

**INVESTIGATING THE NATURE AND SCOPE OF THE CONFLICT BETWEEN THE
RELIGIOUS MISSION AND ACADEMIC MISSION IN SELECTED CATHOLIC
SECONDARY SCHOOLS IN WESTERN PROVINCE**

BY

JOSEPH KANG'OMBE

718000168

SUPERVISOR: DR. F. HAMBULO

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DECLARATION

I, Joseph Kang’ombe, do hereby declare that the contents of this thesis represent my original work and that this thesis has never been submitted for any degree at this University or indeed any other University.

Signed

Joseph Kang’ombe

(Candidate)

This thesis has been submitted for examination with my approval as supervisor from the University of Zambia

Signed.....

Dr F. Hambulo

(Supervisor)

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Joseph Kang'ombe

University of Zambia/Zimbabwe Open University

LUSAKA

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CERTIFICATE OF APPROVAL

This thesis by **Joseph Kang'ombe** has been approved as fulfilling the requirements for the award of the Master of Science Degree in Peace, Leadership and Conflict Resolution by the University of Zambia in Collaboration with Zimbabwe Open University.

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External Supervisor

.....

Supervisor and Internal Examiner

Dated theday of.....2021

DEDICATION

I would like to express my deepest gratitude to my family and friends for their support during my academic journey. I am eternally grateful and indebted to mum and dad, to whom I dedicate this work, for their unceasing love and creating opportunities for me which themselves never had.

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CHAPTER ONE: INTRODUCTION

1.1 Overview

This chapter covers the introduction and background to the study, problem statement, objectives of the study, research questions of the study, significance of the study, delimitation of the study, theoretical and conceptual framework, the structure of the dissertation, and the chapter summary.

1.2 Introduction and Background of the Study

The Church in general has made a tremendous impact to various communities worldwide. One of the notable areas where the church has made such an impact is in the area of education. This is because the Church in general and Catholic Church in particular has been one of the leading social institutions in terms of educational provision to the masses globally (Hambulo, 2016; Carmody, 2004; Snelson, 1974; O'Brien, 2006). The impact specifically by the Catholic Church in terms of educational provision in Zambia stretches long back in time to the 1890s when the white fathers in northern Zambia and the Jesuits in southern Zambia opened its first schools (Hambulo, 2016; O'Brien, 2006; Carmody, 2004).

From the early days of their settlement in Northern Rhodesia, an old name for the nation state of Zambia, both the White Fathers and the Jesuits established Christian villages among the indigenous people where they settled. The Christian village approach of both the White Fathers and the Jesuits entailed giving basic education to the locals. This form of education was crude in the sense that the teachers were mostly poorly qualified evangelists as they only had grounding in the three Rs and a little hygiene and only possessed some elements of Catholic faith (Snelson, 1974:28).

These schools became Catholic missionary's mode of access to the local population. Hence Catholics established schools for conversion to Catholicism as a way of enhancing religious conversion and church growth in the areas they occupied in the initial stages of their settlement in Zambia. The key purpose for the establishment of Catholic schools is what became known as the 'religious mission' of such schools. Therefore, it became important for a Catholic mission station to have a school in as many areas as possible. In line with this aspect, it is important to also note that initially the other motivating factor for opening schools was denominational competition

owing to the multiplicity of other Christian denominations in the years that followed (Garvey, 1994; O'Brien, 2006).

From the aforementioned, it is evident that Catholic educational provision has a long history in Zambia. From this history, it is evident that it passed through three major stages namely; education under the British South Africa Company (B.S.A.C), education under the British colonial government and education after independence in 1964. In the first stage, the Catholic missionaries were the main providers of education and used it as a means of religious conversion mostly from indigenous religious traditions to Western Christianity, specifically Catholicism (Garvey, 1994; Parker, 1966; O'Brien, 2006). In the second stage, as a way of expressing its responsibility for the provision of education, the British colonial government controlled all educational matters and also began to provide meager grants in aid to Catholic education. During this time the colonial governments lack of genuine commitment to education is evidenced by the development of racial segregation in Zambia's education system through what was known as 'dual education', a situation where there were two separate systems of education, one exclusively for blacks or Africans and other for whites who was perceived to be more important and was given first priority in terms of financial resources than that of blacks.

Emerging out of such a *status quo vis-à-vis* the educational provision of the time was an inevitable unfair reality that education for whites was of higher quality than that of blacks, a clear indication that the colonial government was not interested in enhancing native upward social mobility with regards to education. On the contrary, Catholic education was not of a similar perception with regards to education provision as it advocated for fairness to both whites and Blacks with regards to educational provision, a stance which affected it negatively in terms of the meager grants it received from the colonial government.

In the third stage, education was provided by the newly formed independent state of Zambia after independence in 1964 to date. Owing to the unfair patterns of educational provision under the previous governments, after independence the government took over control of the education system and a majority of schools, including many but not all Catholic schools in the new nation, a situation mostly owed to the inevitable nationalistic winds of change that swept through the entire newly formed state of Zambia. In their determination to maintain the few schools that were still under their control and to retain control of those they had lost to government at independence,

Catholic authorities ensured that special attention was granted to the maintenance of high education standards in their schools. Partly due to this outcome and others, in the years that followed, the Government of the Republic of Zambia returned control of a number of schools back to the Catholic Church indicating the advent of a long partnership between the government and the Catholic Church in terms of educational provision in Zambia. Consequently, over the years it has been evident that the Catholic Church has been a loyal partner to various governments in Zambia, particularly in terms of education provision.

In order to ensure that Catholic schools worldwide adhere to Catholic values, in 1965 at the second Vatican council, the Church published a document on Catholic education policy. This is contained in an important Catholic education document known as the 'Catholic Declaration on Christian Education' (Schmiesing, 2004:1). For Catholics and others interested in Catholic education, this declaration has been a key document for many years since its year of publication in 1965. Whenever necessary, this philosophy is adapted to the education context around the world by the educational wings of the Catholic Church in order to reposition it with contemporary education concerns. Hence it is dynamic and not static with regards to the passage of time in educational circles globally. The document provides everything there is to know about the philosophy of Catholic education because it contains all the Catholic values on matters pertaining to educational provision globally. Most important, especially to this study is the fact that all Catholic schools, at various educational levels around the world, Zambia inclusive, are obliged to operate or function in accordance with the educational directives given in this Catholic Declaration on Christian Education because it represents the Church's official stance on all matters of education.

There are various desired values highlighted in the Catholic Declaration on Christian Education. However, key to this study are the two values of the 'religious mission' and the 'academic mission' of the Catholic schools. As indicated earlier, the religious mission is the original purpose for the provision of Catholic education which is to convert the learners to Catholicism (O'Brien, Miller, 2006). The academic mission in such schools originates from the commitment to the provision of quality education. It is specifically a commitment to all academic aspects which ensure the provision and maintenance of high academic standards within Catholic education contexts (Grace, 2002).

In the recent times in the Zambian setting, Catholic schools have been transforming or changing hence adopting what may be termed as an undesired identity especially to those interested in the welfare of Catholic schooling worldwide (Grace, 2002; Hambulo, 2016). This is because that which is supposed to be the primary purpose of Catholic education (the religious mission) is now subordinate to the academic mission in Catholic schools worldwide. This claim by Grace (2002) and Hambulo (2016) is a strong one. Grace speaks of it at a global level while Hambulo speaks of it in relation to Catholic secondary schools in Zambia's southern province. The claims by the two scholars provide justification for the need to conduct an empirical study on this matter in order to investigate the nature and scope of the conflict between the religious mission and the academic mission particularly in Catholic secondary schools in the Western Province of Zambia. This is because there is need to verify the strong claims by Grace (2002) and Hambulo (2016) in a unique or different study context such as Western Province in order to attain a much deeper understanding of exactly that which constitutes the conflict between the two Catholic educational missions.

1.3 Statement of the Problem

Nowadays it is common to hear that the identity of Catholic schools has changed worldwide (Grace, 2002). Even right here in Zambia scholars interested in the welfare of Catholic schools such as Hambulo (2016), Kabwe (2010) and Chisempere (1993) express dissatisfaction with the identity change experienced by such schools. Forming part of this conflict is the conflict between the 'religious mission' and the 'academic mission' in such schools (Hambulo, 2016). Despite the strong claims by these scholars, there has been no known study to verify the universality of the conflict between the two missions in Catholic schools in all parts of Zambia as well as to understand its nature and scope. This study therefore intends to investigate the nature and scope of the conflict between the 'religious mission' and the 'academic mission' in selected secondary schools in Western Province.

1.4 Purpose of the study

To investigate the nature and scope of the conflict between the 'religious mission' and the 'academic mission' in selected secondary schools in western province

1.5 Objectives of the Study

1.5.1 General Objective of the Study

To investigate the nature and scope of the conflict between the ‘religious mission’ and the ‘academic mission’ in selected Catholic secondary schools of Western Province.

1.5.2 Specific Objectives of the Study

The study was guided by the following specific objectives:

- i. To verify if there is a conflict between ‘religious mission’ and ‘academic mission’ in selected Catholic secondary schools of Western Province
- ii. To investigate the nature and scope of the conflict between the ‘religious mission’ and the ‘academic mission’ in selected Catholic secondary schools of Western Province.
- iii. To devise ways in which the conflict between the ‘religious mission’ and the ‘academic mission’ can be resolved in selected Catholic secondary schools of Western Province.

1.6 Research Questions of the Study

The study was guided by the following research questions:

1. Is there a conflict between the ‘religious mission’ and the ‘academic mission’ in selected Catholic secondary schools of Western Province?
2. What is the nature and scope of the conflict between the ‘religious mission’ and the ‘academic mission’ in selected Catholic secondary schools of Western Province?
3. How can the conflict between the ‘religious mission’ and the ‘academic mission’ can be resolved in selected Catholic secondary schools of Western Province?

1.7 Significance of the Study

The study may be useful to the Catholic church and those interested in the welfare of the Catholic education in that they will verify the presence of the conflict between the ‘religious mission’ and the ‘academic mission’ in selected Catholic schools of Western Province. The study findings may also be significant to education policy makers and stakeholders of Catholic education by pointing out the exact nature and scope of the conflict between the ‘religious mission’ and the ‘academic

mission' in selected Catholic secondary schools of western province. Finally, the study findings may also be significant because they would indicate, in very clear terms, exactly how the conflict between the 'religious mission' and the 'academic mission' can be resolved in selected Catholic secondary schools of Western Province.

1.8 Assumption of the Study

The research was driven by the following assumptions:

That all the study respondents would be cooperative and provide all the sort after essential data by the study, and that this would be done without fear or favor and with objectivity.

Since the school administrators and teachers spent much time in Catholic education contexts, they were likely to have something to say about the perceived conflict between 'religious mission' and the 'academic mission' in selected secondary schools of Western Province.

It was also assumed that the key stakeholders of Catholic educational provision such as the administrators, teachers, pupils and others understood Catholic education policy especially vis-à-vis the 'religious mission' and the 'academic mission' which basically form the basis of the current study

1.9 Limitations

According to Best and Khan (1993) in Mega (2014) limitations are conditions beyond the ability of the research that may place restriction on the conclusion of the study and their application to other situations. In conducting this research, different limitations were evident as there is no research devoid of limitations. The study was confined to selected Catholic secondary schools in Western Province. Thus, the findings of the study were limited to Western Province alone as they could not be generalized to other provinces of Zambia.

1.10 Theoretical Framework

Some students assert that it is not difficult to find arrangements that make them happy and their administrators happy, others say they sometimes feel forced to choose between religions and school. Historically, however, Christianity and science often have come into conflict with each other as illustrated by the 17th century clash between astronomer, Galileo Galilei and the Roman

Catholic Church, as well as the condemnation by prominent religious leaders of Charles Darwin's 1859 Theory of Human Evolution.

Religious missionaries used education to lure Africans into the Christian sphere. Hence, they built schools and altered people's views about the importance of education by placing much emphasis on knowing how to read the people.

Religion and education, two of humankind's most ancient endeavors which social scientists have written about this relationship and how the two may influence each other. In this case the many questions to be addressed are how these factors, schools, pupils, and administrators contribute to these conflicts in the Catholic secondary schools of Western Province.

1.11 Conceptual Framework

Conceptual framework has been defined as a description of the main independent and dependent variables of the study and the relationship among them. (Ogula, 1998) The conceptual framework shows the interrelationship between various school-based factors and pupil related factors thought to contribute to the conflicts between academic mission and religious mission in Catholic secondary schools in western province.

1.12 Summary of Chapter One

This chapter has given us the direction of the study by looking at the background of the study as a build up to this research and coming up with the statement of the problem in order to know what the investigation will be all about, which is in this regard the nature and scope of the conflict between the 'religious mission' and 'academical mission' in selected Catholic secondary schools in Western Province. This study will be guided by the three objectives that has been put forth. I have also looked at the significance of the study which may be useful to the Catholic Church and those interested in the welfare of the Catholic education system especially the secondary schools in Western Province. I have further looked at the assumption of the study, limitations of the study, theoretical framework and conceptual framework.

CHAPTER TWO: LITERATURE REVIEW

2.1 Overview

This chapter contains a review of literature related to the study. Thus, the literature review covers the definition of conflict, types of conflicts, what is 'religious mission' and 'academic mission'. The chapter also covers a review of related studies at global, African and Zambian perspectives. The chapter ends by highlighting the identified research gap.

2.2 What is Conflict

According to Lang (2009) conflict is a fact of life. God made each of us in his own image, but he also made us unique. Therefore, some of our views and opinions will differ from those of others. Conflict often occurs because of a lack of respect for one another's needs and views. However, in most cases we resolve the conflict. From a personal level to international level, good communication is usually used to overcome differences and to reach an agreement before violence breaks out. At a personal level, we often do not realize we are overcoming our differences. It is important to remember that conflict can be creative. Conflict is sometimes necessary to bring justice where injustice exists. It can provide an opportunity for new social and political systems to be established and can help to shape the future.

Furthermore, conflict is a contest between two opposing ideas, beliefs, values, or goals. In this regard academic ideology and religious ideology are in conflict as they emphasize two different ideas. If there is no harmonization of these two ideologies, one will thrive at the expense of the other. Thus, conflict is inevitable. It may even escalate and lead to nonproductive results or can be beneficially resolved and lead to good final products.

2.3 Types of Conflicts

Lang (2009) observes that there are many different types of conflict experienced by communities all around the world. However, four of them are outlined;

2.3.1 No Conflict

Any peaceful community is likely to face conflict sometimes, although communities in this category are good at resolving conflict before it develops.

2.3.2 Surface Conflict

This has shallow or no roots. It may be due to misunderstanding of goals which can be addressed by improved communication and the conscious effort of opposing groups to understand each other's needs and opinions.

2.3.3 Latent Conflict

This is conflict below the surface. It might need to be brought out into the open before it can be effectively addressed.

2.3.4 Open Conflict

This conflict is very visible and has deep roots, sometimes over several generations. Both the causes and the effects need to be addressed.

2.4 Phases of conflict

The following are the phases of conflict;

2.4.1 Prelude to Conflict

It involves all the factors which possibly lead to conflict among individuals. Lack of coordination, differences in interests, dissimilarity in cultural, religion, and educational background all are instrumental in leading to conflict.

2.4.2 Triggering Event

No conflict can arise on its own. There has to be an event which triggers the conflict. Jenny and Ali never got along very well with each other. They were from different cultural backgrounds, a very strong factor for possibility of a conflict. Ali was in the mid of a presentation when Jenny stood up and criticized him for the lack of relevant content in his presentation.

2.4.3 Initiation Phase

Initiation phase is actually the phase when the conflict has already begun. Heated arguments, abuses, verbal disagreements are all warning alarms which indicate that the fight is already on.

2.4.4 Differentiation Phase

It is the phase when the individuals voice out their differences against each other. The reasons for the conflict are raised in the differentiation phase.

2.4.5 Resolution Phase

A Conflict leads to nowhere. Individuals must try to compromise to some extent and resolve the conflict soon. The resolution phase explores the various options available to resolve the conflict.

Conflicts can be of many types such as verbal conflict, religious conflict, emotional conflict, social conflict, personal conflict, organizational conflict, and community conflict.

Conflicts and fighting with each other never lead to a conclusion. If you are not on the same line as the other individual, never fight, instead try your level best to sort out your differences. Discussion is always a better and wiser option to adopt rather than conflict.

2.5 Religious Mission

Catholic schools have both an academic and religious purpose. It is this religious purpose that sets them apart from other schooling systems. Catholic schools share in the Diocesan mission to proclaim, witness and serve so as to shape students as well-formed individuals who have a Catholic framework for living in the world of today. Catholic schools are an important part of the mission of Church in the Diocese. All Catholic schools within the Diocese have close connections to the local parish communities to which they belong. Furthermore, Catholic schools offer students experiences that will enable them to enter into a personal relationship with the Risen Christ as members of the Catholic community. This work is not done alone but is a partnership between the school, its staff, the parents, the priests, the parish community and the broader parish community (Gardner, (2005).

According to Francis (1999), the Church's teaching mission includes inviting young people to a relationship with Jesus Christ or deepening an existing relationship with Jesus, inserting young

people into the life of the Church, and assisting young people to see and understand the role of faith in one's daily life and in the larger society. This unique Catholic identity makes Catholic elementary and secondary schools, 'schools for the human person' and allows them to fill a critical role in the future life of Churches around the world.

2.6 Academic Mission

Pell (2007) observes that Christ is the foundation of the whole educational enterprise in a Catholic school. His revelation gives new meaning to life and helps man to direct his thought, action and will according to the Gospel, making the beatitudes his norm of life.

Additionally, the Catholic school is committed to the development of the whole man, since in Christ, the Perfect Man, all human values find their fulfillment and unity. Herein lies the specifically Catholic character of the school. Its duty to cultivate human values in their own legitimate right in accordance with its particular mission to serve all men has its origin in the figure of Christ. He is the One who ennobles man, gives meaning to human life, and is the model which the Catholic school offers to its pupils.

Gardner (2005) argues that if, like every other school, the Catholic school has as its aim the critical communication of human culture and the total formation of the individual, it works towards this goal guided by its Christian vision of reality through which our cultural heritage acquires its special place in the total vocational life of man. Mindful of the fact that man has been redeemed by Christ, the Catholic school aims at forming in the Christian those particular virtues which will enable him lead a new life in Christ and help him to play faithfully his part in building up the Kingdom of God. These premises indicate the duties and the content of the Catholic school. Its task is fundamentally a synthesis of culture and faith, and a synthesis of faith and life. The first is reached by integrating all the different aspects of human knowledge through the subjects taught, in the light of the Gospel; the second in the growth of the virtuous characteristics of the Christian.

In helping pupils to be successful through the medium of its teaching an integration of faith and culture, the Catholic school sets out with a deep awareness of the value of knowledge. Under no circumstances does it wish to divert the imparting of knowledge from its rightful objective. Individual subjects must be taught according to their own particular methods. It would be wrong to consider subjects as mere adjuncts to faith or as a useful means of teaching apologetics. They

enable the pupil to assimilate skills, knowledge, intellectual methods and moral and social attitudes, all of which help to develop his personality and lead him to take his place as an active member of the community of man. Their aim is not merely the attainment of knowledge but the acquisition of values and the discovery of truth.

Since the educative mission of the Catholic school is so wide, the teacher is in a cardinal intention to guide the pupil to a deepening of his faith and to enrich and enlighten his human knowledge with the data of the faith. While there are many occasions in teaching when pupils can be stimulated by insights of faith, a Christian education acknowledges the valid contribution which can be made by academic subjects towards the development of a mature Christian. The teacher can form the mind and heart of his pupils and guide them to develop a total commitment to Christ with their whole personality enriched by human culture (Grace, 2007).

Further, Gardner (2005) comments that the school considers human knowledge as a truth to be discovered. In the measure in which subjects are taught by someone who knowingly and without restraint seeks the truth, they are to that extent Christian. Discovery and awareness of truth leads man to the discovery of truth itself. A teacher who is full of Christian wisdom and well prepared in his own subject, does more than convey the sense of what he is teaching to his pupils. Over and above what he says, he guides his pupils beyond his mere words to the heart of total truth. The cultural heritage of mankind includes other values apart from the specific ambient of truth. When the Christian teacher helps a pupil to grasp, appreciate and assimilate these values, he is guiding him towards eternal realities. This movement towards the Uncreated Source of all knowledge highlights the importance of teaching for the growth of faith.

2.7 Global Perspective on the ‘Religious Mission’ and the ‘Academic Mission’

Different researchers have for a long time conducted different researches to assess the extent to which Catholic schools have impacted the communities around the world through ministering. These researches clearly acknowledge the struggle of identity that Catholic schools are faced with.

In the United States of America (USA), Cibulka (1982) conducted a study entitled ‘Inner City Private Elementary Schools’, it was discovered that people utilized private elementary schools (where Catholic schools belong) from inner city places in a number of American cities. The study further revealed that the families which used the schools were larger and poorer than the average

American family and were more likely to be headed by a single parent and that more than half of the families were not Catholic. The study also revealed that in these schools, students generally performed at higher achievement levels than students in neighboring public schools.

Another study was conducted by Greeley and Rossi (1966) entitled ‘The Education of Catholic Americans’. It investigated the complex question of the extent to which Catholic education impacted on the religious beliefs and practices of adolescents and adults. Study findings revealed that for all practical purposes, the religious impact of Catholic education was limited to those who came from highly religious families. The study also revealed that Catholic education was virtually wasted on the three-fourths of those in Catholic schools because of the absence of sufficient religious family milieu. The other revelation from the study was that “the inner-city elementary schools had highly motivated and dedicated teachers, about 30 percent of whom were members of religious orders.

A related study was conducted by Arthur (1995) This study was conducted in England and it involved a sustained engagement with historical and contemporary documentation on Catholic education policy, small scale fieldwork enquiry and creation of theoretical modeling of types of Catholic schools. The study revealed that despite the external academic indicators of success, Catholic schools were losing their distinctive sense of mission in line with the changed educational policy contexts of the 1980s and 1990s in England. The study further revealed that Catholic bishops were failing to give clear leadership on the distinctive values of Catholic education. The study also revealed that the Catholic community in England and Wales were no longer united on purposes and objectives and that in the face of growing state intervention in educational policy and practice, Catholic schools were becoming institutions practically indistinguishable from those under the Local Education Authority (LEA) control.

2.8 African Perspective on the ‘Religious Mission’ and the ‘Academic Mission’

Mabeya, Nduku and Njino (2009) carried out a study on the roles of the sponsor in school management. The findings indicated that all the church sponsors contributed to the maintenance of religious traditions and church doctrines in schools. This supports the historical traditions of the church missionaries’ intention in the introduction of formal education where the school was looked at as a medium for evangelization. The issue of supervising and ensuring that religious education

was taught in school was also the role of the church which supported the Kenya Episcopal Conference (KEC) that a sponsored school curriculum should include a substantial religious education programme that is life centered, multifaceted as well as personal growth.

Despite the continual provision of Christian education, church sponsored schools still struggle with issues inconsistent with the church's education philosophy. A study by Anderson (2009) states that Catholic schools should not be places where drug-peddling, wanton destruction of property and other social messes are practiced. The schools should be marked with Christian spirit and focus on moral character formation among students.

A study conducted by Mabeya (2009), in Kenya reviewed that the Christian missionaries played a dominant role in determining the quality and type of education for Africans. They built schools, managed and supervised them, determined the curriculum and influenced the direction of education policy. They also established training colleges for teachers and provided funds for running the costs of education with a small subsidy from the government.

Mabeya, observed that the church in Kenya has participated aggressively to ensure that quality education is fairly given to both boys and girls. The Kenya Catholic Secretariat for example through her development office maintains programmes that offer quality education to the youth in Catholic institutions of learning. Most outstanding of her program is the Development Education Leadership Teams in Action (DELTA) aimed at equipping students with leadership skills to enable them deal with life's challenges after school. Most churches in Kenya have constructed schools which not only act as centres of evangelism but also as avenues of providing quality education for character formation among learners.

According to the Catholic Statistics (2003) when the preferential option for the poorest is at the centre of the educational programme, the best resources and most qualified persons are initially placed at the service of the least, without in this way excluding those who have less difficulties and shortages. This is the meaning of evangelical inclusion, so distant from the logic of the world. The Church does, in fact, mean to offer its educational service in the first place to those who are poor in the goods of this world or who are deprived of the assistance and affection of a family or who are strangers to the gift of faith. Unjust situations often make it difficult to implement this choice. Sometimes, however, it is Catholic educational institutions themselves that have strayed

from such a preferential option, which characterized the beginnings of the majority of institutes of consecrated life devoted to teaching.

Okochi (2009) carried out a study on the clergy and Catholic educational leadership in Nigeria. He found out that education is a very important aspect of the mission of the Catholic Church, and the Catholic school is the arena where the church works to realize its educational vision of forming young people to face the challenges of life. The quality and effectiveness of the educational leadership of Catholic schools therefore, is a matter of grave concern to the church. The parish priest is at the heart of educational leadership of Catholic schools located within his parish. This study examined the educational leadership practices of parish priests who run Catholic schools in the Catholic diocese of Awka, Nigeria.

The aforementioned research aimed at discovering the priests' comprehension of the role of parish priests in Catholic schools, the leadership strategies they employ in generating funds for the running of the schools, maintaining the Catholic identity of the schools and recruitment, motivation and professional development of staff using qualitative research methodology of purposeful sampling and key informant interviews. The research reached the conclusion that transformational leadership strategies like persuasion, striving for all to have a shared vision, good communication, working to gain the trust and loyalty of staff and students, and striving to inspire by personal example, are valued and deployed by the parish priests in their leadership of Catholic schools. The study also concluded that the parish priests of Awka diocese accepted and made efforts to employ collaborative leadership practices in the leadership of Catholic schools under their care.

A further conclusion of the study by Okochi (2009) was that the clergy educational leaders of Awka diocese recognized that they were well prepared for parish leadership right out of the seminaries but believed that they were inadequately prepared for Catholic school administration which most engage in a few years after ordination when they become parish priests. They therefore advocated the inclusion of educational administration in the seminaries' formation programs.

2.9 Zambian Perspective on the ‘Religious Mission’ and the ‘Academic Mission’

The phrase ‘Catholic schools’ has become a household phrase in Western Province. This is due to the fact that most prominent schools in that region are for the Catholics under the Christian Brothers. In that province the church has institutions such as St. John's Secondary School, Holy

Cross Girls' Secondary School and St. Columbus Secondary School. The familiarity of the phrase can also emanate from the good reputation earned by such schools among the people owing to their provision of good quality education since their inception (Chisempere, 1993; Kabwe, 2010; Hambulo, 2016).

Surprisingly however, despite the common usage of the term 'Catholic school' by the people in the Zambian setting, generally there seems to be insufficient understanding of the exact meaning of the term even among key stakeholders of Catholic educational provision in Zambia (Hambulo, 2016). It has been observed that in Zambia almost everyone ascribes high standard and quality education to Catholic schools because of aspects such as; high teacher motivation, good leadership, high quality students, high learning achievement, desired curriculum, good infrastructure, total development of the learners (intellectual and spiritual), and good learning environment among several other aspects evident in these schools. This is the good reputation Catholic education has earned over the years in Zambia (Kabwe, 2010; Chisempere, 1993). One can therefore confidently state that this is a positive educational trend that has been experienced in Catholic schools for many years since their inception in the early 1890s.

The introduction of the Catholic education policy in 1965 known as the 'Declaration on Christian Education', strengthened desirable educational characteristics in Catholic schools because unlike never before, the Catholic church began to provide guidance through this educational philosophy to its schools regarding how they were to go about maintaining distinct Catholic ethos or identity that people were so content with and desired so much. Because of what might be perceived as quality education provided in Zambian Catholic educational institutions, the majority of Zambian parents, including government officials choose these schools over other schools for their children's schooling. The Catholic church is a dependable and reliable partner of the Zambian government in the provision of quality education in the country as evidenced by the Zambian bishops' statement of 2004 which noted that education in a very special way, is a concern of the Catholic church and that the church looked forward to its continued partnership with government in the provision of quality education (Empowerment Through Education, 2004: 12).

The Catholic education policy provides everything there is to know concerning Catholic education. The Catholic declaration on Christian education contains all Catholic ideas, attitudes and most importantly, Catholic educational values adhered to in the church's institutions globally. Hence,

all Catholic education institutions are obliged to operate in accordance with the educational directives provided in this document because it represents an official Catholic Church stance on all matters of education. Some important educational directives given in this policy include the need for; all Catholic schools to ensure the centrality of Christ in the school ideology, inculcating a supernatural vision in Catholic schools, total-formation of the human person, inculcation of a sense of responsibility in the learners, mutual respect as a Catholic ideology, open-admission policy for Catholics and non-Catholics, respect for culture, inclusion of parents in all school related matters, the Catholic school mission statement, prioritizing the poor and marginalized in educational provision, link with the local church, Catholic schools as epitomes of communion and community, teamwork in Catholic schools, student-teacher interactions in Catholic schools, Catholic schools as places of high academic achievement, good educational leadership and a good school curriculum which includes Religious Education (RE) (Chisempere, 1993; Kabwe, 2010; Hambulo, 2016).

It is evident from the 1965 Catholic ‘Declaration on Christian Education’ that forming part of the features that give a school a Catholic identity are various aspects such as; being inspired by a supernatural vision, founded on a Christian anthropology, animated by communion and community, spirit of teamwork, cooperation between educators and bishops, interaction of students and teachers, a good physical environment, imbuement of Catholic worldview throughout the curriculum, love for wisdom and passion for truth, faith culture and life, sustained by gospel witness, hiring committed Catholics and transparent witness of life (Kabwe, 2010; Chisempere, 1993).

It is also important to emphasize that at the core of the characteristics is the issue of evangelizing non-Catholics in conjunction with the task of the total formation of the human person. This is in accordance with the Catholic education policy which stresses that, true education aims at the formation of the human person with respect to his ultimate goal and simultaneously with respect to the good of those societies of which, as man, he is a member, and in whose responsibilities, as an adult, he or she will share. It is clear from the Catholic education policy that all Catholic schools are challenged to shape their educational philosophy into a practical theology that would direct the ethos of a Catholic school (Chisempere, 1993; Kabwe, 2010; Hambulo, 2016).

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

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

2.10 Identified Gaps

It has been observed that there is indeed conflict between the ‘religious mission’ and the ‘academic mission’ in Catholic schools. However, the study has revealed that the studies reviewed have not discussed the nature and scope of the conflict between the religious mission and academic mission. Consequently, this study addresses the nature and scope of the conflict between the ‘religious mission’ and the ‘academic mission’ in selected secondary schools of Western Province of Zambia.

2.11 Summary of Chapter Two

The literature review has highlighted and identified many factors that impede the spread of the gospel in many Catholic schools. These factors pose a significant threat to the identity and the central focus on Catholic education as enshrined in the Second Vatican meeting recommendations. Catholic schools are at crossroads. (Grace and O’Keefe, 2007) confirms a new context for Catholic schools and specifies a similar set of challenges for Catholic schools in different societies. While there exists predictable variations in priority and interpretation across cultures, the challenges reveal a context characterized by secularization and a response needing to address globalization, new political contexts, Church–State partnerships, a preferential option for the poor and the economics of Catholic schooling. Moreover, within the Catholic school itself, the continuing need to hear the voices of students, to highlight the particular rights of girls in certain spheres of the world, and to give primacy to faith and morality create a challenge.

Catholic schools are an extended arm of the Catholic Church. As such, they are indispensable in communication of the message of Jesus Christ who is the head of the church. Catholic schools continue to be very significant partners in dispensing world class education in Zambia. They have earned a reputation as fortresses of academic excellence. This is evident from the good results recorded in these schools. This aroused interest from parents including government officials who prefer sending their children to Catholic schools to any other schools. This can be viewed as a positive impact especially for an institution whose main interest is service and excellence. However, this does not work well with Catholic schools that are not only interested in providing education but also mould and nurture children, youths and adults into people that appreciate the gospel of Christ and make them realize the impact it has on their lives. This reputation has created jeopardy in Catholic schools ministering and the enrolment pattern. Today Catholic schools are perceived to be capitalist institutions that do not take into consideration the plights and the welfare of the poor people. This perception arises due to exorbitant tuition fees that students are made to pay and this in turn does not settle well with underprivileged parents who find it very hard to meet these fees.

CHAPTER THREE: METHODOLOGY

3.1 Overview

The previous chapter reviewed the literature related to the topic of the research. This chapter describes the research design and methodology that were applied in order to achieve the objectives of the study. Therefore, the chapter is divided into the following headings; Research Approach, Research Methodology, Population, Sampling Techniques, Data Collection, Data Collection Procedure, Credibility and Trust Worthiness, Data Analysis and Ethical Considerations.

3.2 Research Methodology

Research methodology consists of the specific procedures or techniques used to identify, select, process, and analyze information about a topic. In a research paper, the methodology section allows the reader to critically evaluate a study's overall validity and reliability. The research design describes the nature of the pattern of research (Smith, 2012). This research used a qualitative approach to ascertain the extent of the conflicts between religious mission and academic mission and the causes of these conflicts. The reason for this design is that qualitative research provides a more realistic feel of the world that cannot be experienced in the numerical data and statistical analysis used in quantitative research. It also provides flexible ways of collecting, analyzing, and interpreting data and information.

3.2.1. Research Approach

Research approaches are plans and the procedures for research that span the steps from broad assumptions to detailed methods of data collection, analysis, and interpretation. The selection of a research approach is also based on the nature of the research problem or issue being addressed, the researchers' personal experiences, and the audiences for the study. There are three research approaches which include; (a) qualitative, (b) quantitative, and (c) mixed methods.

This study adopted the qualitative approach. According to Creswell (2009), qualitative approach is usually associated with the social constructivist paradigm which emphasizes the socially constructed nature of reality. It is about recording, analyzing and attempting to uncover the deeper meaning and significance of human behavior and experience, including contradictory beliefs,

behaviors and emotions. Researchers are interested in gaining a rich and complex understanding of people's experience and not in obtaining information which can be generalized to other larger groups. Furthermore, constructivism or social constructivism will underpin this study as its approach to the qualitative research.

3.3 Study Population

A population is a complete set of elements (persons or objects) that possess some common characteristic defined by the sampling criteria established by the researcher. In other words, it is the total number of all the people under consideration in any field of inquiry (Smith 2013). Thus, the target population for this study consisted of all 4 Catholic secondary schools in Western Province.

3.4 Target Population

The target population was estimated at 29. Furthermore, a sample size is a part of the target or accessible population that the researcher has chosen to study on (Smith, 2013). In this research the researcher targeted 4 head teachers, 2 class teachers each from each school under study, 4 pupils from each school and the education secretary from the Bishops Desk

3.5 Sampling Techniques

In qualitative research, there are various sampling techniques that can be used when recruiting participants. The two most popular sampling techniques are purposeful and convenience sampling because they align the best across nearly all qualitative research designs. Furthermore, in qualitative research, there are various sampling techniques that you can use when engaging the participants. The two most popular sampling techniques are purposeful and convenience sampling because they align the best across nearly all qualitative research designs. The participants in this study were selected purposively depending on the researcher's judgment.

3.6 Purposive Sampling

Purposeful sampling also known as purposive and selective sampling, it is a sampling technique that qualitative researchers use to recruit participants who can provide in-depth and detailed information about the phenomenon under investigation. It is highly subjective and determined by

the qualitative researcher generating the qualifying criteria each participant must meet to be considered for the research study (Creswell, 2009).

3.7 Data Collection

Data collection is the process of gathering and measuring information on variables of interest in an established systematic fashion that enables one to answer stated research questions, test hypotheses, and evaluate outcomes (Creswell, 2009). In this study, data was collected through interviews, focus group discussions, observations, and semi-structured interviews to collect data from participants. The reason for adopting this kind of data collection was that focus group discussion is frequently used as a qualitative approach to gain an in-depth understanding of social issues. The method aims to obtain data from a purposely selected group of individuals rather than from a statistically representative sample of a broader population. Furthermore, interview guides are ideal when collecting in-depth information about a particular situation.

Interview guides were applicable to key informants while focus group discussions were applied to pupils.

3.8 Credibility and Trust Worthiness

Trustworthiness or rigor of a study refers to the degree of confidence in data, interpretation, and methods used to ensure the quality of a study. It is seen as the most important aspect or criterion in establishing trustworthiness (Creswell, 2009). This is because credibility essentially asks the researcher to clearly link the research study's findings with reality in order to demonstrate the truth of the research study's findings.

3.9 Data Analysis

Data was analyzed thematically. The data analysis started with categorization of themes from the semi-structured interviews. Processing of data required that each question was answered correctly and accurately so that there was no uniformity in the manner in which data was interpreted.

3.10 Ethical Considerations

Permission for ethical approval was sought from the University of Zambia Humanities and Social Sciences Research Ethics Committee. Respondents who did not wish to respond to any question were at liberty to remain silent. Participants were informed of how long it would take to conduct the interview and the focus group discussion. Participants were free to withdraw from the study whenever they felt. Furthermore, the reasons for carrying out the research were explained to the participants before collecting data from them or before they were permitted to provide any piece of information.

The researcher also assured the school administrators that participation by staff and pupils was voluntary. As a way of maintaining confidentiality, the pupils and the schools did not use their real names. Before being asked for any piece of information, all participants were assured of total confidentiality and signed a letter of informed consent. They were also informed about the nature of the research and what it wanted to achieve.

3.11 Summary of Chapter Three

The chapter discussed the details of methodology used in the study. The discussion included the Research approach, Research Methodology, Population, Sampling technique, Purposive Sampling, Data Collection, Data Collection Procedure, Credibility and Trust Worthiness, Data Analysis and Ethical Considerations

CHAPTER FOUR: PRESENTATION OF FINDINGS

4.1 Overview

This chapter presents the findings of the study which investigated the nature and scope of the conflict between the ‘religious mission’ and the ‘academic mission’ in selected Catholic secondary schools in Western Province. Twenty-nine (29) respondents participated in the study through interviews and focus group discussions. The chapter is divided under following themes; The conflict between ‘religious mission’ and ‘academic mission’ in selected Catholic secondary schools of Western Province; The nature and scope of the conflict between the ‘religious mission’ and the ‘academic mission’ in selected Catholic secondary schools of Western Province; and ways in which the conflict between the ‘religious mission’ and the ‘academic mission’ can be resolved in selected Catholic secondary schools of Western Province.

The responses were based on the research questions which were correlated to the study in question.

4.2 The conflict between the ‘religious mission’ and the ‘academic mission’ in selected Catholic secondary schools of Western Province

4.2.1 Meaning of academic mission

During face-to-face interviews and focus group discussions, the respondents were asked to define the meaning of academic mission of their schools. The findings from the respondents revealed that they all understood the meaning of academic missions as something to do with the group or communal objectives of a learning institution with regard to attainment and intellectual development of the learners at the end of the course in particular period.

A guidance teacher had this to say;

Academic missions refer to the collective aspirations of the school in terms of the cognitive achievement and intellectual development of the learners at the end of the course in particular period.

Furthermore, a head teacher observed that:

An academic Mission of the School is deeply rooted in the school's ethos expressed in the school's passing rate and their feelings if their set bar falls below or above their expectation. It is expressed in the quality of teachers the school is willing to hold on to and the caliber of the learners a school is willing to hold on to. The academic mission is seen through the amount of value the school attaches to issues of learner discipline tied to staff discipline. It is expressed through commitment and dedication to duty by the staff that mainly comes to the fore through both learner and teacher – punctuality to class.'

4.2.2 Meaning of Religious Mission

When the respondents were asked on the meaning of religious mission of their schools, the findings indicated that all the participants understood the meaning. But they were not so passionate in their responses in the way they did when responding to the issue of understanding academic mission.

It was revealed through the focus group interviews that the religious aspect is the core mission of Catholic schools inspired by the Holy Spirit through the church. This is the charism of Catholic schools that is imparted in pupils. This is the education of the heart seen through graduates with an option for the poor in the thoughts and deeds, graduates who have a conscious and prove to be responsible stewards when presiding over common goods. This is seen through graduates who are ever willing to give back to the community through corporal works of mercy.

A teacher said that;

Religious mission refers to the social and moral fibre imparted or manifestation of the character of learners at the end of the learning experience. It is the intended manifestation of the character through moral and social instruction of the institution”.

4.2.3 The Conflict between ‘Religious Mission’ and ‘Academic Mission’

There was a conflict but the stakeholders were not seeing the conflict around them not until it was brought to their attention through this study. The study further revealed that some school managers were not able to notice that the conflict was taking place until this topic was brought to their

attention during the interview. This implies that the conflict had continued to persist because some school managers were not able to identify the gap identified.

One school manager had this to say;

“Am not aware that there is a conflict between the religious mission’ and ‘academic mission’ it’s only now that I have learned that such a thing could happen”.

It was further reviewed that the academic mission aspect dominated the religious aspect because the academic mission was prioritized.

One Guidance Teacher said that:

“The focus is very much on the academic mission and the religious mission is not much focused on. Yes, academic mission is important so is the religious mission. Because Religious education is a policy under Catholic schools but some pupils are not.

“Yes it has been possible to achieve both by churning out whole rounded graduates. It has been very possible to educate both the mind and the hearts of a people that have passed through these centers of learning. It has been possible to churn out academically gifted learners with a human face. These are graduates that are willing to walk an extra mile in their work for the sake of the people with whom they provide a service. These are graduates that will call everyone to accountability when this tenet has been under threat”.

One head teacher said that;

“Because pupils will attend mass, go for Wednesday religious activities but it is just like a forcing matter and are afraid to lose a school space, the interest to acquire knowledge. And some pupils who attend don’t even believe in God but it is a requirement. many students are not interested in attending the CARE they would be prefer to be having a prep and study to acquire knowledge because that is the forces, to pass well and go to the university”.

4.3 Nature and Scope of the Conflict between the ‘Religious Mission’ and the ‘Academic Mission’ in Selected Catholic Secondary Schools of Western Province

When the respondents who indicated that there was a conflict between the academic and religious missions in the mission schools were further asked to give reasons for the conflict, one head teacher argued that;

“The conflict is there because people who come to school are just here for academical purposes and not church purposes”.

With regards to those who indicated there was no conflict when further asked to give a reason, it was revealed that;

“There was no conflict between the two because mostly teachers that may not be privy to the charism or policy of the Catholic schools and they just go about doing their daily duty in enhancing the academic mission of the school in line with what they learnt in their tertiary institutions. And the church or particular religious groups that are the carriers of the charisma go out also in the school to promote their charism to the learners. Though with time, other teachers buy into the charism of a particular religious group and begin to promote its values in the school”

The Education Secretary said that:

“Some school managers are relaxed to implement Catholic policy on religious education as their focus is on the academics. Some have mass twice in a term opening the term and closing the term. No much Catholic symbols around the schools and classrooms. E.g. statues and crosses but instead they just focus and emphasize other subjects and not RE. Religious mission is trivialized, and not given the seriousness it deserves as the schools are infuriated by people of other denominations that even do not believe in the Catholic doctrine. So they just in these schools for academics”.

The Education Secretary said that:

“Catholic schools are interested in the whole human person’s growth and integral development. That is intellectual, psychological, spiritual etc. but schools focus on one aspect which is academics.

Even parents send these children to schools purely for academics. And pupils are also just interested in other subjects not Religious Education”

4.4 Ways in Which the Conflict between the ‘Religious Mission’ and the ‘Academic Mission’ Can Be Resolved in Selected Catholic Secondary Schools of Western Province

When the respondents were further asked on how the administrators were responsible for the conflict, one Guidance Teacher revealed that;

“The administration is entirely responsible for these conflicts because they are trying to force people to attend religious activities when not all are Catholics in this school. Why can’t they separate religious and academics since not everyone is interested”. Said

One parent added that;

“The school administration is normally the unifier between the two. This is because these administrators are carefully chosen mainly through recommendations and are chosen from either within or outside a particular school as long as they are capable of playing out this role with finesse. Administrators in some cases are not religious sisters or brothers and or priest but are men and women that have taken time to understand the charism of a particular religious life fully before their appointment”.

With regard to how the Catholic school administrators effectively resolve the conflict between the Academic and Religious mission, it was revealed from the respondents that there should be regular talks with all the staff concerning the conflicts that the school was facing. It was further revealed that religious leaders in the school community should interact with rest of the staff members of the school.

One head teacher said,

“By regularly holding talks and workshops with the staff about what it means to work in a Catholic school and immersing them in the social teachings of the church. Also, by inviting the religious and priests to interact with the staff from time to time and giving chance to the religious and priests to give talks to the staff”.

4.5 Summary of Chapter Four

This chapter presented the findings of the study in line with the objectives. The study established that academic missions referred to the collective aspirations of the school in terms of the cognitive achievement and intellectual development of the learners at the end of the course in particular period and that the religious mission of this school was the assignment or founding vision given to a particular religious grouping by the Holy – Spirit through the church. The study results further revealed that among those that participated in the study, the majority of the respondents felt that achievement of both the academic and religious missions at the school was possible. However, some respondents felt that it was not possible. The study also revealed that the majority of the respondents were of the view that that school administration was responsible for the conflict between religious and academic mission in selected Catholic secondary schools in Western Province while a few of them indicated that the school administration was not responsible for the conflict between the ‘religious mission’ and the ‘academic mission.’

CHAPTER FIVE: DISCUSSION OF THE FINDINGS

5.1 Overview

This chapter discusses the findings of the study which investigated the nature and scope of the conflict between the ‘religious mission’ and the ‘academic mission’ in selected Catholic secondary schools of Western Province.

The chapter is divided into the following sections: The conflict between ‘religious mission’ and ‘academic mission’ in selected Catholic secondary schools of Western Province; the nature and scope of the conflict between the ‘religious mission’ and the ‘academic mission’ in selected Catholic secondary schools of Western Province and ways in which the conflict between the ‘religious mission’ and the ‘academic mission’ can be resolved in selected Catholic secondary schools of Western Province. In discussing the findings, the chapter draws upon other studies and what was observed to inform the discourse.

5.2 The Conflict between the ‘Religious Mission’ and the ‘Academic Mission’ in Selected Catholic Secondary Schools of Western Province

The first research question was to establish the conflict between ‘religious mission’ and ‘academic mission’ in selected Catholic secondary schools of Western Province according to the study findings in Chapter Four. The study revealed that the majority of the respondents felt that there was a conflict between ‘academic mission’ and ‘religious mission’ in the selected Catholic secondary schools of Western Province. The findings were congruent with the study by Mbeya, Nduku, and Njino (2009) that revealed that there were conflicts of interest in the management of schools owing to the favors demanded by the Catholic Church in some secondary schools. Notably, in some cases, the Catholic Church in Western Province contributed little towards the development and provision of educational projects in schools apart from protecting its traditions.

It was also discovered that the Catholic Church was not playing a significant role in the development of schools under its jurisdiction. Furthermore, it was also noted that in some instances the Catholic Church caused divisions in some secondary schools because the Church would make preferences as to who should be the head teacher and to some extent who should teach or enroll as a student in a particular Catholic secondary school. This proved that the Catholic Church generally

did meddle in the management of these secondary schools which was the cause of some of the conflicts experienced in these Catholic secondary schools.

Furthermore, studies by Chisempere (1993), Kabwe (2010), Hambulo, (2016) also revealed that the core of the characteristics was the issue of evangelizing non-Catholics in conjunction with the task of the total formation of the human person. This is per Catholic education policy which stresses that true education aims at the formation of the human person for his ultimate goal, and simultaneously for the good of those societies of which, as a man, he is a member, and in whose responsibilities, as an adult, he or she will share. It is clear from Catholic education policy that all Catholic secondary schools are challenged to shape their educational philosophy into a practical theology that would direct the ethos of a Catholic school.

According to the Catholic Bishops of Zambia on Education (2004:12), the current situation regarding Catholic schools in the country does not portray the positive situation that existed in the earlier years as over the years since independence in 1964, the schools have been gradually losing their genuine Catholic identity.

From the social capital theoretical perspective, when people share common values they are much more likely to cooperate to achieve mutual goals. In this scenario, the ‘religious mission’ and the ‘academic mission’ have been seen as two different missions for schools. Consequently, the religious leaders and the other members of staff have not agreed properly and hence the conflicts. Each mission wants to dominate the other as the study revealed that the majority of the respondents were now aware that there was a conflict between ‘academic mission’ and ‘religious mission’ in the Catholic Secondary Schools of Western Province.

From the aforementioned findings, conflicts have been happening between the ‘religious mission’ and the ‘academic mission’ although many were not aware until this study opened their eyes. The Catholic Church being the owners of these secondary schools want the religious mission to be achieved first, that is, implementing the Catholic norms in these secondary schools. However, the religious mission seems not to be prioritized as some of the teachers and pupils in these secondary schools are not Catholics by faith. Therefore, it can be deduced that conflicts exist between the ‘religious mission’ and the ‘academic mission’ in selected Catholic secondary schools of Western Province.

5.3 The Nature and Scope of the Conflict Between the ‘Religious Mission’ and the ‘Academic Mission’ in selected Catholic secondary schools in Western Province

The findings revealed that some school managers were relaxed in implementing Catholic policy on religious education as their focus was on academics. Additionally, some school managers had opted to conducting mass twice in a term, at the beginning of the term and the end of the term. They were also not many Catholic symbols around these secondary schools and classrooms. These findings are similar to a study by Arthur (1995) where it was revealed that despite the external academic indicators of success, Catholic schools were losing their distinctive sense of mission and that in the changing educational and policy contexts of the 1980s and 1990s in England. The study further revealed that Catholic bishops were failing to give clear leadership on the distinctive values of Catholic education. The study further revealed that the Catholic community in England and Wales was no longer united on purposes and objectives and that in the face of growing state intervention in educational policy and practice, Catholic schools were becoming institutions practically indistinguishable from those under the Local Education Authority (LEA) control.

The findings further revealed that the majority of the participants in the study felt that the conflict that was there was about which one comes first, academic mission or religious mission of the school. Furthermore, it was also revealed that the Priests of the Catholic Church looked at the religious mission of the school to be very important than the academic mission of the school. These findings are similar to a study by Mabeya, Nduku, and Njino (2009) where it was revealed that there were conflicts of interest in the management of schools owing to the favors demanded by the Catholic Church in some schools. Notably, the Catholic Church contributed little towards the development and provision of educational projects in secondary schools apart from protecting its traditions. It was also noted that the Catholic Church caused divisions in schools by making preferences as to who should be the head teacher and to some extent who should teach or enroll as a student in these schools. This proves that the Catholic Church generally does meddle in the management of these secondary schools which is the cause of some of the conflicts experienced.

It was also revealed from the study that Catholic secondary schools were interested in the whole human person growth and integral development. That is intellectual, psychological, spiritual, physical, etc. These findings are similar to a study that was carried by Chur and Mwaura (2013) on Catholic Church schools in Kenya where it was discovered that the missionaries’ primary goal

was evangelization; the schools were increasingly recognized as a preferred forum and strategy for reaching out. However, many benefits to the foundation of Christian communities in Kenya were deprived of these Catholic schools. It also stated that the concern of the Catholic Church in education and schools has always been to facilitate the realization of the fullness of life of the members of the school. Regrettably, the Catholic Church education in the colonial period, was the failure to mediate a concurrence of values between its missionary protagonists and the African families and communities who as partner educators of the recipients of Catholic education also had their aims for the education of their children. Very often, there was little regard for the religious mission.

Contrary to the Social Capital Theory's perspective, as revealed by the findings, the priests from the Catholic Church look at the religious mission to be very important than the academic mission of these schools under study. According to the Social Capital Theory, there is a need for understanding that in social networks, there is a need to help one another and people need to feel good about it or feel something in common with each other or share common values then they are much more likely to cooperate to achieve mutual goals. But in this case, it is difficult to avoid conflicts in the Catholic secondary schools as the religious mission wants to dominate as opposed to striking a balance with the academic mission.

The Catholic Church has been and is still a dependable and reliable partner to the Zambian government in the provision of quality education in the country. However, it should be noted that there has been a conflict between the 'religious mission' and the 'academic mission' of the Catholic secondary schools. It can be observed that the religious mission of the Catholic secondary schools is slowly losing grip to the academic mission of the schools. The Catholic Church's main goal for its schools of raising religious pupils is slowly fading away. This can be attributed to a lot of factors such as freedom of choice, freedom of worship, and human rights. Furthermore, some of the members of staff in these institutions may not be Catholics by faith as such they may not support the religious mission. Eventually, this misunderstanding has resulted in a conflict between the religious mission and the academic mission in the Catholic secondary schools.

5.4 Ways in which the Conflict between the ‘Religious Mission’ and the ‘Academic Mission’ can be Resolved in Selected Catholic Secondary Schools of Western Province

Concerning ways in which the conflict between the ‘religious mission’ and the ‘academic mission’ can be resolved in selected Catholic secondary schools of Western Province, the study revealed that the majority of the respondents were of the view that there should be regular talks with all the staff concerning the conflicts that these schools were facing. Conflicts can be resolved in a variety of ways, including negotiation, mediation, arbitration, and litigation. A study by Lang (2009) observed that there are many different types of conflict experienced by communities. In this case, surface conflict resolution can be employed. It was also revealed that religious leaders in the school community should interact with the rest of the staff members of the school regularly. Regular talks with all the stakeholders at the school will enable the parties to resolve conflicts in the right way as every participant will be allowed to air his or her grievances.

The foregoing findings are congruent with a study by Berman (1975) where it was revealed that conflict is a contest between people with opposing needs, ideas, beliefs, values, or goals. It is present when parties perceive that their interests are incompatible, express hostile attitudes, or pursue their interests through actions that may damage the other parties. Thus, conflict is inevitable, may escalate and lead to non-productive results, or can be beneficially resolved and lead to quality final products. Although very few people go looking for conflict, more often than not, conflict results because of miscommunication.

According to Social Capital Theory, social networks bring obligations based on trust to other people. Therefore, these people are expected to reciprocate their acquired obligations. Trust and reciprocity enable the formulation of tight neat social networks which guarantee the achievement of desired social outcomes at various social levels. As seen from the study the majority of the respondents were of the view that there should be regular talks with all the staff concerning the conflicts that the school was facing. Therefore, conflicts can be resolved in a variety of ways, including negotiation, mediation, arbitration, and litigation.

Further, as revealed by the study, the religious leaders and the other members of staff of the Catholic secondary schools must first of all collectively identify the conflicts being experienced and then sit down and discuss to establish long-lasting solutions. There are so many ways of

conflict resolutions and any of the approaches undertaken should be able to arrest the conflict in question.

5.5 Summary of Chapter Five

Chapter Five has observed that those academic missions refer to the collective aspirations of the school in terms of the cognitive achievement and intellectual development of the learners at the end of the course in a particular period and that the religious mission of this school is the assignment or founding vision given to a particular religious grouping by the Holy Spirit through the Church.

The chapter has further revealed that among those that participated in the study, the majority of the respondents felt that achieving both academic and religious missions at the school was possible. However; some respondents felt that it was not possible. The study has also shown that little research has been done on the nature and scope of the conflict between the 'religious mission' and the 'academic mission' in the Catholic schools. Additionally, the study has revealed that the majority of the respondents were of the view that that school administration was responsible for the conflict between 'religious mission' and 'academic mission' of the schools while few of them indicated that the school administration was not responsible for the conflict between 'religious mission' and 'academic mission' of selected Catholic secondary schools in Western Province.

CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS

6.1 Overview

The purpose of this study was to investigate the nature and scope of the conflict between the 'religious mission' and the 'academic mission' in selected Catholic secondary schools in the Western Province of Zambia. The study, therefore, intended to fill the gap by finding out the conflict between the 'religious mission' and the 'academic mission' in selected Catholic secondary schools of the Western Province; The nature and scope of the conflict between the 'religious mission' and the 'academic mission' in selected Catholic secondary schools of the Western Province and ways in which the conflict between the 'religious mission' and the 'academic mission' can be resolved in selected Catholic secondary schools of the Western Province. Therefore, it is from this background that this chapter intends to make the conclusion and recommendations of the study.

6.2 Conclusions of the Study

The first objective of this study was to establish the conflict between the 'religious mission' and the 'academic mission' in selected Catholic secondary schools of Western Province. The study concluded that academic missions refer to the collective aspirations of the school in terms of the cognitive achievement and intellectual development of the learners at the end of the course in a particular period and that the religious mission of this school is the assignment or founding vision given to a particular religious grouping by the Holy Spirit through the church. This study confirmed the presence of the conflict between the 'religious mission' and 'academic mission' in Catholic secondary schools of Western Province. The inclination of schools towards academic mission such as school curricular and many other programs which were more academic in nature are a contributing factor to conflict. Thus, conflict is inevitable, may escalate and lead to non-productive results, or can be beneficially resolved and lead to quality final products. Although very few people go looking for conflict, more often than not, conflict results in miscommunication.

The second objective was to determine the nature and scope of the conflict between the 'religious mission' and the 'academic mission' in selected Catholic secondary schools in Western Province. The study concluded that among those that participated in the study, the majority of the

respondents felt that achieving both academic and religious missions at the school was possible. However, some respondents felt that it was not possible. The study also demonstrated that little research has been done on the nature and scope of the conflict between the 'religious mission' and the 'academic mission' in the Catholic secondary schools. However, it was concluded in the findings that the 'academic mission' dominates the 'religious mission' and if ways are not found to balance the two, the conflict could grow deeper than it is because there is a preference of the 'academic mission' to the 'religious mission'. There was also controversy about which one comes first, the academic or religious mission of the school. It was also concluded that the Catholic Church looks at the 'religious mission' of the schools to be very important than the 'academic mission' of these Catholic secondary schools of Western Provinces.

The third objective was to find out ways in which the conflict between the 'religious mission' and the 'academic mission' can be resolved in selected Catholic secondary schools of Western Province. The study concluded that the majority of the respondents were of the view that the school administration was responsible for the conflict between religious and academic missions of the schools while only a few of them indicated that the school administration was not responsible for the conflict.

It was, therefore, concluded that there are various ways in which these conflicts could be resolved such as punitive measures to stop the trivializing of the Catholic faith, increase Catholic activities, display of Catholic symbols in schools, and making available the Catholic policy on education to all staff members.

Furthermore, it is also important that the religious leaders and the other members of staff of the Catholic secondary schools should first collectively identify the conflicts being experienced and then sit down and discuss to establish long-lasting solutions. There are so many ways of conflict resolution and any of the approaches undertaken should be able to arrest the conflict in question.

6.3 Recommendations of the Study

6.3.1 Catholic Church

1. There is a need to introduce chaplaincy services in Catholic secondary schools to provide spiritual services and impart Catholic values in the learners.

2. There is a need for the Catholic church to make its presence more visible by increasing the numbers of Catholic religious members that is priests, brothers and sisters

6.3.2 Head teachers

1. It is recommended that there is a need for teachers and learners to get used to the education policy of the Catholic Church.
2. To make the display of Catholic symbols mandatory in class rooms and within the surrounding.

6.3.3 Teachers

1. There is a need to have an increased number of Catholic teachers in order to maintain the Catholic identity of the schools.
2. Catholic Church needs to ensure that all non-Catholic teachers stick to inculcating the Catholic mission.
3. Teachers should help improve the image of RE in Catholic secondary schools.

6.3.4 Pupils

1. There is a need to increase the enrolling of Catholic learners in schools to enhance the Catholic spirituality in Catholic secondary schools.
2. There is need to increase Catholic activities in schools such as masses and make it mandatory for everyone.
3. The Catholic Church must ensure that there is no trivializing of the Catholic faith by non-Catholic learners.

6.4 Recommendations for Future Research

This study should be replicated in other provinces of Zambia using the same methodologies so that we compare and contrast the findings of the Western Province and other provinces.

It is also recommended that the academic mission should be pursued to determine why it dominates the religious mission.

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APPENDICES

Appendix 1: Interview guide

Part A

The semi structured interview and focus groups targeted the population of twenty-nine people in four (4) Catholic secondary schools of western province, that is, St Columbus, St Johns, Holy Cross and Presentation secondary schools.

Part B

1. What is meant by academic mission of this school?
2. What is meant by religious mission of this school?
3. Has it been possible for this to achieve both Academic and Religious mission?
 - (a) If yes, how?
 - (b) If not, why?
4. Is there a conflict between Academic and Religious mission in your school?
 - (a) If yes, why?
 - (b) If not, why?
5. Is the school administration responsible for the conflict between Religious and Academic of this school?
 - (a) If yes, how?
 - (b) If not, why?
6. How can the Catholic school administrators effectively restore the conflict between the Academic and Religious mission?
 - (a) If yes, how?
 - (b) If not, why?

Appendix 2: Ethical Clearance Letter



THE UNIVERSITY OF ZAMBIA
DIRECTORATE OF RESEARCH AND GRADUATE STUDIES
HUMANITIES AND SOCIAL SCIENCES RESEARCH ETHICS COMMITTEE

Telephone: +260-211-290258/293937

P O Box 32379

Fax: +260-211-290258/293937

Lusaka,

Zambia

E-mail drgs@unza.zm

REF No. HSSREC: 2021-FEB-012

Approval of Study

7th April, 2021

Mr Joseph Kang'ombe

Principal Investigator

C/o IDE

Dear Mr Kang'ombe

“INVESTING THE NATURE AND SCOPE OF THE CONFLICT BETWEEN THE RELIGIOUS MISSION AND ACADEMIC MISSION IN SELLECTED CATHOLIC SCHOOLS IN WESTERN PROVINCE”

Reference is made to your resubmission for ethical approval of the study captioned above.

The University of Zambia Humanities And Social Sciences Research Ethics Committee IRB resolved to approve this study and your participation as Principal Investigator for a period of one year.

Review Type	Ordinary Review	Approval No. HSSREC: 2020-AUG-014
Approval and Expiry Date	Approval Date: 7 th April, 2021	Expiry Date: 6 th April, 2022
Protocol Version and Date	Version-Nil	-
Information Sheet, Consent Forms and Dates	<input type="checkbox"/> English.	To be provided
Consent form ID and Date	Version	To be provided
Recruitment Materials	Nil	Nil

There are specific conditions that will apply to this approval. As Principal Investigator it is your responsibility to ensure that the contents of this letter are adhered to. If these are not adhered to, the approval may be suspended. Should the study be suspended, study sponsors and other regulatory authorities will be informed.

Conditions of Approval

- All unanticipated or Serious Adverse Events (SAEs) must be reported to the IRB within 5 days.
- All protocol modifications must be IRB approved by an application for an amendment prior to implementation unless they are intended to reduce risk (but must still be reported for approval). Modifications will include any change of investigator/s or site address or methodology and methods. Many modifications entail minimal risk adjustments to a protocol and/or consent form and can be made on an Expedited basis (via the IRB Chair). Some examples are: format changes, correcting spelling errors, adding key personnel,

minor changes to questionnaires, recruiting and changes, and so forth. Other, more substantive changes, especially those that may alter the risk-benefit ratio, may require Full Board review and approval. In all cases, except where noted above regarding subject safety, any changes to any protocol document or procedure must first be approved by the IRB before they can be implemented.

- All protocol deviations must be reported to the IRB within 5 working days.
- Principal investigators are responsible for initiating Continuing Review proceedings. Documents must be received by the IRB at least 30 days before the expiry date. This is for the purpose of facilitating the review process. Any documents received less than 30 days before expiry will be labelled “late submissions” and will incur a penalty.
- Every 6 (six) months a progress report form supplied by The University of Zambia Humanities And Social Sciences Research Ethics Committee IRB must be filled in and submitted to us. There is a penalty of K500.00 for failure to submit the report.
- The University Of Zambia Humanities And Social Sciences Research Ethics Committee IRB does not “stamp” approval letters, consent forms or study documents unless requested for in writing. This is because the approval letter clearly indicates the documents approved by the IRB as well as other elements and conditions of approval.

Should you have any questions regarding anything indicated in this letter, please do not hesitate to get in touch with us at the above indicated address.

On behalf of The University of Zambia Humanities and Social Sciences Research Ethics Committee IRB, we would like to wish you all the success as you carry out your study.

Yours faithfully,



Dr. Jason Mwanza

BA, MSoc, Sc., PhD

CHAIRPERSON The University Of Zambia Humanities and Social Sciences Research Ethics Committee IRB

cc: Director, Directorate of Research and Graduate Studies

Assistant Registrar (Research), Directorate of Research and Graduate Studies

Acting Senior Administration Officer (R), Directorate of Research and Graduate Studies