

**CATHOLIC SCHOOLS AND IMPLEMENTATION OF POLICIES IN EDUCATING
OUR FUTURE 1996 DOCUMENT: A CASE OF THREE SELECTED CATHOLIC
SCHOOLS IN LUSAKA PROVINCE, ZAMBIA**

BY

MATHEWS MULENGA

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AUTHORS DECLARATION

I **Matthews Mulenga** do declare that this dissertation represents my work, which has not been submitted for any degree at this or any other university. All work sourced from other authors has been duly acknowledged.

Signature.....

Date:

APPROVAL

This dissertation by **Mulenga, Matthews** is approved as fulfilling part of the requirements of the award of the degree of Master of Education in Sociology of Education by the University of Zambia.

Examiner 1	Signature	Date
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Examiner 2	Signature	Date
.....

Examiner 1	Signature	Date
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Chairperson Board of Examiners	Signature	Date
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Supervisor	Signature	Date
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DEDICATION

I dedicate this dissertation to my son and his wife Dr Chipasha Mulenga and Mrs Chizu Mukuka-Mulenga, Chengelo, Chisungusho and Chiila for moral and material support rendered to me throughout the entire period of my study.

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ABSTRACT

This study aimed at finding out why Catholic schools fail to implement government policies in education. This research was guided by O'Byrne and Keane Catholic theory of Absolutism and Consistency. Three Catholic schools in Lusaka Province were purposively selected and participated in this study. The objectives of the study were to: find out why Catholic Schools remained with the primary and secondary school system, and establish the differences in policy implementation between Catholic and Government-run schools. The study sample consisted of 47 participants comprising three head teachers and their deputies, and 41 teachers. Using a case study design and employing the qualitative approach, the researcher employed focus group discussions, face to face interviews, and questionnaires were used as the main tools for data collection. The study revealed that the Catholics main interest was to impart spiritual awareness, morality and academic values as opposed to secular education offered by the government which only emphasises academics. Thus the Catholic Church is committed to the catholic theory of absolutism and consistency. The Catholics are guided by this theory developed by O'Byrne and Keane which compels them to catholic conscience. The theory applied to educational institutions holds that all institutions belonging to the Catholic Church including schools receive the doctrine from the Church which they implement absolutely. The Catholics after noting that secular schools run by Government throughout the world have realised that public schools preach moral uprightness without attaching it to religion. This is responsible for such learners to exhibit a lack of discipline. The Catholics hold too that most secular or public schools are utterly alien to Christianity and the Church.

The study recommended that government should consult the stakeholders on the provision of education as this would bring about uniformity in the discharge of policies. The study also recommended that scraping off Grade seven exams is not a good idea as such a move does not effectively equip primary learners for basic and secondary education.

Key words: Catholic schools, policy implementation, secular schools, spiritual awareness, morality

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CHAPTER ONE: INTRODUCTION

1.0 Overview

This chapter presents the background to the study, the problem of the study and the purpose of the study. It also presents the research objectives and questions that need to be answered. The chapter further presents the significance, scope of the study, theoretical framework and operational definitions. It ends by outlining the structure of the dissertation.

1.1 Background to the Study

The Government's role in education arises from its overall concern to protect and promote the rights of individuals, promote social well-being and achieve a good quality of life for every person through all-embracing economic development (Educating Our Future, 1996). The government, therefore, is at the centre stage in ensuring that its citizens are educated. As a result, its duty to formulate policy that responds to the future needs of its citizens cannot be over emphasized. To that end, the Ministry of General Education and the Ministry of Higher Education are both charged with the mandate of ensuring that the educational needs of the country are sustained.

In line with the "Educating Our Future, 1996 Policy Document" the mission of the Ministry of Education was that all Zambians pursue knowledge and skills, manifest excellence and moral uprightness, defend democratic ideals, and accept and value other persons based on their worth and dignity, irrespective of gender, religion, ethnic origin, or any other discriminatory characteristic. From this mission statement of the Ministry of Education, the Government had and still has to guide the provision of education for all Zambians.

For the government to realize its mandate and satisfy its mission statement with regards to overall education provision in the country, it embarked on a robust change to the education system by advocating for the basic education policy, the high school policy as well as the re-entry policy, Diaw (2010). All the three policies were enshrined in the "Educating our Future" policy document of 1996.

The basic education policy outlined the need for a nine-year basic education system, that is, from Grade One to Grade Nine. This policy aimed at improving the lower and middle basic education levels. The government argued that this policy was implemented because it outlined an important form of education; that the basic education from Grade One to Grade Nine is the only education that is readily accessed by young people, (MOE, 1996). As such, it forms the main source for the knowledge and skills required for the development of social and economic life. It is the foundation upon which all further education and training must build. In addition to the acceptance of education as a human right, the basic education policy is important as it endeavours to ensure that every Zambian child accesses education of the highest quality preferably for a minimum period of nine years.

In light of the aforementioned, the basic education policy at the lower level, grade One to Seven, in particular, aimed at enabling learners to develop practical skills in one or more areas of learning. It set the development of a held set of civic, moral and spiritual values. It also furthered the acquisition of knowledge and understanding of Zambia's democratic and cultural institutions. Conversely, the upper basic education policy at the upper level aimed at consolidating the basic learning skills and content acquired at the lower primary level. It also enlarged learners' capacity in scientific and technological areas.

The basic education policy also devised a curriculum based on the principle of relevance. It argued that such a curriculum had to be balanced and broad. One that would not be unduly fragmented or overloaded. But instead, one which prepares learners for the lifelong roles of society and equips them with skills necessary to survive in and out of school.

The High School Policy is also another policy orchestrated by the 'Educating Our Future' Policy Document of 1996. This policy aimed at building on the earlier foundation of grade eight and nine. Its main purpose was the integrated and comprehensive development of each pupil's potential; foster creativity, imagination, resourcefulness and innovativeness and provide occasions for their exercise; providing educational experiences that would nurture skills thereby enabling pupils to take charge of their learning; and promoting extensive knowledge, exact skills and accurate understanding of chosen areas of learning (MoE, 1996). The high school policy was also formulated to ensure that there was total concentration on the senior education system by schools and to ensure that the grade twelve learners performed better or improved in such subjects as

mathematics and science. It was also the governments' view that the high school policy would strengthen the vocational dimension of the learning experiences available to every high school learner. The high school programme had three major approaches to the education system (MOE, 1996). First, it addressed mathematics and science education. Secondly, it aimed at advancing technological and other specialist forms of education. Thirdly, it was to concentrate on the learners' attaining a good education so that they could be employable. This policy was seen to be one that would uplift the education standards to unprecedented levels in Zambia. This policy was also designed to ensure that learners in these high schools were prepared for adulthood roles and civil duties. While education prepares people for their economic well-being, it must inculcate values of responsibility among the citizens. In line with this policy, the school aims at incorporating home, family and society in the learning of the pupils. Therefore, this final stage of education was designed to lead its senior pupil into a whole person; one who understands him or herself as well as others.

However, the Roman Catholic Church was opposed to the Basic Education and High School Education policies contained in the Educating our Future Policy Document, and its schools continued with Primary and Secondary school education “policies”. This Church, initially represented by White Fathers, arrived in Northern Rhodesia in 1891. Its main purpose was to spread the gospel. By 1924, the Catholic Church, *inter alia*, committed itself to the provision of education to the sons and daughters of Northern Rhodesia. This was at the time that the B.S.A Company handed over power to the British Government, Chanda (2019), which also entered the education sector in the territory, providing education to the citizens of the territory. Contrary to the aspirations of the Catholic Church, the new Government agenda for education was to make it multi-denominational. Implicit in this decision was the government’s desire to reach out to everyone — make education accessible, even by non-Catholics. This did not conform with the Catholic agenda to ensure their schools were conservative and totally in tandem to the Catholic faith which at the time, stipulated that Catholic Education was for Catholics and was to be under Catholic management. Further, it was, as it is today, the catholic mission to retain catholic schools for their children—a mission they sustained up to the eve of Zambia’s independence and beyond.

Having the Catholic Church as a partner in the provision of education led to the lack of systematic implementation of policies in the education sector, (Guillon, 1975). This Church, which has been instrumental in the provision of education from colonial times and contributes immensely to the total number of schools in the country, did not agree with the implementation of the Basic Policy and High School Policy in its schools. Despite the government highlighting the benefits to be realised with the implementation of such policies, the Catholic Church, instead, chose to remain with the Primary Policy and the Secondary School Policy, (Guillon, 1975). This means that while the "Educating Our Future" 1996 Policy Document preferred Basic Schools to Primary Schools, and High Schools to Secondary Schools, the Catholic Church run-schools remained with the Primary and Secondary Schools.

1.2 Statement of the Problem

The national education policy document (Educating Our Future 1996) envisions basic education (Grade one to Grade Nine) as the foundation upon which all further education is premised. On the other hand, High school policy, (Grade ten to Grade 12) was designed to ensure that leavers were prepared for adult roles and civil duties among other things. The structural changes of the Zambian Education System have been received with mixed feelings by some stakeholders such as the catholic church. It is against this background that this study was set out to explore catholic school's implementation of policies as enshrined in the current national policy document (Educating Our Future 1996) in three selected catholic schools of Lusaka Province.

1.3 Purpose of the Study

The purpose of the study was to find out why the Catholic Schools did not implement the Basic and High School Policies of the government in the 1996 Policy Document.

1.4 Objectives of the Study

The objectives of this Study were:

- (i) To find out why Catholic Schools remained with the primary and secondary school system.
- (ii) To establish the differences in policy implementation between Catholic and Government-run schools.

1.5 Research Questions

The research questions of the study were:

- (i) Why did Catholic schools remain with the primary and secondary school system?
- (ii) What are the differences in policy implementation between Catholic and government-run schools in policy implementation?

1.6 Significance of the Study

"Education, beyond all other devices of human origin, is the great equalizer of conditions of men—a balance wheel of the social machinery", (Greely and Rossi, 1966: 21). These were the words of Horace Mann in a plea for the establishment of universal free public education. Education is not only a right for each individual but a means for enhancing the well-being and quality of life of society. Further, with the government's pronouncements that no one should be left behind, a study that investigates the "seemingly" different practices of the major educational providers is of great significance to the students of both Educational Administration and Sociology of Education. The study may assist the two major providers of education to come together and share ideas that would enhance the provision of education to the large population. The study may also stimulate further research on education policy, in general, and on the provision of education among the various players in the education sector in this country, in particular.

1.7 Theoretical Framework

This research is guided by O'Byrne and Keane Catholic theory of Absolutism and Consistency. The theory holds that "under the Pope, the Roman Church is definitively committed to absolutism, and the Catholic conscience is compelled to receive doctrines of consistency, which modern statesmen have declared to be utterly destructive of loyalty and allegiance to the state" (O'Byrne and Keane, 1885:521). This theory applies to educational institutions and to this study in the sense that all institutions belonging to the Catholic Church, including schools, receive doctrines from the Church which they practice and implement absolutely. Therefore, the schools run by the Roman Catholic conform to the concept of consistency and absolutism. In light of this, the Catholic learning institutions are opposed to the secular system adopted in the common or public schools. From the point of view of the Roman Catholic Church, the secular education system is a "godless" system because it fosters independent thinking and inspires mental habits antagonistic to obedience

or intellectual submissiveness to Godly authority. The Roman Catholic, after a careful analysis of the secular schools run by Governments world over, have concluded that the public schools preach moral uprightness without attaching it to religion hence the failure of the learners in such schools to fully exhibit discipline; that public schools stand for and represent the spirit of modern progress; that they favour and develop the formation of the modern conscience, which makes creed dependent on reason and knowledge, instead of authority; and that most public schools are institutions utterly alien to their Church. As such, they cannot be used to discipline children following the Catholic faith and practice. This belief led to the Catholic Church establishing its schools so that they could teach Catholic children what they felt was the right form of education, O'Byrne and Keane (1885). This theory is consistent with and relates to the findings and discussion of the study in that they too, from interviews and focus group discussions, reveal that the Catholic-run schools, follow the policy of the secretariat. The secretariat is guided and informed by the policy of absolutism and consistency.

In conformity with the absolutism and consistence theory, any school and institution run by Catholic Church will firmly and religiously commit itself to the doctrine. It will unquestioningly conform to the teaching and doctrine of the church thereby upholding it. The teaching of the church therefore stands and everyone obeys it so long as the Pope has not changed it. Conversely, the consistency theory remains effective so long the church has not changed it. Some faithful run catholic institutions and ensure that the instructions of the Pope and church are kept as they should. The schools and other Catholic institutions are consistently obedient to the doctrine of the church because they are run by the faithful. Through this theory, therefore, the catholic institutions remain separate from the secular situations or institutions. They tend to stand on their own and remain free from the influence of the government. The Catholic Church stands tall and strong to face the government.

1.8 Limitations of the Study

The limitations of the study are those characteristics of design or methodology that impact or influence the application or interpretation of the results, (Olufowote, 2017). The study was restricted to Catholic schools within Lusaka province. Lusaka Province was chosen because it has several Catholic Schools which makes accessing them easier. The target group included the Heads of the Schools and members of staff. Three schools were targeted, the smaller sample size turned

out to be a ‘blessing in disguise’, as it enhanced the deeper understanding of the phenomenon under investigation. As Snider (2010) points out, large numbers conceal a lot of the much-needed information though they may look impressive at face value. Even if the study sample was small, the results obtained are representative of the situation in all the Catholic schools in the whole country. This is because the guiding principle is the same.

1.9 Definition of Terms

In this study;

Basic School	refers to a school that has Grade One to Nine Classes only.
Catholic Church	refers to the Christian Church headed by the Pope.
Catholic schools	refer to schools run by Catholic missionaries or Catholic Church.
Catholicism	refers to the doctrine, faith practice and organization of a Catholic Church, especially of the Roman Catholic Church.
Government schools	refer to public schools run by the Government of the Republic of Zambia.
Head teacher	refers to the school manager in charge of the school.
High School	refers to a school that only has Grade Ten to Twelve Classes in line with the Educating Our Future 1996 Policy Document.
Junior Secondary	refers to the section of Grade 8 and 9 of the Zambian school system.
Missionary	refers to a person sent to teach the Christian religion to people who are ignorant of it.
Primary school system	refers to a school for children between 5 and 11 years of age, and in terms of grades, from grade 1 to Grade 7
Secondary School	refers to schools that have Grade Eight to Twelve Classes.
The Deputy Head teacher	refers to the Assistant school manager.

1.10 Outline of Dissertation

This dissertation is organized into six chapters. Chapter one introduces the study by providing a background to the study. This is followed by the statement of the problem, research purpose, objectives and questions. The rationale, the theoretical framework and the limitations of the study are also addressed. Finally, the chapter presents the definitions of key terms and an outline of the entire study.

Chapter two provides a review of the literature related to the study. It examines the roles played by the Catholic schools, especially in terms of how the schools were managed.

Chapter three presents information on the methodological aspects of the study. It begins by stating the research methodology and design adopted in this study. In addition, the chapter describes the research site, population, sample, sampling strategies and methods of data collection and analysis. The final section of the chapter addresses ethical considerations.

Chapter four focuses on the main findings of the study. It starts with the presentation of school profiles for all the three schools that were sampled. The last part of the chapter provides findings corresponding to the research questions.

Chapter five presents an in-depth analysis of the findings presented in chapter four. It discusses major findings that emerged from the study whilst contrasting and comparing them with data from the literature. Finally, chapter six provides a summary, conclusion and implications of the main findings, as well as the recommendations. It starts by giving a quick summary of the whole research process; addressing key issues such as the research aim, methodology, findings and contributions of the study. The last part of the chapter suggests areas for further research.

1.11 Summary

This chapter presents the background to the problem. It has shown that the White Fathers were the representatives of the Roman Catholic Church. It has also been established that in a bid to improve the provision of education in the country, the government implemented the basic and high school policies. Much as the government implemented all these policies, the Roman Catholic-run schools did not implement them. The chapter has further presented the statement of the problem together with the research purpose, objectives, questions and the significance of the study. The theoretical

framework which provided focus to the study has also been addressed. Finally, the organization of the entire study has also been outlined.

The next chapter provides a review of the literature in light of the roles played by the Catholic schools, especially in terms of administration. This is important in the sense that administration in itself is guided by policy. Therefore, examining the administration of Catholic schools will immensely help in appreciating why Catholic schools have been reluctant to implementing Government policy, in particular, "Educating Our Future 1996 Policy Document". Additionally, the literature will not only position this study in the context of current knowledge but will also identify gaps in current knowledge thereby justifying the need for this study.

CHAPTER TWO: LITERATURE REVIEW

2.0 Overview

This chapter reviews the literature related to the study. It looks at the Catholic schools and how they are run. It also, in line with the objectives of the study, explores differences between Catholic institutions and Government institutions concerning policy. The question that therefore deserves an answer is why government policies have not been followed by Catholic-run schools.

2.1 Catholic Education outside Africa

Outside Africa, O'Byrne and Keane (1885) who investigated Catholic schools in the United Kingdom, argue that the Catholic Church integrate religious teachings in their educational institutions such as schools. They have always preferred their secretariat to the government as the absolute source of their educational doctrine. The Catholic Church has observed, O'Byrne and Keane argue, that the state-run schools, owing to their allegiance to earthly authority, cannot equal the quality of education in Catholic schools whose authority is drawn from the word of God. This is one reason why Catholic-run schools opt to have their policy when it comes to education. The church is not comfortable with the secular curriculum of the United Kingdom.

In their investigation of the Catholic Church in America, O' Byrne and Keane (1885) postulate that the Catholic Church in the United States of America, for two generations, and over forty years ago, made a vigorous effort in New York to secure for themselves and their schools a share of the public money. They do not want to mix the academic affairs of their schools with those of secular schools. This is because, O'Byrne and Keane further argue, public schools are seen as institutions that emphasize educating children in secular knowledge. The secular knowledge is not enough as it insipidly trains learners on the common tenets of discipline (O'Byrne and Keane, 1885). This work is informative to our study as it does not only give us the behavioural history of the Catholic Church with regards to their educational institutions, but it also educates us that the Catholic Church has from time immemorial set its stands concerning how academic institutions ought to be run.

The Catholic Church, therefore, did not only wish to have a separate and parallel curriculum when it came to Africa, Zambia in particular. It is the Church's tradition and culture to tailor academic institutions in their likeness—a likeness which conforms to the catholic principles as opposed to those of the country in which it operates its educational institutions.

Desmond (2019) who plotted *Differential School Effectiveness* states that Catholic schools will always be reluctant and may not at any point in time implement the policy of the state in their schools. Commenting during the conference on Catholic Education in the United States of America, Desmond observed that Catholic schools would stick to their education policy because their curriculum, unlike those of secular schools, does not integrate certain theories that would infringe on the successful delivery of education to learners. One theory in question is the gender theory which has received support from most governments and is included in the curriculum of most government schools. Gender theory has been included in the "Educating Our Future" Policy Document of 1996. The two studies explored show that it is not only in the United Kingdom where the Catholic Church has maintained its policy on education. In the United States of America, the Church is firmly grounded with regards to maintaining the school policy which it creates. It is antithetic to government policy concerning the management of schools.

The absence of government policies in Catholic schools, Desmond (2019) further argues, is filled with a Catholic integrated curriculum that has a goal of seeking the good of the person. As such, only Catholic Bishops and not the government are allowed to provide guidance and policy to schools thereby strengthening their curriculum. Desmond's assertion is in line with the Catholic argument against the "Educating Our Future 1996 Policy Document". The perception of the Catholic Church is that such policies as gender, re-entry policy, basic and high school policies have been framed in a manner too fluid and flexible to instil discipline in learners. For example, with regards to gender, personal relationships have been grounded in the affection between the individuals involved, irrespective of sexual differences or procreation. Such views are not shared by the Catholic Church and contribute significantly to divergent policies between the Catholic-run schools and the government.

Another scholar, McGucken (1962) in his lucid exploration of Catholic education in the USA, professes that Catholic education is good because there is no imposition of ideas upon the

unreceptive and reluctant, but simply the showing what is there and what otherwise they might not see. From this standpoint, he argues that Catholic education is an alternative to secular education in some countries. His assertion is true in the sense that even in Zambia, Catholic policy is not imposed on everyone. Whoever is not free to continue at a Catholic educational institution is free to go elsewhere. McGluckman's study is informative to our project because it informs us that it is not only in Zambia where Catholic education is considered as an alternative form of education.

Documenting Catholic Schools in Hong Kong, Kang Tan (1997) argues that Catholic schools are respected because their learners, in addition to displaying apt academic prowess, are diligent and have high regard for authority. Kang Tan further avers that the Church and the colonial government shared the workload in the colonial education system through the co-existence of Church schools and secular government schools. This work is important to our current study in that it informs our study of the understanding that other countries had towards the Roman Catholic-run schools and the nature of the education they provided.

2.2 Catholic Education in Africa

Further afield in Africa, Documenting on the Church, State, and Education, Scanlon (1966) contends that the controversy over Church, state and education is one of the most persistent problems in education throughout the world. It has been documented for a century in Europe and continues to be a pressing issue in most countries. Scanlon, (1966: iii) further avers that “The relationship between the Church and the state is inextricably bound to politics, for rights of the Church and rights of the state are resolved by political decisions.” This is true in the sense that the Church may not establish any educational institution without consent from the government.

In Africa, as was the situation in western countries, the Catholic Church, in their bid to champion their cause, maintained a strong desire to run their academic institutions on their terms regardless of the territory. Documenting on the influence of the Church on Ethiopia's education, Purkhurst (1966), in his study, argues that Ethiopia enjoyed a different and unique position with regards to foreign missionary influence on education. This situation was a result of the powerful and long-established Church institution. Closely linked to the state, the Ethiopian Coptic Church had no room for external influence. To this end, the Catholic Church hardly penetrated the interior of

Ethiopia. "It was until after a millennium that the state, which was so close to the Church, started opening up to the outside secular influence. Be that as it may, only the autochthonous citizens initiated it rather than the aliens" (Purkhurst, 1966:25).

In Congo-Leopoldville, the Roman Catholic influenced the education system. They arrived in Congo from Portugal in the 15th century. It must be noted that it was the missionaries from the Belgian Congo who did the most work of educating the locals. King Leopold's mission was to stimulate the interest of the Catholics in the Congo Basin. Additionally, he wanted to promote diplomatic relations with the Holy See in Rome. Leopold's effort to stimulate Catholics yielded desired results and by 1885, Apostolic Vicariate was created for the Congo independent state and put under the control of the Scheust Fathers in Belgium.

Once Belgian Catholic Missionaries were responsible for the Congo Vicariate, Leopold was able to obtain the departure of the French Catholic Missions. These Catholics began their education on the eastern border of the Congo by Cardinal Lavignerie's White Fathers. Additionally, Priests were recruited by order in Belgium. This study, like many others reviewed, gives us an idea and informs us of the Catholic activities in our neighbouring countries. It gives us the ability to compare and contrast the similarities of catholic activities between Northern Rhodesia now Zambia, and its neighbours.

In Congo Brazzaville, Gerard Lucas, who concentrated his research on the missionaries, states that the missions played a major role in the country's educational system. "As in other countries where they preached Catholicism and taught people in an educational setting, the Catholics especially those of French origin, made educative action possible in the Congo", (Lucas, 1966:133). The Catholics, Gerard Lucas, further argues, did not only concern themselves with offering academic education. They brought with them several skills which they taught the locals. For example, they taught the practice of agriculture in a modern and more efficient manner. This study is equally informative, it informs our study that the Catholic Church did not only conduct agricultural activities in one country; that it was the catholic fathers' tradition to teach local people such skills as carpentry, agriculture and crafts in whichever country they settled in.

Roland Hindmarch, who carried substantial research in Uganda, contends that the year 1875 marked the turning point in the education of that country. This was because the White Fathers of the French Catholic Missionary Society had arrived. The White Fathers instructed in religion, reading, writing, arithmetic and simple hand crafts. However, Mutesa, the Chief of the area where the White Fathers settled wanted them to engage in political activities. The fact that the White Fathers had no interest in Mutesa's wish for them to engage in politics made the relationship between the White Fathers and Mutesa insipid. It was, therefore, difficult for the Catholics to engage in effective educational work because of Chief Mutesa.

This literature informs our study that depending on the country the Catholics settled to establish academic systems, different leaders there, sought them for different reasons. For example, in this situation, Chief Mutesa saw in the Roman Catholic Fathers an opportunity to bolster his political ambitions; to champion his political aspirations thereby consolidating his hold-on to power.

Conversely, the conditions obtaining in Uganda inform our study that even if the Catholics enjoy a certain level of autonomy in their education as well as religious activities, they had to be on good terms with the particular authority in the area they wanted to exert their influence. It was only after Mutesa's leadership that the Catholics established their first secondary school at Namilyango, near Kampala by the hill mission. "By 1906, they established the second secondary school at Rubaga", (Hindmarch, 1966:142).

The situation in Uganda was different vis-a-vis than in Nigeria where the Catholic Church easily penetrated the interior. David B. Abernathy proclaims that by 1921, 31778 pupils were attending Catholic-run schools, (Abernathy, 1966:202). It is clear that in their evangelization of the areas they occupied, the missionaries wanted the people to practice Catholicism, to practice faith in God. However, they brought in the concept of education as an offshoot to attract the locals to Catholicism.

2.3 Catholic and Government Schools

The conflict between the state and the Church is an international concern. However, Ouda (2016) in his investigation of education dropout rates in Africa, argues that Governments worldwide have cooperated with Catholic Churches in providing education to their citizens. The Catholic Church has a right to provide education that is based on its policy. The needs of each of the two groups create conflict in the education sector. Literature on Conflicts between the Government and Churches over management of schools revealed that the education sector has been affected by the standoff between the two groups since the Churches were withdrawn as managers of the schools, (Eliade, 1987). This has affected parents, students, teachers and other stakeholders of the affected schools. The conflicts interfere with learning time, as such schools are delayed to open or forced to close prematurely. Administration, management and ownership of the affected institutions are the sources of these conflicts. One reason, for the existence, of different school policies between the Catholic schools and Government schools, can be found in the fact that the origin of Catholic schools comes from missionaries while government schools were instituted by the government and therefore have to follow government guidelines and policy.

2.4 Catholic Schools in Northern Rhodesia (1891- 1924)

The White Fathers and Jesuits though albeit enjoyed the autonomy in decision making, were limited by the directives of the Roman Church and by those from their higher superiors. From the early days, the White Fathers attempted to establish Christian villages. In such villages, a potential convert left monogamously and attended a catechism class, (Carmody, 1999). In like manner, the Jesuits concentrated on setting up Christian villages within their area. The Jesuits knew that the notion of a Christian village constituted their long heritage. Though Christian villages were widespread, there were different perspectives on their efficacy. Nonetheless, the Christian village approach continued. The Christian-village approach of the White Fathers and the Jesuits entailed basic schooling, though many of these so-called schools remained rather crude, (Ibid). These schools became the missionary's mode of access to the local population. As a result, it became important for missionaries to establish a school in as many areas as possible. Competition with other denominations proved to be an important motivating factor in opening schools. When a school had been set up, one could begin to claim a rather exclusive right to the population of the area under what was called spheres of influence policy, (Carmody, 1999:9).

2.5 Education in Post-Colonial Zambia

To appreciate the development of education in Zambia, and how the "1996 Educating Our Future Policy Document" came into being, a background of education in the post-colonial era is given. When Zambia attained independence in 1964, the Ministry of African Education and the Department of European education merged to form one Ministry of Education. Before then, the two were under the territorial and federal governments respectively. Meanwhile, the Catholic Church with its parallel educational provision in Zambia continued to offer educational training, (Carmody, 1999:49). Zambia entered into independence with local human resource of only some hundred African graduates. This meant that there was a need for expatriate human resource, the Catholic sisters and priests made themselves available to work as teachers and health officers in different places around the country. Three principles motivated changes in educational policy in 1964. The first one was the need for equality for educational opportunities for all. Secondly, the need for educational systems to foster a sense of nationhood and promote unity. Thirdly, there was an urgent need to train manpower in national development, (Dixon-Fyle, 1983).

In the period 1966 to 1970, the First National Development Plan was launched and it provided for massive development of educational facilities at all levels of the educational system. At the same time, the Catholic Church established a school in Luwingu at Nsombo. Following a cabinet reshuffle in 1967, Honourable A.N.L Wina replaced J.M. Mwanakatwe, (Dixon-Fyle, 1983). To boost education in the country, the Curriculum Development Centre came into existence in 1970. In 1972, the Second National Development Plan was implemented and it covered the development of primary, secondary and higher education. There was further an establishment of Bursary in 1973.

In 1977, after the rejection of the Draft Statement on Education Reform, the Education Reform Document was formed 1982. There were reshuffles, the Ministry of Education and Culture was split into two - Ministry of Higher Education and Ministry of General Education and Culture. By 1988, the Ministry of Youth and Sport merged with the Ministry of General Education, (Dixon-Fyle, 1983). As elsewhere in African countries, the state wanted to control the educational system, which in Zambia's case it was attained through legislation. Thus, as a result of the 1966 Education Act, the system became so centralized and bureaucratic while restrictions were so numerous that

the sovereignty of Church-run institutions became very limited. At first, Catholic authorities continued to work within the system through the retention of their primary schools. However, after about six years during which the government tended to marginalize the Catholic agents more and more, like many Protestant groups before them, they handed over their primary schools to the central government in 1973. However, they continued to open and manage several secondary schools and two teachers' colleges. Nevertheless, the rules created difficulties for encouraging and upholding acceptable Catholic values and Christian culture because, in line with the Education Act, they no longer regulated intake of students, employment of staff, chart the course of the curriculum.

2.6 Early years to 1996 Educating Our Future Policy Document

Following the outcome of the elections in 1991, a new government was elected into office. Therefore, there were several changes. The Ministry of General Education, Youth and Sport became known as the Ministry of Education. The recommendation of the Jomtien Conference on Education for all, held in Jomtien, Thailand, formed the education basis of overall education in Zambia, (Hastings, 1979). Later in 1992, the Ministry of Education commissioned a group of academics to put into place the various dimensions of the educational agenda. This resulted in the monograph called Focus on Learning in 1992, which gave the practical dimension of the already adopted educational policy for all. It emphasized revamping and developing the primary school sector. In 1996, another policy document was launched known as Educating our Future—a policy that forms the basis of our study, (Ministry of Education, 1996). The policy, inter alia, stated that there should be decentralization and liberalization in educational provision as opposed to the monolithic and centralized system adopted in the Second Republic.

The centralized system in educational provision was increasingly becoming a burden as the population was growing and the government could not manage on its own to provide education. This, therefore, promulgated the beginning of private schools. It encouraged private individuals to get involved in educational provision. It further stated that a nine-year universal basic education policy is implemented.

It should be noted that during the above post-independence period under review, the Catholic Church was already active in setting up mission schools and instructional centres. However, though it continued to make its education relevant, with change in time in post-colonial Zambia, it largely remained antithetical to most policies the government implemented. It is undeniable that it appropriated itself so effectively that its schools, which currently are ubiquitous, are still among the best in the country. However, its religious and conservative approach to the provision of education has remained consistent—a situation not always in tandem with the Government requirements, especially with regards to schools. The consistency of the catholic-run schools to ignore government policy has continued and manifests itself in major policy documents such as the “Educating our Future 1996 policy document” which is the gist of the current study.

The Catholic Church, in a bid to maintain its consistency, did not implement the basic and high school education policies. This is not surprising especially that it had its plan on how to develop education in Zambia way back before independence. The Catholic Church images itself as an institution that does not need to copy policies to manage its educational institutions. This accounts for the reason why it did not implement the basic and high school policies. The Church felt that its educational institutions were doing well in their own established policies which have been tested way longer before Zambia became independent, Banda (2010). It should be noted that the basic and high school policies were not the only policies government had introduced to better education conditions of citizens.

2.7 Summary

This chapter has shown why Catholic Schools remained with the primary and secondary school system and neglected the basic school system introduced by the government through the “Educating Our Future” policy document of 1996. It has also established the differences in the approach to implementation of the policy between the Catholic and Government-run schools have been discussed. It has shown how the Roman Catholic-run schools have managed to fit into different countries. It has been observed that in all the territories where they were found, the Roman Catholic Missions had one goal, to spread Christianity. Besides that, they made it their mission to educate the myriads in those territories. However, education was more of an offshoot as opposed to it being the main goal. The Church, in a bid to preach the gospel of Christ, win souls and convert

many to Catholicism, engaged in several activities to attract the would-be converts. For example, in addition to converting the locals through education as stated, the Church converted people through the treatment of diseases that affected them; through the teaching of skills such as carpentry as well as agriculture. The next chapter will discuss the methodological aspect of the study.

CHAPTER THREE: METHODOLOGY

3.0 Overview

The methodology chapter explores the research design, study population, study sample, sampling procedure, and research instruments. It also presents the procedure for data collection and the process for data analysis.

3.1 Research Design

(Ghoshi, 1992: 102) defines a research design as "The arrangement of conditions for collection and analysis of data in a manner that aims at combining relevance to the research purpose with economy in procedures". Bless and Achola (1988) explain that a research design has two meanings. It may be perceived as a programme to guide the researcher in collecting, analyzing and interpreting observable facts. The second meaning of a research design can be explained as a specification of the most adequate operations to be performed to test specific hypotheses under given conditions. Wyke (2001) contends that a research design focuses on the end product by investigating the kind of data being planned and against the results expected. A research design, he continues, focuses on the logic of the research, the evidence required for the adequate address of the question. Types of research designs include survey, experiments, program evaluation, ethnographical studies and case designs. A case study design was used for purposes of obtaining in-depth information and subjective feelings from the respondents. A case study is useful in describing and analyzing events, processes, or a small unit of people such as the one under study, the Catholic Church (Heyes *et al.*, 1986). It was easy with this research design to visit the three schools as opposed to a situation where the researcher includes all the Roman Catholic schools in the country. Therefore, a case study design was worthwhile.

3.2 Study Population

Peil (1982) defines population as all cases or individuals that fit in a certain specification. (Ghoshi, 2006: 134) describes the population as "The sum total of all the cases that meet our destination of analysis". Borg and Gall (1979) further observe that a target population refers to all the members of a hypothetical set of people, events or objects to which we wish to generate the results of our

research. In this study, the population consists of 125 teachers and 9 head teachers from three Catholic schools in Lusaka District

3.3 Sample Size

The qualitative study number was arrived at after reaching data saturation. Data is reached at between six (6) to fifteen (15) people interviewed, Data saturation refers to the point in the research process when no new information is discovered in data analysis, and this redundancy signals to researchers that data collection may cease. Saturation means that a researcher can be reasonably assured that further data collection would yield similar results and serve to confirm emerging themes and conclusions. When researchers can claim that they have collected enough data to achieve their research purpose, they should report how, when, and to what degree they achieved data saturation. (Sandra L. Faulkner, Stormy P. Trotter: 2017).

The fifteen teachers picked for interviews from each school was in line with the qualitative study. The researcher also saw the fifteen as being trustworthy. The sample of the fifteen teachers (15) was adequate for this study.

The three (3) Headteachers where picked because there were three (3) school with one (1) Headteacher from each school.

A sample is a small part or quantity intended to show what the whole is like, (Ghoshi, 2006: 134-155) The study sample this study consist of 18 participants, comprising 15 teachers and 3 head teachers from the three selected (one for boys and two for girls) Catholic Secondary Schools in Lusaka District. These schools were selected on the premise that the researcher felt they were easily accessible than other schools that were far off.

Table 1: Study Sample

Schools	Head teacher	Teachers	Grand Total
K	1	5	6
S	1	5	6
M	1	5	6
Total	3	15	18

3.4 Sampling Procedure

According to Kelly (2000), sampling is a process of selecting several individuals or objects from a population such that the selected group contains elements representative of the characteristics found in the entire group. This study employed a purposive sampling procedure to select the study participants as the focus was on Catholic Schools in Lusaka District. The choice for this was that the researcher wanted people with adequate and valuable information on the subject matter. Gall *et al.* (2007) argues that purposive sampling is used to select cases that are, according to the researcher, likely to be ‘information rich’ concerning the purpose of the study.

3.5 Research Instruments

The study employed three different instruments; a semi-structured interview guide, focus group discussion and face to face interview. A semi-structured interview guide is a questionnaire with logically arranged questions which the researcher uses to conduct the interview. The researcher can probe but the structure of questions has to be followed (Nicolunias, 1981). A focus group discussion is a form of an interview in which more than one person is involved (Bryman, 2008). Conversely, a Face to face interview is a data collection method in which the interviewer directly communicates with the respondent, (Wellington (2000).

3.5.1 Semi-structured Interview Guide (Appendix A)

Semi-structured interview guides were developed for use with the head teachers to gain insights into the reasons behind their schools' decision to ignore the "Educating our future policy document of 1996". All the items on the schedule inquired into the possible reasons behind that decision. A single interview lasted about thirty minutes. The interviewees answered all questions because they had the time, some questions were structured while others were open-ended (Mugenda, 1999, Khan and Best, 2009).

3.5.2 Focus Group Discussion (FGD) Guide

The instrument guide is used to get qualitative data from teachers. As earlier noted, Focus Group Discussions Guides (FGDG) are forms of interviews in which more than one person is involved (Bryman, 2008).

3.5.3 Face to Face Interview Guide

This is used to get qualitative data from teachers and headteachers. In addition, this instrument allows follow up questions. Face to face interview guide is a data collection method in which the interviewer directly communicates with the respondent, Wellington (2000). This can be following the prepared questionnaire or set of questions. This interview was used because it enabled the researcher to directly relate with the interviewee who was secondary school teachers in this case. Additionally, people interviewed were able to open up in presence of the interviewer. The face to face interview allowed the participants to share from the bottom of their heart. The secondary school teachers were selected because the researcher felt they could have information that he required for the research. The information shared included the reasons why Catholic schools did not implement the High School Policy.

3.5.4 Questionnaire

A questionnaire is a data collection instrument that consists of a series of questions and other prompts to gather information from respondents. In light of this, the questionnaire was used in this study to gather information from respondents, Abawi (2013:1).

3.6 Data Collection Process

Data collection refers to the process of finding information on the research (Meriam and Simpson, (1995). The study used qualitative methods and emphasized the importance of the context and the participants' frame of reference. The qualitative methods of research focus on the subjective reality, ideas and feelings of both the researcher and the research obtained during interviews and discussions. For this study, the researcher interviewed the Heads of the schools individually in their offices where as the teachers both nuns and non-nuns were interviewed in their departments. Each interview was about an hour and moved from general questions to targeted questions to collect information on policy implementation in Catholic schools. Government teachers employed in Catholic schools were also interviewed in their staff rooms. They shared freely the information they knew and what treatment they received.

3.7 Data Analysis

Data can be defined as factual information used as a basis for reasoning, discussion or calculation. Data can also be referred to as information in a numeric form that can be digitally transmitted or processed. Data can also be numbers, images, characters or other methods of recording in a form that can be assessed to decide or decision about a specific action (Migrant and Seasonal Head Start Technical Centre, 2006). Data analysis is a critical examination of data for drawing meaningful inferences with known facts, (Isaac and Michael, 1971).

For this study, data was analyzed qualitatively through the categorization of the themes. Malthusian (1988) states that ` 'categorization' means organizing data according to questions; related responses discussed under one section. This also involved grouping responses according to the subgroup of the sample for the research to compare and contrast. Such an approach is common when the researcher is trying to make sense out of history through what Mouton (2001) describes as the inductive method, which is favourable to the qualitative research paradigm.

3.8 Ethical Consideration

Ethical consideration can be defined as the protection of human subjects through the application of appropriate ethical principles in a research study, Arifin (2018). Ethical issues such as confidentiality, participant's right to privacy, dignity, self-determination and the researcher's right to know were upheld. In all the Schools visited, I sought oral permission from the head teachers.

CHAPTER FOUR: FINDINGS OF THE STUDY

4.0 Overview

This chapter presents the findings of the study on the three Catholic schools as regards the implementation of policies in the “Educating Our Future 1996” Policy Document. The three secondary schools in the study which are run by the Catholics are coded as schools K, S and M. Two schools are girls' while the third one is a boys' secondary school. The reader will remember that there were two objectives in this study and thus two research questions with which the findings are presented in this chapter. It should also be remembered that the findings presented here are from the three head teachers and teachers from these three schools, obtained through questionnaires, focus group discussions and interviews from the same participants.

4.1 Why Schools remained with Primary and Secondary School System

This question was posed to all the three head teachers and their respective teachers whose responses are presented below. Take note that schools are coded by letters K, S and M, the first letters of their respective names.

4.1.1 Findings from Head teacher, School K

The head teacher at School K, who is a Catholic stated that “Catholic schools are for Catholic children under catholic management”, When asked why the Catholic schools ignored the "Educating our Future Policy Document", the headmistress, in addition to the answer she earlier gave, responded that the "primary school policy was better in the sense that there is more concentration on the grades 1-7". According to her, "the basic policy makes schools lack efficiency as they have to concentrate on grade eights and prepare them for grade 9 examinations within the same school environment". She further narrated that "The aspect of multi-tasking between lower grades and higher grades compromises quality."

When asked why the Roman Catholic schools remained with the secondary school policy, the head mistress at School K responded to this question by stating that the secondary school policy was far much better than the high school policy in all aspects, hence Catholic schools could not go along

with the “Educating Our Future 1996 Policy Document”, which the government had implemented. Further, she contended that the Catholic-run schools did not change secondary schools to high schools because the current situation of secondary schools benefited the school set up in terms of grooming learners and getting them accustomed to the tradition of the school. To elaborate on her point, she stated that "higher grades such as the senior classes are used to instruct the lower and new learners admitted at the school. To this end, grade eight classes in Catholic schools easily get conform to the system of the Catholic set up compared to the high schools”.

4.1.1.1 Findings from Teachers, School K

Teachers equally shared almost the same views with their head teacher. The teachers at school K (Girls’ Secondary School) stated that the primary school policy was more advantageous. One teacher, in particular, stated that "There was a clear division of labour in a school following the primary school policy". To exemplify this claim, another teacher gave government schools as an example and observed that “in a government school, a primary school teacher, trained to teach the primary section, is given a grade 8 or 9 class belonging to the basic section yet the school as a whole predominantly has primary school human resource. This has a negative impact on the effectiveness and quality of lessons delivered". Another teacher argued that the government was not prepared to adequately implement the basic school policy hence it was withdrawn when it was eminent that it would fail. One outspoken teacher further observed that:

It disturbs the primary classes when they are combined with the basic classes i.e. grade 9 within the same school. Owing to their age, the primary classes need a different mode of discipline from that of the basic classes such as grade 8 and 9. Combining them in one school disturbs educational delivery, (School K Girls Secondary School Teacher).

When the teachers at the school were asked to share their thoughts on why Catholic schools maintained the secondary system, almost everyone responded that the Catholic schools were not very anxious to change educational policies. Most of the teachers interviewed also observed that the government of the Republic of Zambia was changing the educational policy now and then, which resulted in not achieving concrete results from any one policy.

4.1.2 Findings from Head teacher, School M

The school runs from grade 8 to 12. The head at school M stated as did the head mistress at school K that "Catholic schools are meant for Catholic children under Catholic management".

The head teacher further explained that "Catholic schools were not quick to change policy because the Catholic Secretariat was comfortable with the current policy which their schools were following." According to him, "the current Catholic policy is steadfast and reasonable. As evidenced from the performance, there is no need to go with the government policy". "Catholic schools", the head teacher stated, "have a unique policy which facilitates certain specific forms of positive academic behaviour in learners".

Asked why they followed the secondary school policy, the head teacher at M boys' secondary school stated that the secondary school policy was opted for by the Catholic schools because of its advantage in returning the known learners at the school. He further stated, that a grant-aided school run by the Marianist at the invitation of the Catholic Church, remained committed to keeping the policy as directed by the Church and the catholic secretariat. The head teacher further stated that:

The mission statement of School M is to educate every pupil as a whole person, the spiritual, and physical, the cultural, social, intellectual and emotional within the atmosphere of a family in order to be of service to their families, their local communities and their nation. The motto of the school is "Deeds and Not Just Words". The school has put together a religious structure to allow each person to find a place with God.

The head teacher further argued that "Preaching the word of God through Catholicism meant so much for Catholic-run schools". To maintain the catholic principles in a simple manner and without much ado, the head teacher maintained, "The Catholic-run schools return the grade, 8 classes, after examining them at grade 9 level. They come back to the same school at grade 10".

4.1.2.1 Findings from Teachers, School M

In addition to the responses and views of the head teacher, teachers also shared their thoughts on the questions the researcher asked in the questionnaire. The teachers stated that the primary policy was better than the basic policy because it conformed to teacher specialization. In explaining themselves, they contended that a primary school is specific in its human resource. This means it may not have to look for basic as well as primary school teachers. It only concentrates on primary school teachers and this becomes easy to manage. The burden involved in the scout for teachers is lighter in a primary school setup. In this regard, it becomes easy to allocate human resource in form of teachers because the specific needs of the entire school are specific. This is different in the case of a basic school which sometimes, owing to a shortage of teachers, may allocate a teacher with a primary diploma to be teaching grade 9 classes. Much as there may be responsibility allowance given to such teachers, they are strained because they teach grades that they are not qualified to teach. This situation results in poor lesson delivery because the teacher is not qualified to teach the classes they are teaching.

One teacher also mentioned that the school is run by the Marianists. The founder of the Marianist sect is William Joseph Chamiade, Eric (1986). The Marianist therefore, design their timetables and policies for their schools. To this end, it is the catholic faith and values which determine the stand they take regarding government education policy.

When teachers were asked to give their views as to why Catholic schools maintained the secondary system. The response was in no way different from that given by the teachers at school K Girls' Secondary School. Most of them answered that the secondary school system was better in many aspects. For example, one teacher stated,

It was beneficial for schools to implement and manage the five year secondary educational course from grade eight to grade twelve with most of the returned learners who attended grade eight than to have a high school which starts from grade ten and is dependent on importing all its learners. The disadvantage was that importing learners from different various schools as the case was for high schools left teachers and the school management with no idea of the kind of learners they are getting. In this case, it would become difficult to discipline and let alone manage learners you are only teaching from grade ten going

forward. For these and many other reasons, the catholic schools decided that they would not implement the high school policy as government mat have desired. (School K Teacher)

4.1.3 Findings from Head teacher, School S

When asked why the Catholic schools remained with the primary school policy instead of implementing government policy, she also, like the other two head teachers from School K girls' Secondary School and School M Boys Secondary School responded that:

The primary purpose of Catholic schools was to teach Catholic children. She further narrated that this is the reason why education in Catholic schools is integrated with the practice of the Catholic faith. As such, it is not designed to follow government policy. Government policy has in recent years not done much to develop educational standards to acceptable international status. This is the reason why learners in government schools do not have the much needed academic competence like that exhibited by learners in catholic schools. Government policy is only followed by Catholic schools if it benefits them and that the Catholic Secretariat has its ways in which it assesses the needs of the Catholic schools across the country. (Head teacher, School S)

Probably known for its single-sex orientation, School S Secondary School is indeed a very good school with good academic records. The headmistress when asked why the school decided to remain with the secondary policy amidst calls to implement the high school policy, stated that,

As a school run by the Catholic Church, we do not see the need to move to high school. School S Secondary School, like many other Catholic-run schools rarely accepted learners from other schools. It would have been hard on the part of the school to receive learners they hardly knew and let alone admit them in grade ten. The challenges with such a situation are immense. Discipline becomes a problem as such learners, owing to the fact that they are not accustomed to the school becomes difficult to handle. Therefore, the secondary school system had to be maintained because of the benefits it gives, of having learners at the school for five years from grade 8 to 12. (Head teacher, School S).

4.1.3.1 Findings from Teachers, School S

When the researcher asked the teachers at S Girls Secondary School using questionnaires and semi-structured interviews on why the primary school policy was not implemented by Catholic schools, they responded by stating that all Catholic schools are mostly self-sustaining and as such, there was no need for them to follow government policy, especially that the government did not fund their educational needs. Besides, one teacher further postulated that:

The policy of the government cannot be preferred or be put above that of the Catholic, owing to the fact that most policies of the Catholic with regards to the provision of education in Zambia have proved to be worth the effort compared to government policy. Catholic school policies have, more often than not yielded better results than government policies hence the reason by the Catholic schools to ignore the "Educating Our Future Policy Document of 1996". (S Girls' Secondary School Teacher).

Another teacher, during the Focus Group Discussion, observed that,

The Catholic institution is an autonomous body whose planning and directing of schools is not dependent on the policies of governments in which the Catholic schools operate. The fact that the Catholic Church exist to complement the government's provision of education with its funds, makes the government silent when the Catholic schools do not follow the government policy. This comes in because the Catholic policy has been deemed to be effective by the government. Therefore, when it comes to dealing with policy, the government gives them an independent stand. (Teacher, school S Girls Secondary School)

When the teachers who were mostly Catholics were asked using the questionnaire on why they opted to remain with the secondary section, one of them stated that "the important dimension of School S Secondary School was its catholicity. Besides requiring all pupils to take the religious education offered through the ministry of Education, the main concern of the administrators has always been to be respectful of the religious orientation the Church followed." Another teacher added that, "breaking the secondary rule would be regarded as a lack of respect for the tenets of the Church. Therefore, the Church and its policies needed to be strictly respected and adhered to".

4.2 Establishing Differences in Policy implementation between Catholic and Government-run Schools

The reader will again remember that the other research question was, "what is the missing link (difference or point of departure) between government and Catholic-run schools in terms of policy implementation?"

4.2.1 Findings from Head teacher and Teachers, School K

When asked what she thought would be the missing link between the Catholic-run schools and the government schools the head teacher at School K Girls' Secondary School narrated that:

The differences in policy implementation was in the lack of consultation between the partners in the provision of education. In this case, she referred to the Roman Catholic Secretariat as being mandated with the responsibility to manage schools for the Catholic Church.

On the other hand, the teachers at School K, when asked by the researcher on what would be the missing link with regards to the difference in policy implementation between the Roman Catholic-run schools and the government schools, answered in the same manner as their head that:

There is a lack of a common goal between Catholic-run schools and government in the manner the schools are run. The government did not engage the Roman Catholic as stakeholders who provide education in Zambia as it needed to engage us at every policy it desired to implement as opposed to expecting a policy to be implemented by everyone once it is announced.

Through semi-structured interviews, the researcher asked if the Secretariat or indeed other Catholic schools were not consulted on the "Educating Our Future 1996 Policy Document". The response from the teachers was that they were not consulted in any way.

4.2.2 Findings from Head teacher and Teachers, School M

The head teacher revealed that:

Sometimes the missing link would be in political aspects and differences between the Church and the government. He further contended that political drive sometimes influences political decisions. Therefore, the government might have implemented such a policy to achieve a political mission. As a result, the Catholic Church, which is way above national politics may not implement a policy that is birthed out of governments' wish to satisfy certain political aspects.

When the researcher asked for the views of the teachers, most of them stated that:

The acts and principles which guide Catholic-run schools, as well as government-run schools, are different, hence the difference in the way schools are run. The Catholic as an institution has no obligation to conform to government policy with regards to how schools are run. Its structures are independent of those of the government with regards to educational management in any country the Church has established schools. The Catholic schools have maintained their stance and therefore ignored most of the policies implemented by the government.

4.2.3 Findings from Head teacher and Teachers, School S

The head teacher stated that:

The missing link laid in a number of aspects. At times, Catholic policy and government policy with regard to education management may not reconcile. This is because the government schools are not faith-based. They may introduce policies inimical to the aspirations of the Catholic Church. For example, the teachings on the use of condoms cannot be entertained in a Catholic-run school. The Catholic-run schools have their own principles designed by the secretariat whereas government schools are guided by the Ministry of Education whose formulation of principles is not inspired by religion.

One teacher, observed that "The missing link could be bridged by agreeing on what should be in the curriculum". The government, another teacher noted "should be flexible and tolerate the teachings of Catholicism in schools so that the difference in policy is sealed".

4.2.4 Findings from Head teacher and Teachers, School M

The missing link could be achieved through governments' willingness to adopt most of the catholic principles with regards to the management of schools. She further noted that it is a well-known fact that catholic schools outperform government schools. This performance is as a result of an effective and efficient policy that is responsive and tailored to the needs of the learners in catholic institutions. The fact that these policies work well for the Catholics goes to show that government may adopt some of them to enhance performance thereby bridging the missing link.

The teachers also responded that "it is difficult to bridge the missing link if the government is not willing to table the plans for the future of education with the Catholic Secretariat". One teacher in particular, further stated that "the government should listen more to the Catholic Secretariat because it is the Catholic Church which has stayed longer in the delivery of education in Zambia. The Catholics' provision of education in the country is longer than the years the country's Ministry of Education has been providing education". "The Catholic Church, owing to its long service in this country, understands educational provision more than the state," he maintained.

4.3 Summary

The chapter has presented the findings in line with the research questions. The findings revealed that Catholic-run schools did not implement the basic school policy due to several reasons. One of the reasons is that the purpose of the existence of Catholic schools is to serve Catholic children under Catholic management. This, therefore, means that the catholic schools only get policy direction from the Catholic Secretariat. It has also been revealed that some policies are implemented due to the influence of politics. As a result, the Catholic schools cannot implement policies whose drive is politics, especially that it considers itself to be above national politics. It has been established by the study that the Catholic schools, due to their desire to maintain the principle of discipline in their schools, maintained secondary schools to return the junior secondary school learners and prepare them for the senior secondary school within the same school. In their response to some questions, the respondents stated that the "Educating Our Future policy Document" could not be implemented by the Catholic schools because it contained some policies that were inimical to the thriving of Catholic schools. For example, the re-entry policy. The findings, from questionnaires and other interview schedules, revealed that Catholic schools incorporate faith in their teaching.

CHAPTER FIVE: DISCUSSION OF RESEARCH FINDINGS

5.0 Overview

This chapter presents the discussion of findings in line with the research objectives. The objectives were to; find out why Catholic schools did not implement the basic and high school policy and to establish the difference between Catholic and government-run schools in terms of the policy. It should, however, be remembered that the study is based on the Roman Catholic theory of absolutism and consistency which puts a premium on Catholic institutions to be committed to the doctrines and guidelines of the Church rather than allegiance to the state, (O'Byrne and John J. Keane, 1885: 521).

5.1 Finding out why Catholic schools did not implement the basic and high school policy

The first objective sought to investigate why Catholic schools remained with the primary school and not implement the basic school policy as stated by the government in the 'Educating our Future' policy. It has been established that Catholic schools had their own set of principles designed by the Catholic Secretariat. Owing to this reason, they did not implement the basic school policy but chose to remain with the primary school policy. In addition to that, the Catholic schools also felt that it was important for them to stick to the primary school policy owing to its importance in defining the early years of learners in education. The statement of the head teacher at Secondary School K that remaining with the primary policy increased room for easy management and concentration of the administration on the lower grades was true. This is because, in such a setting, the school administration would not have divided attention in the management and running of the affairs of the school. The basic policy may also affect the supply and distribution of human resource within a school. For example, Government schools that were usually compounded with a shortage of teachers may at times use the primary school teachers to teach the basic school teachers which, in itself was wrong. From this standpoint, the basic school policy might not be the best policy as it had the potential to make educational administrators not to concentrate on the lowest grades such as Grade One. The result of this would be having learners who were incapable of excelling academically owing to the disturbance in the early years of education.

The above view is in line with O’Byrne and Keane (1885) who stated that the foundation of learners was important and if it remained without disturbance, the children often handled the rest of their education without much difficulty. To this end, as alluded to by these scholars, the early years of education mustn't be interfered with to pave way for the young and blossoming potential of early learners. In the same vein, the emotional, physical, social development of the children has a direct impact on their overall development and on the adult, they will become. Therefore, to maximize the future well-being of young ones, it is important to make their education a priority by totally concentrating on their needs. Implicit in this view, is the assumption that the administrators need to concentrate on the needed of the primary years without mixing them with either grade eight or nine.

The other finding which came out was that having a basic education policy interrupted the mode of disciplining learners. The explanation given was that primary school learners understood discipline in a somewhat different context compared to grade eight and nine learners. The truth in this statement was questionable because discipline might still be instilled even when primary school learners share a school with secondary school learners. The significance of the statement was therefore difficult to substantiate. That said, it might still give insights to new investigations whose results could help understand the relationship that exists between a school environment and the disciplining of learners. Louis Jinot (2018), in his investigation on the causes of indiscipline, states that a probable situation in which a school environment could affect the discipline of learners would be in a case where it is situated near such places as bars.

The fact that Catholic schools were self-sustaining and received some of the funding from the Church equally contributed to the schools not implementing government policy. This situation implied that two types of schools emerged which sometimes might affect the administration or provision of education in the country.

At the centre of the above discussion is the fact that introducing basic schools would eventually lead to the scrapping of the Grade seven composite examination which is an important benchmark. This assertion was proposed by the “Educating Our Future Policy Document of 1996”. The problem with removing these examinations is that the learners would reach Grade 8 without any tangible assessment structured to test their knowledge. This would greatly compromise the quality of education. To this end, if Catholic schools analyzed this situation in light of the given

explanation, they would indeed be reluctant to implement “the "Educating our future policy document of 1996”.

As to why Catholic schools did not implement the high school policy, the Catholic Secretariat assumed that the secondary school system was far much better than the high school policy because of the moulding opportunity it offered. It provided the administration with the advantage of using the older learners in higher grades to instruct the new and younger learners such as those in grade eight and nine. Therefore, it was important to remain with the secondary school policy. This finding was important as it helped the school authority in managing the administration and affairs of the school. Other than that, it reduced pressure on the teachers as some senior learners would orient new and younger learners on how to get accustomed to the school system.

Catholics have also come out clear that the organization of their schools and curricula were structured in such a way that they supported a secondary school policy. Since curricula influence teaching, the secondary policy needed to be kept as not to disturb the curriculum. Goodlad (1966) also confirms this when he states that teaching, curriculum and learning are intertwined; that once any of the three is tempered with, the result and performance of learners changed, either positively or negatively depending on the effects of the stimuli.

As alluded to by the findings, it would be important for the government to be carrying out a feasibility study and prove the applicability as well as benefits of certain school policies. It appears, as confirmed by the Catholic schools, that the government did not do enough research, let alone, consultations with its stakeholders before they implemented the " Educating Our Future Policy Document". Had they done so, they would have come up with a well-defined policy which they would have not withdrawn after a short period.

Arising from the findings was the Catholic’s feeling of being undermined had they changed to the high school policy. The Catholic system of education was also centred on faith. Therefore, introducing policies from the government, according to the Catholics, would interfere with their faith. To this end, the two, Catholic and Government, could never run schools under the same principle. This means that neither government nor Catholic can follow each other's principles with regards to running schools. . Moreover, the Catholic schools have strongly argued that their schools performed better than government schools which gave them the right to continue on their terms.

The claim by Catholics that their schools indeed perform better than government schools is in line with the conclusion Carmody (2002) made. He stated that Catholic schools were more seriously organized than secular or government schools, the Christian teachings also contributed to the discipline of the learners. Similarly, Greely and Peter (1996) exploring Catholic education, argued that the Catholic schools exist and grow today because they serve important functions both for the Church and for the Roman Catholic population. Thus, in no way would the Church divert in terms of the policy to follow the government's directive. It can therefore be helpful for government schools to bolster religious activities in their schools to realize the benefits that have been accruing to Catholic schools, Huey (1965). However, a balance should be struck and the nature of religious activities would have to be neutral without them being so bent on the catholic faith, this is important as to not force the belief of a particular religious denomination on any learner.

Due to the reasons given above, especially one that involves older learners in senior secondary schools orienting the learners in junior secondary school, it was important that the government changed its high school policy and diverted back to the secondary policy.

5.2 Differences in policy implementation between Catholic and Government-run schools

The findings from the Head teacher for school K revealed that dialogue and consultations would go a long way in finding a lasting solution to the differences in policy implementation between Catholic-run schools and government schools. Once the government and the Catholics Secretariat start consulting each other on various issues affecting the education sector in the country, there would be uniformity in running the education sector. This finding is in line with Ouda and Ndung'u (2016) who stated that policies in the education sector are supposed to be anchored on consultation. The government is supposed to engage the various stakeholders whenever it wanted to implement educational policies. This would ensure utmost cooperation from all stakeholders including the Catholics. Mwangani (2010) also observes that consultation is the lacking element. He states that the missing link or difference in policy implementation could effectively be bridged by both the government and Catholic consideration of each other as important players in the provision of education. There has been a trend of lack of consultation between the Ministry of Education and Catholic-run schools on various other issues. Other examples include the ban on holiday tuition. This goes to show that the lack of consultation between the Catholic-run schools and the government schools is greater than it is often anticipated. Jensen (1986), echoes and supports this

assertion when he observes that the implementation and harmonization of the policies between government and Catholic schools could be achieved by working hand in hand; by consultation between those running government schools and those running Catholic schools. Harmonizing policies, Jensen further argues, would result in enhanced performance in both government and private-run schools. Conversely, the Catholic schools, Greely and Rossi (1966, vii) explore, set their students apart from other students and create barriers to their cooperation. This in itself makes it harder for both sides to initiate and start mutual consultations with regards to policy. Indeed, if the government wishes to improve and make discernible progress in the education sector, it would be important to consider this study's suggestion as well as Gary Jensen's observation.

The Permanent Secretary in the Ministry of Education announced that there would no longer be holiday tuitions. Surprisingly, the Catholic-run schools continued with holiday tuitions even when the government stopped the activity. When the government heard that the Catholic run-schools were conducting holiday tuitions, it commented that they engage the Catholic-run schools. It would serve a lot of time in engaging partners before implementing policies. Similarly, the reduction of school fees as announced by the government was not implemented by the Roman Catholic-run schools. The head teacher and teachers at School M revealed that certain policies by the government were not purely to support the development of the education sector, arguing that they were implemented so that the government gained political mileage. As such, the Catholic-run schools could not respond positively to such policies. Basset (2008) states that the Catholic Church is above government politics. It did not conform to the political interests of the country at the expense of the tenets of Catholicism.

Adopting the Catholic policies to harmonize the policies in the education sector between the government and the Catholic-run schools could only work effectively if the secretariat, which formulated principles for the Catholic schools was equally ready to adjust its policies to cater for the government schools. Government, for example, may not be willing to adopt all Catholic formulated policies including those that bordered on the Catholic religious doctrine. This is because the government planned its education delivery in such a way that it was based on reason and logic as opposed to faith. From this standpoint, the harmonization of policies would require compromise of current policies between the government and the secretariat which formulated Catholic school policies.

It is however not clear at this stage how harmonization of policies could be achieved between the Catholic-run schools and those belonging to the government. The head teacher of School M and the teachers at the Catholic Church might not implement policies that did not fall within the principles of Catholicism. The head teacher from School S also hinted that it was not possible for Catholic schools which were faith-based to conform to government schools that were anchored on reason and logic. But Sullivan (2002) argues that it is possible to harmonize policies if both Catholic Schools and government schools are willing to listen to each other. Perhaps Catholic Schools should be more tolerant of the government when the latter comes up with divergent policies with regards to education.

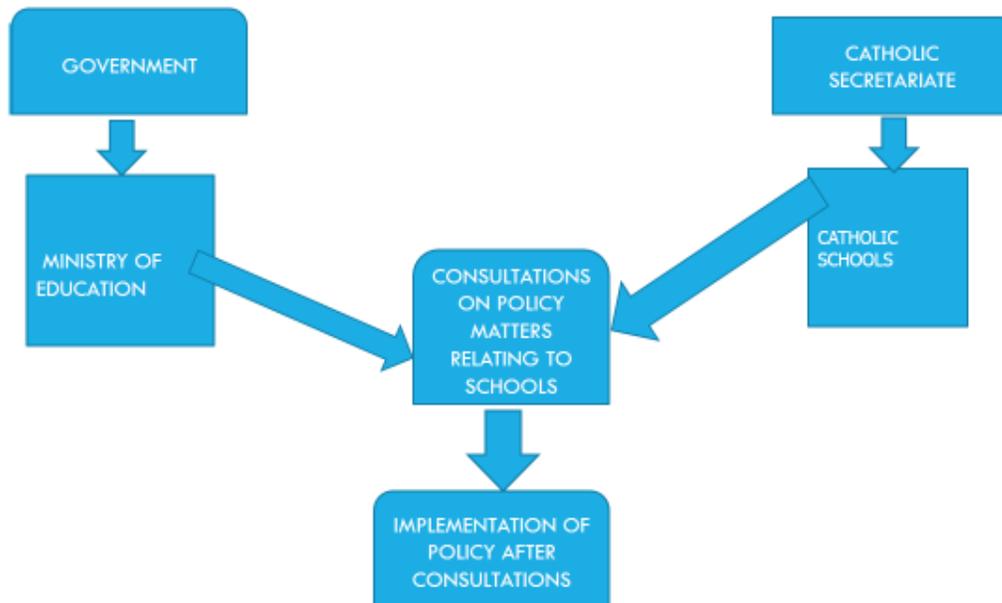
The fact that the Roman Catholic Church has been around in Zambia and offering education from the pre-colonial era could not in itself mean that the government cannot deliver the needs of its citizens academic-wise. Though it is quite understood as pointed out by (Guillon, 1975: 200) that the inclusion of a religious aspect in all forms of Catholic schooling is crucial in qualifying Catholic schools as extensions or indeed significant wings of the institutional Catholic Church with the primary purpose of enhancing their religious mission or conversion of non-Catholics to Catholicism, the assertion should not be used to champion Catholic policy over and above government policy. This is because not all learners in secular schools (government-run schools) were Catholics by faith. Therefore, doing so would be unfair to non-Catholics.

Therefore, the argument from one sister who responded to the semi-structured interview was that government should follow the Catholic Church as the leader of education provision in the country may not be substantiated. This is because there was a form of education among the precolonial Zambians way back before the coming of the Catholic missionaries. The only difference is that Catholic missionaries were offering formal education while Africans had informal education. This assertion seems to also arise from the fear of having their faith and mission supplanted by the government policy with regards to education.

The Catholic Church has, for a long time used education and schools to champion their resolve and cause. To this end, the harmonization of policies may at times be misconstrued and thought of as superseding their long-standing ideologies. This conclusion is in line with Eamon (2012) whose lucid investigation explored the future of catholic schools in an adroit manner, documenting the need for patronage with the Catholic-run schools, Eamon (2012) postulates that “I do not believe

we will get agreement from the Catholic community on the divesting of schools if it believes it is to be curtailed in terms of how it celebrates and teaches Catholicism to its own community". Eamon, fully aware of the Catholics' desire to preserve their principles, knew that it would be difficult to compel them to adjust their beliefs. The findings discussed and suggested by the teachers and head teachers from the three Catholic schools have been presented in the diagram below.

MISSING LINK BETWEEN GOVERNMENT AND CATHOLIC-RUN SCHOOLS.



5.3 Summary

This chapter presented the discussions of the findings. Among the issues that have emerged from the first objective is that the primary school policy was preferred by the Catholic-run schools because it gave administrators ample space to attend to the needs of the little learners as they laid the foundation in their education. The primary years were very important that they did not need divided attention hence the reason why Catholic schools did not implement the "Educating Our Future Policy Document of 1996". It has also emerged that the source of policy for catholic schools and government schools differed. Therefore, Catholic schools may not go along with the policy directions of the government.

Regarding the high school policy, it has been established that the Catholic schools did not adopt it for various reasons. One of them was that the policy did not come as a directive from the secretariat which gave policy guidelines to Catholic schools. Secondly, Catholic Schools endeavour to retain junior secondary learners. Therefore, following the high school policy would mean denying themselves the opportunity to tap from the junior secondary section which they would otherwise have coached themselves. Catholic schools do not like to get learners from other schools. Due to that reason, they would rather have secondary schools so that they could easily prepare their own grade 8 and 9 for grade 10 the following year. They do this in a bid to maintain discipline and keep the learners they had already groomed. It may be helpful for the government to understand the secondary school policy from the aspect of the Catholic schools as it contributed to having disciplined learners who already knew the tradition of the school from junior secondary. Emerging from this objective was the assumption that some policy directives from the government were politically motivated. The Catholic Church was therefore above the politics of the country and may not implement a policy based on such grounds

Concerning the second objective, whose purpose was to establish the differences in policy implementation between Catholic and Government-run schools, it has been found that the differences could effectively be bridged once there was thorough consultation between the government and the Catholic Secretariat which was in charge of policy formulation among the Catholic schools. Consultations would not only harmonize policy but would also increase the performance of learners in both government schools and catholic-run schools.

The Catholics were primarily guided by the theory of Absolutism and consistency. Under the theory, the Pope and the Church were committed to the same conscience. This was seen in the way they run their schools, they would not easily bend or accept anything contrary to their conscience.

CHAPTER SIX: CONCLUSION AND RECOMMENDATION

6.0 Overview

This chapter presents a conclusion and recommendations from the study on the findings and discussions from the three Catholic schools namely; K, S, and M. The main interest of the study was to find out why Catholic schools did not implement policies in "Educating Our Future 1996 Policy Document"

6.1 Findings of the Study

The findings from the first objective were as follows (i) the Catholic Schools did not implement the basic and high school policies because the primary policy was important in defining the early years of learners in education, (ii) the primary policy increases room for easy management and allows the school administration to concentrate on the lower grades in that it was not divided in its discharge of duties as would be the case if the basic school policy was implemented, (iii) the other finding which was established was that having the basic education policy interrupted the mode of disciplining learners. Primary school learners understood discipline in a somewhat different context compared to the Grade 8 and 9 classes.

As to why Catholic Schools remained with the secondary school policy, the finding was that the secondary system offered better moulding opportunities compared to the high school policy. It had the advantage of using the higher learners in grade Eleven and Twelve to mould the lower grade Eight and Nine learners. This helped the school authority to easily manage the administration and affairs of the school. Additionally, it reduced the pressure on the teachers as some senior learners would orient new and younger learners on how to get accustomed to the school system. The Catholic education system was also centred on faith. Therefore, implementing government policies would mean disregarding the principles upon which this school system was founded. To that end, Catholic schools could not implement the high school policy. The fact that the orientation of government schools was secular while that of Catholic schools was Christian or faith-based meant that the two would differ in approach to the education system.

The second objective investigated the missing link between government and Catholic-run schools in policy implementation. The missing link, in this case, referred to the difference in policy implementation. The findings revealed that the main reason behind the differences in policy implementation was the lack of consultation between the government, on one hand, and the catholic secretariat which was the main organ in charge of policy formulation in Catholic schools, on the other. School M, for example, narrated that the missing link between government-run schools and catholic schools could be in politics. This means that there were some policies that the government introduced whose drive was purely for political purposes. In such scenarios, Catholic-run schools could not implement them because they do not use politics to advance their cause especially, in the education sector.

6.2 Conclusion

This study was anchored on the Catholic theory of absolutism and consistency, which places a premium on the commitment of all Catholic institutions, including schools, to the guidelines and doctrines of Catholicism, (O'Byrne and Keane, 1885:521). The study has explored that the Catholic missionaries, having established schools, wanted to control them; that in as much as they brought education to the indigenous people, they wanted these schools to be under their control. The first schools in Northern Rhodesia were almost totally the responsibility of various missionary societies, Carmody (2002). This continued until the arrival of Tyndale – Biscoe as Director of African Education who favoured the idea of native authority schools. The idea of introducing African education under native authority was seen by the missionary societies as a threat of eventual takeover.

Catholic schools were administered on religious principles or the teachings of the Bible. Catholic schools instilled discipline in the pupils and upheld Christian values which were absent in Government schools (Deputy Headmistress, School S). The Catholic missionaries regarded early childhood education as vital and hence attached a lot of importance to primary education. This was the reason why pupils attained the art to work hard. The spirit to work hard was infused in their lives so that they could become responsible citizens, (Alves, 1968). It is a very strongly held view among the Catholics that primary education was very important in one's life. For this reason, pupils were encouraged to follow the vision of the school and the Church without any compromise. This

has helped pupils to grow up appreciating religion in their lives compared to those from Government schools. In all schools, participants claimed that if they had their schools, they would adopt catholic administration. They preferred this type of administration because it instilled a sense of commitment and responsibility, and thus helped learners to work hard. It is also important to note that the catholic schools did not only respect the basic- high school policy. It also rejected the re-entry policy, this was shown by expelling learners who got pregnant.

6.3 Recommendations

Based on the findings of this study, the following recommendations were made:

1. Stakeholder Consultation

The government should consult the stakeholders on the provision of education as this would bring about uniformity in the discharge of policies. As a result, education standards will rise thereby improving learners' performance.

2. Composite Examination

In the interest of having a developed and balanced education system which was inspiring, the government is urged not to scrap off Grade 7 composite examinations as enshrined in the "Educating our Future policy document of 1996". This is because the examinations act as a premium in ensuring that quality education is guaranteed. The Grade seven composite examinations, as has been observed by the Catholic schools, encourage learners to study hard, knowing that sitting and passing the examinations will see them through to grade eight. This results in having grade eights who are academically able. Therefore, should basic education be re-introduced soon, it should consider the importance of learners sitting for grade seven examinations as these examinations ensure quality. Above all, they facilitate the understanding of more complex studies which learners encounter in the higher grades. Second, the government should learn and borrow from the Catholic-run schools some of their characteristics which make the learners perform exceptionally well. If the government consults the Catholic Church on educational policies, the gap between the two institutions on policy

implementations will be reduced and eventually eliminated. The government and the church will work for the good of the learners even if their platform in the process of education may be different, that is politics and religion. The goal is one, to educate the Zambian child.

6.4 Area of Future Research

Research involving more schools from different provinces other than just Lusaka Province would be ideal, especially one that compares the performance of learners in Catholic schools and government schools. This would allow for the exchange of ideas between the Catholic and the government thereby fostering working together in achieving a common goal in the education sector.

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APPENDICES

Appendix A: Semi-Structured Interview for Teachers and Head Teachers

School.....

Sex.....

Age.....

1. What did you like about the “1996 Educating Our Future Policy Document”? Was there any policy that Roman Catholic Schools felt they would implement?
2. What educational policies would you expect the government to implement which you would participate in their implementation as Catholic Schools?
3. Are there some Catholic school administrators or teachers whom you feel might have wished Catholic schools implemented the Basic and High school or Basic policy?
4. Do you think there would be a time when the policies of the Roman Catholic-run Schools and those of the government would be harmonized?
5. What accounts for much of the difference in policy implementation between the government and the Catholic-run Schools?
6. Do you think Catholic Schools can learn anything from government policies on education?
7. Do you have any other comments in light of the questions we have dealt with or any other matters concerning the running of the Catholic Schools?

Appendix B: Questionnaire for Teachers on why Catholic schools did not implement the Educating Our Future Policy, 1996

A. Personal details

(i). Gender: Male { } Female { } (ii) Age { }

B. Why Catholic schools remained with the primary school policy.

1. What do you think are the reasons behind the Catholic schools remaining with the primary policy?

.....

2. Justify your response.

.....

3. Did the primary school policy enhance the performance of learners and administration of the school?.....

.....

C. Why Catholic schools remained with secondary school policy.

4. What were the benefits of the secondary school policy?.....

.....

5. As teachers, were you happy with the secondary school policy?

.....

.....

6. During the time the high school policy was implemented, would you have loved to remain at a Catholic school or you would have preferred to go to a government school where the high school policy was effected?

7. Does the Catholic school positively impact discipline?

.....
.....
D. Establishing the missing link between Catholic-run schools and government.

8. What exactly do you think leads to differences in policy between government schools and Catholic-run schools?.....
.....

9. Do you think the differences in policy implementation between government and Catholic schools still exist today?.....

10. What suggestions would you give to bridge this existing gap in policy implementation between the government and the Catholic schools?
.....
.....

THANK YOU

Appendix C: Teachers' Focus Group Discussion

TOPIC: CATHOLIC SCHOOLS POLICY AND IMPLEMENTATION OF POLICIES IN EDUCATING OUR FUTURE 1996 DOCUMENT

1. How does the Catholic policy differ from the government policy with regards to the running of schools?
2. How do you rate the performance of Catholic schools in Zambia?
3. Do you think Catholic schools instil more discipline than government schools?
4. How does Catholic school policy affect the attitude of learners towards authority?
5. What are the weaknesses of the re-entry policies which made Catholic schools avoid implementing them?
6. Why do Catholic schools mostly prefer Catholic teachers?
7. Do Catholic schools expel a girl child who falls pregnant from school?
8. Can you justify the answer to question 8?
9. Was it advantageous for the Catholic schools to remain with the primary schools instead of the basic schools?
10. Why did Catholic Schools decide to go their way as regards policy?
11. How can the missing link between Catholic and Government schools in terms of policy be sealed?
12. Are Catholic schools willing to engage government schools regarding their differences in policy so that they could eventually harmonise them?
13. Being the pioneers in the provision of formal education in the country, do Catholic schools feel government schools should ask for direction with regards to education policy?
14. What would be Catholic schools immediate step at reconciling the educational policies?