resembled the mother very much. The people searched the whole lot of Ireland for that young girl, Dympna, and she had become a Christian this time and the father was still a pagan. She got worried, really. And from her country the priest started looking after her that it was the intention of the father to marry her because she could not forget his wife, Dympna.

Then they planned that there was no way of escaping from the father, and she being a Christian, there was no way to become the wife of the father. With a group of her friends, and I think they were six friends, she decided to flee and run away and they came to a place where they crossed the Irish Sea or an Ocean and then came to a place called Belgium. There in Belgium there is a

place called Dee and they have a mental hospital there and now it's Dympna's hospital and apparently Dympna being a patronage of mental process because her father being one of the high kings, he must have cracked a little bit mental as he wanted to marry his daughter and this was not normal behaviour.

APPENDIX 11: NAMES OF HIGH SCHOOLS IN WESTERN PROVINCE BY DISTRICT

KALABO DISTRICT

Kalabo High School

Lukona High School

Nalionwa High School

KAOMA DISTRICT

Ikeyema High School

Kaoma High School

Luampa High School

Mangango High School

LUKULU DISTRICT

Lukulu High School

Phelem O'share High School

MONGU DISTRICT

Holy Cross Secondary School (Grades 8-12)

Kambule High School

Limulunga High School

Lukalanya High School

Namushakende High School

Sefula Secondary School (Grades 8-12)

St. Johns Secondary School (Grades 8-12)

SENANGA DISTRICT

Matauka High School

Moyo High School

Senanga High School

SHANGOMBO DISTRICT

Sioma High School

SESHEKE DISTRICT

Sesheke High School

Sichili High School

APPENDIX 12: NAMES OF HCSS HEAD TEACHERS

SR. REGINA SINJWALA	Current Head teacher
SR. EMMANUELA MWANSA	2006 - 2010
MR. RICHARD SIMAKUMBA	1999 – 2006
MR. VICTOR MUYATWA	1996 – 1998
MR. GABRIEL MUSIALIKE	1992 - 1996
MR. EUGENE MORAES	1979 – 1992
SR. JOSEPHINE AKAERMAN	1978 – 1979
SR. MARY COLUMBAN	1972 – 1978
SR. MARY DYMPNA	1969 – 1971
SR. JOHN BOSCO	1963 – 1969

APPENDIX 13: LETTER OF AUTHORITY FROM THE HCS

The University of Zambia
School of Education
Department of Religious Studies
P. O. Box 32379
LUSAKA.
9th July, 2014.

The Provincial Leader
The Holy Cross Sisters
LUSAKA.

Dear Sister,

Re: COMPLETION OF THESIS ON HOLY CROSS SISTERS AND EDUCATIONAL EMPOWERMENT OF WOMEN IN ZAMBIA

I write to inform you that in 2009 I was allowed to carry out a study entitled “**An Exploratory Study of the Contribution of the Holy Cross Sisters to the Educational Empowerment of Women in Zambia**”. I have now completed the study, and defended my thesis awaiting graduation by the end of this year. However, due to circumstances beyond my control, I have lost the letter, signed by the Leader then, allowing me to carry out the study at Holy Cross Secondary School (HCSS) in Mongu.

I was permitted to attach some pictures (in my thesis) which I collected from the school. I therefore request you to sign this letter as authority that I was permitted to carry out the study.

Further information can be sought from HCSS, especially the Head teacher and Deputy Head teacher during the period in question. Information can also be given by the Leader at the time, Sr. Merrium.

Thank you.

J. L. Hubala-Ziwa (Mrs) - Lecturer/PhD student

Authorised by: Sr. Hilda Chilufya
Signature Hilda Chilufya Date: 12.07.14

