

THE IMPACT OF ST PAUL'S MULUNGUSHI SECONDARY SCHOOL UPON THE  
LOCAL PEOPLE AROUND THE SCHOOL

By

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THESIS  
M.Ed.  
Mwe  
2008  
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**A DISSERTATION SUBMITTED TO THE UNIVERSITY OF ZAMBIA IN  
PARTIAL FULFILMENT OF THE REQUIREMENTS OF THE DEGREE OF  
MASTERS OF EDUCATION (SOCIOLOGY OF EDUCATION)**

**THE UNIVERSITY OF ZAMBIA**

**LUSAKA**

**DECEMBER, 2008**

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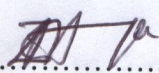
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# DECLARATION

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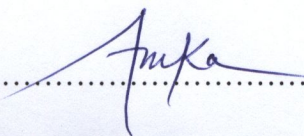
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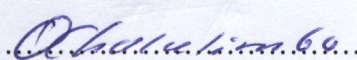
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## APPROVAL

This dissertation by Chileshe MWENYA is approved as fulfilling part of the requirement for the award of the Degree of Master of Education (Sociology of Education) by the University of Zambia.

Signed..........Date.....10-03-2009.....

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## **DEDICATION**

I dedicate this dissertation to the MWENYA Family. Dreams do come true.

0277103

## **ABSTRACT**

This study, on the Impact of Marist Education upon the local people around St Paul's Mulungushi Secondary School was conducted at St Paul's Secondary School in Kapiri Mposhi District in Central Province of Zambia. The study concentrated on analysing the impact Marist Education has had upon the local people around the school. The aim of undertaking the study was to explore the contribution made by the presence of the Marist Brothers and St Paul's Secondary School which was opened in 1960 on the status of the local people.

The objectives were to explore and evaluate the impact St Paul's Mulungushi Marist education has since 1960 when the school was opened, on the economic, political, social, ecological and educational levels of people living around it.

In this study, qualitative research design was used. The method combined approaches which provided the researcher an opportunity of using techniques such as, document analysis and interviews. Informants included teachers, parents, Ministry of Education Officials, Catholic Church representatives, current and former pupils of St Paul's Mulungushi Secondary School.

The study revealed that local people have benefited from the school by slowly opening up enrolling local boys first and then girls. This has given locals chances to receive formal education. Additionally, the school facilitated in the opening of a Rural Health Centre so that local people may receive medication and other health related services without

travelling to distant places. Furthermore, the school has been offering employment to local people to work as drivers, cooks, teachers, nurses and builders. The main work of evangelisation has continued to be done through the school and a considerable number of people have been converted to Catholicism. Social services including offering of transport to patients and donating nails, materials and food to bereaved families have been part of the school activities offered to the local people. In order to promote self reliance and food security, the school has been teaching local people alternative methods of farming such as crop rotation. These benefits are discussed as economic, financial, human, spiritual, social and ecological capital development in the main work.

It was felt that boarding facilities would give both day boys and girls enough time to study instead of doing household chores or spending a lot of time looking for food, attending funerals or working on the farms when at home instead of studying.

The study recommended that boarding facilities should be open to all day pupils regardless of sex to enhance their chances of fair participation in both academic and extra curricular activities. Local languages and local literature should be taught in the school to build a strong cultural identity of pupils. Furthermore, life long learning skills should be introduced for adult members of the society to help them acquire the skills of reading and writing. This may in turn increase their chances of positive participation in the economic, political and social issues affecting their daily lives.

## ACKNOWLEDGEMENTS

I am greatly indebted in many ways to several individuals and institutions for the support rendered to me whilst undertaking this study. I greatly extend my gratitude to Drs O. Chakulimba., S. W. M. Kunkhuli., P. C. Manchinshi., and J. Luangala., for their professional guidance and support during my studies. Without their help, this study would not have been completed successfully on time.

In a special way I thank Dr A. Cheyeka., of the University of Zambia, my supervisor, without whom the dream could not have become a reality. There has never been such a selfless mentor, academician and friend who has given himself to this work until its completion. Words are not enough to thank him, 'Blessed be our Ancestors'.

Particular thanks are to the National In-Service Teachers' College-Chalimbana Education Board for financially supporting my studies. Mention is made in person to Mr P. C. Mzumara., alias 'grandfather' for his personal interest, support and encouragement during my studies. Gratitude is extended to the Marist Brothers, teachers, parents, administrators and current and former pupils of St Paul's Mulungushi who took part in the study. I am equally grateful to individuals that assisted as research assistants: Mr. Cletus Mambo, Br Martin Banda and Ms Mwenya Mwila.

I am also grateful to my family, more especially my wife, Threasa Mwila, my sisters Chimfwembe, Mwenya and Bwalya, the Chilonge and Banda families for the many times



I deprived them of my love, time and care opting to spend time at the 'School of Mines' refining this work. You never gave up on me but encouraged me to work harder.

My acknowledgements would not be complete if I forget the mentorship I received from Professor Rauni Rasanen, who helped me polish the work during my five months stay at Oulu University in Finland.

All mistakes in this work are mine.

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# CHAPTER ONE

## INTRODUCTION

### 1.1 Background

There are many ways in which social change in a society is brought about. One way is through schools. In Africa, Christian missionaries started schools in which skills, especially, of writing and reading among many others were taught. Writing and reading skills were taught to an African so that s/he could read and understand the Bible without a lot of help from the missionary. “Wherever Christian missionaries settled in Africa, they established schools to help them in their work of evangelisation” (Carmody (ed) 2004:34). For Missionaries, evangelisation was the most important work they needed because they believed that countless Africans were headed for hell. In 2006, the Catholic Church in Zambia was running 35 Grant Aided High Schools, 37 Grant Aided Basic Schools, 9 Grant Aided Special Schools, 5 Private High Schools, 4 Minor Seminaries, 2 Teachers’ Colleges of Education (ZEC, 2006). Among Catholic Christian Missionary congregations in Zambia who were engaged with the work of evangelisation through schools, were the Marist Brothers. They opened St Paul’s Mulungushi Secondary School in 1960 as a means of converting young Africans to Catholicism (Hinfelaar, 2004).

Although missionary schools were solely established for evangelisation purposes, they performed a broader aim of education and socialisation. Scholars such as Bennars et.al (2000) and Cole (1989) argue that schools should, beside all else, concern themselves with:

- the development of peoples' potential, which is the human capital development
- the development of students' understanding of the natural world, of the society in which they live, and of the work process of that society, which is the social capital development.
- the development of the capacity to work with others in controlling society's collective life.
- being centres of initiative, responsive to the communities in which they are placed

Through schools, particular skills, knowledge, positive judgement and well-developed wisdom is done so that individuals going through this process can become useful members of society. Besides these services, schools are seen as strong agents of social change in the communities where they are found and established. The Ministry of Education of the Republic of Zambia (1976:2) urges the government to pay special attention to schools because

...education plays an important role in human capital formation, particularly in developing the types of knowledge, skills, values and competencies necessary for economic development and social welfare.

In 1996, the Zambian government re-emphasised the importance and roles schools should play in the lives of individuals and society. According to *Educating our Future* “the overarching aim of schools and education is to promote the full and well-rounded development of physical, intellectual, social, affective and spiritual qualities of individuals and communities” (MoE, 1996:29).

The goals and objectives of a school as stated above might be easier to achieve when writing about a homogenous society. Questions like who decides on the knowledge and culture to be transmitted, who pays for education, who benefits from education, what are the social, economic and political dimensions of education have not been easy to answer for a country like Zambia.

Though Mission schools in Africa were meant for evangelisation, they brought about new ways of looking at life quite different from what an African knew and was used to. Mission schools brought about a change in perspective to life. A change which Macionis (1987:646) defines as the “transformation in the organisation of society and in patterns of thought and behaviour over time”. Missionary presence and their schools in Africa brought about change which modified Africans' social institutions, ideas, values, attitudes, technologies and other products of human interaction. This is the change which this dissertation explored.

## **1.2 Statement of the Problem**

The problem that this study focused on was to evaluate the impact the school has had on the local people. St Paul’s Mulungushi Secondary School had not been evaluated in terms of the work it had done in changing the lives of the local people.

## **1.3 Purpose of the Study**

The main purpose of the study was to explore the contribution made by St Paul’s Mulungushi Secondary school towards individual and community change, focusing mainly on the local community. It also analysed the possible impact the school has had on the people who have passed through it.

#### **1.4 Objectives of the Study**

The objectives of this study were to:

- (a) evaluate the impact St Paul's Marist school has had on the local people.
- (b) explore whether the status of the local people had been elevated in any way as a result of St Paul's Marist School.

#### **1.5 Research Questions**

The study proposed the following research questions:

- (a) how has St Paul's Mulungushi Marist School affected the local people in the areas of economic, political, human, spiritual, social and ecological development ?
- (b) what contribution has St Paul's Mulungushi Marist School made towards improving the quality of life of the local people?

#### **1.6 Significance of The Study**

The study examined, explored and disclosed the possible contributions the school and Marist Brothers have made to the local people. The study will help the Marist Brothers evaluate their role in the provision of education in Zambia. The findings have also added to the already existing literature on mission education in Zambia.

#### **1.7 Delimitations of The Research**

The study was restricted to St Paul's Mulungushi Secondary School since the aim was to get the views of different people involved in the life of the school, views of on lookers, the community around the school, workers, teachers and pupils who have experienced and are experiencing the Marist education.



## **1.8 Theoretical Framework**

In the study, 'Impact of St Paul's Mulungushi Marist Secondary School upon the local people of Mulungushi area' I have chosen to use the conceptual frameworks of 'Human Capital Theory' and 'Social Development Theory'. The Human Capital Theory was first expressed by the American economist, Theodore Schultz. The theory is based on the idea that “the key to economic development is to see the increased education of the human workforce as a capital investment” (Lemmer, 2000:51). Education is not only a good investment for individuals in terms of future returns in the form of higher income, but an educated population is necessary for industrial development and economic growth of a nation. This is because an educated population is more productive than an illiterate one. Schultz (1963: viii) observed that “investing in men and women was having a pervasive influence upon economic growth, and that the key investment in human capital is education”. If you want a community to progress culturally, economically or socially, you need people with skills and the technical know how.

When Zambia got independent in 1964, the President, Kenneth Kaunda, challenged schools to produce people with skills, competencies and knowledge needed to develop the nation (Simpson, 2003). It is this aspect of development Kaunda talked about that made me link education with development.

When I talk about development in the area of education, it is at this point that the Social Development Theory comes in. While the theory is defined differently by scholars, I have adopted the definition given by Jacobs to describe the theoretical approach and analysis applied in the research. Jacobs (1999: 2) defines social

...in its broadest social terms as an upward directional movement of society from lesser to greater levels of energy, efficiency, quality, productivity, complexity,... It is the process of organising human energies and activities at higher levels to achieve greater results.

Social Development Theory and Human Capital Theory are interrelated in that they both talk about learning, the importance of individuals with knowledge and how they contribute to the progress of society. However, Social Development Theory goes further to argue that the acquired knowledge should be applied to serving and improving people's living conditions, especially the poor, and not just for economic development (*ibid*: 3). Bourdieu (1986) in his study of class identity uses economic, social, cultural and symbolic capital to classify people. To this list (MoE, 1996: 5) adds ecological, financial, spiritual, health, human and sustainable capital. Schools therefore, should help to improve the ecological, financial, social, spiritual, health, human, sustainable and cultural capital of the society.

The first Brothers who went to open the school were equipped with skills and competencies on how to manage an educational institution. According to Hinfelaar (2004: 172, 274), "among the first Brothers who came to Zambia one had studied history and psychology in the United States". While other Brothers in the team may not have been highly educated, they came from societies which had undergone the industrial revolution and through that, had acquired enormous experience in practical skills such as building, reading and writing. The Brothers used their knowledge in line with what Peet (1999: 209) advocates, 'using the productive resources of society

to improve the living conditions of the poorest people by increasing the production of food and basic services like clinics, hospitals, schools....'

Education therefore plays an important role in the development of society. Even if this was not the main intention of missionary education, St Paul's Mulungushi has produced people like Professor C. P. Chishimba., Dr P. C. Manchinshi., Dr A. Cheyeka., - University of Zambia Senior lecturers-; politicians like Paul Tembo., Ben Kapita., farmers like Michael Makombe., to mention but a few individuals who are contributing to the economic development of Zambia. Besides producing the workforce, the school has contributed towards the social well being of the community.

The researcher has chosen the theories cited above because:

- i. The Human Capital and Social Development Theories both deal with education and what happens to people when they become educated. In principle, an educated population contributes meaningfully to the economic, social, political and cultural development of the larger society.
- ii. The topic, "Impact of St Paul's Mulungushi Marist Secondary School upon the local people of Mulungushi area" was at the macro level. Schools and schooling do not only affect single individuals going through the schooling process, but the whole community at large benefits from the produce of an educated person. Education and development affect society and therefore I chose to understand the issues of education and development and interpreted them in a broader perspective of macro theories like Human Capital and Social Development Theories.

- iii. The theories deal with the process of education and how education benefits individuals and society at large. In studying the impact of education on the local people of Mulungushi area, I was understanding the effects education impacts on people and the benefits inherent from such education.
- iv. The Human Capital Theory postulates that skills and motivation for productive behaviour are imparted through formal education (Lemmer, 2000:52). Social Development Theory states that social processes also involve the interaction of political, social, economic, cultural, technological and environmental factors as well (Peet, 1999: 209). The researcher wanted to explore the question whether St Paul's Mulungushi Secondary School has been promoting such aspects of education and motivating the local people on one hand and whether the school has been involved in making life better for the local community on the other. As Peet (*ibid*) puts it, "society develops in response to the contact and interaction between human beings and their material, social and intellectual environment".
- v. The theories helped the researcher understand and analyse the relationship between the involvement of the school in the community and how the school has contributed to the economic, cultural, social, political and environmental growth of Mulungushi area.

However, education is not the only factor that accelerates economic, cultural, and social development. The theories do not talk about the motivation of the people involved accounting for another weakness of the theories. In any case, the theories help us understand that there is a greater relationship between education and development.

## 1.9 Context of the Study

St Paul's Mulungushi Secondary School is located about thirty-five kilometres North-East of Kabwe town along the Mukonchi-Mkushi feeder road. Until 1990, St Paul's Mulungushi area formed what was part of Kabwe Rural but was later changed to be part of Kapiri Mposhi District (Central Statistical Office, 2004). According to the 2000 statistics, Kapiri Mposhi had a population of 194,752 and serviced by 3 high schools. The school can be accessed by a dirty gravel road which during the rain season becomes bad and almost impassable.

CSO (2004) stated that the major economic driving force of the province was mining. However, by 1990, most of the mines had been closed. The only operational mine in the province is Nampundwe Copper mine. Other important industries in the Province such as the glass manufacturing factory- Kapiri Glass Factory, Mulungushi China Textiles have been closed.

Agriculture and fishing remain the main economic activity of the Province. The Province is among the most important producer of maize especially in the Southern Plateau Zone of Mkushi farming block. St Paul's Mulungushi Secondary School falls in an area characterised by high rainfall ranging from 1000 to 1500 millimetres and poor leached veld soils making farming an almost impossible task (*ibid*).

Followed by agriculture is fishing. The Province boasts of South Bangweulu, Lusiwashu and Lukanga flats as major fishing zones. But even these areas have recorded low fish population in the last few years. While agriculture and fishing are

important economic activities of the Province, the people of Mulungushi area live far from these areas where farming and fishing is done on commercial basis.

In 1958, Mulungushi area, which derives its name from the Mulungushi river, had no piped water, electricity and telephone services. During that time there was no secondary school, primary school and the Rural Health Centre. The Swaka people survived mainly by subsistence farming and fishing in the Mulungushi river. To supplement their food, they hunted wild animals and gathered wild fruits. Those who could manage drifted to Mukonchi tobacco schemes 30 kilometres further or went to work in the Copper mines on the Copperbelt or Kabwe lead mines. Like many other Bantu groups, the Swakas had a strong belief in spirits, witchcraft and traditional medicines.

The area however was and still is home to the Swaka speaking people of Zambia. There are also many Bantu speaking people from other areas of Zambia who have come and settled in this area including Zimbabweans who arrived during the liberation wars of that country.

#### **1.10 My Position as a Researcher**

I first came in contact with St Paul's Mulungushi Secondary School in 1993. In 2000, after finishing my scholastic formation<sup>1</sup> as a Marist Brother, I joined the teaching staff of the school as well as an administrator of school and community finances. In this research where facts are not specifically documented, they might

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<sup>1</sup> A period of professional training for a religious person. For Marist Brothers in Africa, this takes the form of teacher education.

originate from my experiences and contacts I had with Brothers, lay workers<sup>2</sup> and Marist friends who lived and worked in the Mulungushi area of that time and got involved in transforming the place to the state where it is today and which I write about.

It is the changes I have seen of the early years I lived in St Paul's, the stories and the dedication of the first Brothers, Priests, Sisters, Lay workers and the community in transforming the community that moved me to carry out the research. In the end, it is the views, experiences and meanings of the people who have lived in St Paul's especially the informants that have been written down and not my wishes and dreams. Needless to say, being familiar with the research context enhanced my understanding and interpretation of the research results. The research should not be regarded as a betrayal or exposure of what happens inside the congregation of the Marist Brothers.

### 1.11 Definition of Terms

In this study the following concepts have been used to mean the following.

**Marist Brothers/ Brother:** Male Catholic vowed to the life of poverty, chastity and obedience in the Catholic Church and takes the Virgin Mary for their model of life. The congregation was founded by Marcellin Champagnat of France in 1789.

**Former Marist Brother:** Any Catholic male who took the vows of chastity,

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2 Include all personnel working at a mission station who are not trained as Marist Brothers.

poverty and obedience in the Congregation of Marist Brothers and then latter dispensed of his vows.

**Marist Schools:**

Schools being run by Marist Brothers. In Zambia, there are five Schools with a heavy Marist presence namely: St Paul's Primary and Secondary Schools, Chassa Secondary School, Lulamba Skills Centre and St Marcellin Secondary school.

**Missionaries:**

An all encompassing term for church oriented organised groups coming to Africa with the aim of evangelising Africans.

**Vocation Promotion:**

A systematic programme of encouraging young people especially secondary school going pupils to join the Congregation of Marist Brothers after completion of their Grade Twelve studies.

**Local people:**

A local person in this case is anyone living around the school or Kabwe Rural which comprises Chibombo and Kapiri Mposhi Districts.

**Swaka people;**

Indigenous Bantu people living around the school or Kabwe Rural comprising Chibombo and Kapiri Mposhi Districts.

**Impact:**

Noticeable positive changes in the community in relation to people's education, economy, health, environment and social well being.



## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.0 Introduction**

This chapter reviews the literature related to the study. It looks at the sociological functions of schools in societies and further examines some of the differences between African traditional education system and European systems. It also discusses the coming of Marist Brothers and the establishment of St Paul's Mulungushi Secondary School among the Swaka people.

#### **2.1 Role of Schools in Education and Socialisation**

Schools have performed an increasing variety of functions, from providing literacy to monitoring health and physical development, neutralising immigrants, and addressing problems of social and economic inequality. Education has meant not only reading, writing, and arithmetic but also vocational education, preparation for citizenship, including lessons about fairness and good behaviour and moral purposes have been done in schools (Rury, 2005).

At the time of birth, an individual is not aware of the many things that happen in society. The moment the person is born, an individual begins to learn, discover, adapt and integrate what he/she sees older members of the community are doing. The person equally becomes aware and identifies more and more with the needs of the community and develops a strong sense of belonging. In his/her old age, his/her experiences and knowledge will most likely be used again to teach and educate those who will be born after him. Durkheim, quoted in Parelius (1978: 1) notices a

phenomenon common to all human beings.

We are all born into society as asocial beings. Obviously, we do not know society's language, skills, or customs, and we must learn these to survive-both as individuals and as groups. We must develop a sense of commitment to society, an internalisation of its most central values and ideas, we must change from being egoists, responding greedily to our own endless self-centred desires, into moral citizens, responding in terms of our duty to the state and our loyalty to something greater than ourselves.

What is happening to this newcomer in a society from his/her time of birth till death is what scholars call socialisation. The young member or newcomer of the community is being instructed in the ways of his/her new society.

This process of training new members of the community to become adult members can be done in many ways. One way is that of adult members organising a systematic body of knowledge, norms and values, to be delivered to an individual or individuals at specific times of their life and in an established or well set place. Such places are what we would call schools. The type of school we are talking about is the one Kelly (1999: 1) defines as the

hierarchically structured chronologically graded education system running from Primary to University and including specialised programmes and full time technical and professional training.

Parelius (1978: 1), like Durkheim, had in mind that the instruction of new members of society should be done in schools stating that "moral education consists in the internalisation of society's central values and beliefs and this can be done in schools as schools' other role is for socialisation." Many sociologists agree on this role of schools. Calhoun et. al. (1998: 318) confirm this view of socialisation being the same as education when they write that "to sociologists, education is a structured form of

socialization in which a culture's knowledge, skills, and values are formally transmitted from one generation to the next.” In the process of giving new ideas to young members of the community the society undergoes a complex transformation as new members also bring something new and different to the community.

Socialisation is especially closely related to education, for education is not simply the art of developing the powers and capacities of the individual; it is rather the fitting of individuals for efficient membership, for proper functioning, in social life. On one hand, education should initiate the individual into the social life and fit him/her for social service. It should create the good citizen, while on the other, education should be the chief means of social progress. Africans too, had their own schools which carried out different forms of education and socialisation (Haralambos, 2008).

## **2.2 Traditional Education in African Context**

For as long as Africans have lived on this earth, “each community has fashioned its own forms of education based on the religious, social, political, economic and cultural values of that community” (Tiberondwa, 1989: 1). African communities are well known for organising themselves on the basis of traditional education. Young men and women have been prepared in a special way to learn, uphold and later transmit these values, norms and knowledge to those who would come after them. Traditional education took at heart important values, norms and knowledge for the self preservation of the community. Like any other African community, the Swaka people of St Paul’s Mulungushi, organised themselves on the principles of traditional education (Simpson, 2003). This form of education and socialisation took many forms. Elders organised special activities such as initiation ceremonies, songs,

dances, poems and on other times practical activities such as hunting, farming, building and moulding as a way of teaching young members knowledge and skills required of them. Activities thus designed were meant to suit the young member of the society for his or her adult life.

The African traditional education took into consideration the environment of the village. "Traditional education was an exact and painstaking preparation of the young people of the tribe for employment within their own environment and community" (Snelson, 1974: 4). It can conclusively be said that before the event of missionaries and colonialism in Africa, Africans had their form of education. Datta (1987: 2) summaries the main aim of the African traditional education as being threefold namely;

- a) to preserve the cultural heritage of the extended family, the clan and the tribe. (b) to adopt members of the new generation to their physical environment and teach them how to control and use it; and (c) to explain to them that their own future, and that of their community, depends on the understanding and perpetuation of institutions, laws, language and values inherited from the past.

It should be noted that both formal and informal processes were utilized in the education of the young members of the community. Skills, ideas, attitudes, knowledge and patterns of behaviour were formally taught to young ones especially during the initiation ceremonies. What is evident though is that this education was done orally. Young men and women never entered classrooms as we have today. Snelson (1994: 4) comments that "learning was by observation, imitation and repetition. It was concerned with practical activity, not abstract generalisations which included reading, writing and arithmetic."

Traditional African education institutions carried out the work of education and fulfilled the roles of schools. Depending on one's social class, well organised societies trained its members into specific fields. There was separate education for slaves and masters, for married and unmarried people for midwives or chief's advisers. African education institutions were responsive to the communities in which they were found because education institutions provided their services for the improvement of the whole society. Medicine men practised for the benefit of the community so did hunters or fruit gatherers. Depending on how well each community was organised, it used its human resource to defend or attack, to trade and to conquer in order to maintain and develop itself. In traditional education system, the community paid for education, benefited from the education, and it planned the policies and curriculum of its community (Roberts, 1976:90; Zvobgo, 1998:7).

The aims, goals and outcomes of education institutions between traditional education and European education systems were, “to prepare an adult member fit to live in his/her community” (Aisiku, 1988:1). Roughly put, education is to prepare a European to live in Europe and an African in Africa. The major difference between traditional education and European education is the instruction of reading, writing and arithmetic skills.

### **2.3 A Brief History of Missionary Education**

Missionary education dates back to the time of Jesus Christ around 30 AD. “Christianity arose from the life, preaching and death of Jesus of Nazareth within the

Palestinian Judaism community (Freund, 1985:11). “Go and spread my word to the whole of the world and convert peoples of all nations,” Christ had instructed his followers on several occasions (Mt 28: 19-20; Mt 24: 14-15; Lk 10: 2-8). This happened in Jerusalem, a city in the Roman Empire. The Roman Empire of that time would roughly be today's present Europe, North Africa and the Middle East and was ruled from Rome (Freund, 1985).

Between 30 and 1800 AD, reading and writing in African and European societies was taught to very few individuals. The United Nations Declaration of Human Rights, 1948, declared 'universal literacy' as a human right and urged states to give compulsory education to their citizens. Chidester (2000: 216) records that by the 16<sup>th</sup> century most

....Christians did not have access to the specialized techniques of literacy, the words of the Christian scriptures were not read, but only heard as oral performances with the liturgy. Clergy, monks, and nuns were distinguished by their ability to read the ecclesiastical languages of Greek or Latin, but the Christian laity was generally non literate.

The above quotations generally suggest that literacy skills both in African or European societies during the period under discussion were not attainable to all individuals.

Schooling required a lot of time and money, factors many citizens did not have as they spent most of the time working in their fields. As early as 10 AD, Turner (1991:2) records some philosophical schools in the Roman Empire namely “the transition schools, Neo-Platonism in its earlier form, the Syrian school, the school of Constantinople, the Athenian school and the Alexandrian school” (*ibid*, 2). Usually,

rulers, children of rulers, business people and merchants had access to this form of learning. For example, “Charlemagne, King of the Franks from 768 to 814 AD, took a serious interest in scholarship,...ordering that his children and grandchildren be well-educated...” (Walter, 1988: 288). Kings and those who were going to schools needed the skills of reading and writing in order to run and maintain their Kingdoms or businesses.

The towns of Alexandria, Constantinople and Athens for example were known to be cities of high learning. Disciplines such as medicine, law, accounts were taught in these schools. People who went through schools normally offered their services 'free' to the common people. In return people gave them, gifts, or money or protection for the services received. These learned people established some rules of how their businesses should be conducted and how they should relate with clients and sometimes among themselves.

For many centuries, even today, people who have gone through schools have survived on the argument that their 'special knowledge,' acquired through long period of study and benefiting society should be paid for by those benefiting from it. Experts or professionals after studying for certain years normally receive salaries, consultation fees, or presents for their work. A noticeable difference in styles of life or the amount of property owned in most societies is seen first by rulers, then followed by a middle class of these specialised workers or business people and lastly the vast majority of common people. The rise in demand for specialised knowledge and access to reading and writing was slowly fuelled by the industrialisation of

Europe and Martin Luther's challenge to the Papacy on purer spiritual life and political freedom. Luther argued that individuals needed to be given freedom in matters of faith to interpret and decide what they thought was good for themselves and exercise political freedom away from the Christian Roman Empire (Thomson, 1976).

### **2.3.1 First Christian School**

According to the Coptic web page, the first Christian school was opened in Alexandria around 190 AD. Among its aims and objectives were to train catechists and theologians who would continue spreading the message of Christ. There is little information about enrolments but the common practice during this time was to have about 20 students per class (Turner, 1991). Alexandria was chosen because the town was already famous for schools and it was a meeting point of people with different cultures such as Egyptians, Greeks, Jews and Romans could be found in different numbers at any given time.

Alexandria was the metropolis of Egypt, the flourishing seat of commerce, of Grecian and Jewish learning, and of the greatest library of the ancient world, and was destined to become one of the great centers of Christianity, the rival of Antioch and Rome. There the religious life of Palestine and the intellectual culture of Greece commingled and prepared the way for the first school of theology which aimed at a philosophic comprehension and vindication of the truths of revelation ([www.CopticChurch.net](http://www.CopticChurch.net)).

One of the achievements the school performed as recorded by the page was "Through its missionary zeal, it was able to win many souls to Christianity from Egypt and abroad." One interpretation of this could be that since many people became Christians there was an increased support to those who got involved in the spreading of the teachings of Christ. Graduates did not need to worry about being



employed because other Christians would support them financially. Besides, **Christ** had told them Luke (10: 2-10), “when you go out do not carry a purse, nor a pouch, nor sandals. Where you stay, they will provide food and drink...for the worker is worthy of his wages.” More schools kept to be opened for the purpose of this work.

In any event, something changed in the process of how Christianity started to convert other people to the religion. Around 315 AD, “Constantine became the Roman Emperor and declared Christianity as Empire Religion” (Frend, 1985: 525). A change in political systems usually offers advantages to favoured groups in terms of business or protection. The favoured group may use the privilege to protect itself and if so wishes destroy all those opposed to its way of life. The religious authorities of this time, either by design or accident, began to use this new freedom to dominate, impose, or legitimise the Christian way of life. I draw a difference here that when someone is persuaded either by force or fear to accept another person’s way of life, the result is not the fruit of education. The process has no respect for individual freedom to internalise and make meaning of what he/she is learning. The opposite happens as forced learning occurs. Scholars have termed this process of forcing others to accept another person's or group of people of doing things as cultural reproduction. Haralambos (2008: 633) quotes Bourdieu to explain what cultural reproduction is:

It is not the passing of a culture as a whole, but the reproduction of the culture of the dominant class. The dominant class have the power to impose meanings and to impose them as legitimate. They define their own culture as worthy of being sought and possessed and to establish it as the basis for knowledge in the educational system.

Christians now had the power to impose and legitimise their own culture since they were a dominant class. As years went by, Christianity reformed and formed herself within the context of its Roman Empire until the religion became to be known as Christian Roman Empire. The Roman Christian Empire through Popes had assumed a lot of temporal powers more than any ordinary king and equally became corrupt (Chidester, 2000: 91). With power, came the desire to wage wars and state violence against other states, individuals, religions-Islam, Judaism-ethnic groups, minority groups which were seen as a threat to Christianity. People were forced to convert to Christianity and sometimes those who refused were killed. For example, “between 1336 and 1339 Christian armies of judenschlagner, “Jew killers” exterminated hundreds of Jewish communities in the Southern German of Bavaria” (*Ibid*, 214). It is not just wars, other forms of brutality were committed like the inquisition started by Pope Gregory IX in 1233 “heretics might be executed by burning, but they could also have their property confiscated and their descendants deprived of any civil rights for two generations” (Chidester, 2000: 267).

At the time traders, explorers and missionaries came in contact with the Tropical Africa, Christian culture had managed to reproduce itself on the European continent. To have lived in Europe from the 10<sup>th</sup> to 20<sup>th</sup> century is to have lived a life of Christianity out of free will or as an imposition by the Papacy.

## **2.4 Industrialisation and Schools: Beginning of a New Era**

The 18<sup>th</sup> century brought about the beginning of industrialisation in Europe. Industrial revolution, besides affecting the means of production, had also a great

impact on schools and Africa continent in general. The use of machines affected the means of how agriculture, manufacturing and transportation was conducted which for many years before was dependent on manual labour. This meant that many people lost their forms of income as their services were replaced by machines. Given that the aim of starting a business is to make profit, business owners needed specialised work force to maintain the machines and reinvent new ones. Those who had received skills in reading and writing had a better chance of finding employment and a better life in terms of salaries or wages and this gave rise for ordinary people to attain school education. Society saw the need to have schools which would achieve the goal of meeting the demands of the industry. Slowly, the structures of the industry began to resemble that of the school, to create competent, time conscious and competitive individuals who would fulfil the demands of the industry and the changing society.

Industrialisation also brought about improved roads, sea transport and railways. This increased trade expansions between towns or countries. Increase in business gave rise to demand for abundant cheap raw materials. Part of the answer in finding cheap materials and labour was Africa.

One would argue that during the development of Christianity, theologians and many educated Europeans had come to rationalise that Africans like many other indigenous peoples of the world were not human beings. Christian Europe saw the need to convert the whole of Africa to Christianity.

The Dominican theologian Albert the Great (ca.1200 – 1280) argued that the strange races were not actually human. In 1436 Pope

Eugenius IV authorized the Christian kingdom of Portugal to subdue and convert all the unbelievers on the Canary Islands....for they should not be regarded as humans by European Christians (Chidester, 2000: 343).

A new language was created to describe people from Africa as 'savages', 'beasts' 'animals' 'uncivilised' 'barbarians', 'wild men' and 'pagans'. In the Heart of Darkness, the author describes how Africans were viewed at home by some of the Europeans during his first visit to Congo.

They were called criminals, and the outraged law...All their meagre breasts panted together, the violently dilated nostrils quivered, the eyes stared stonily uphill. They passed me within six inches, without a glance, with that complete, deathlike indifference of unhappy savages (Joseph, 1999: 81).

Finally in 1885, at the Berlin congress, European countries met and carved up the African continent into pieces, "...and the principle was the bigger the better" (Chamberlain, 1984:20). Roberts (1976: 147) writes that the "imposition of European rule over most of Africa, was the increasing need for cheap raw materials from the tropical world". The main interest was to look for possible compensation for the material and prestige losses of the American war of independence and for strategic positions during the French Revolution and the Napoleonic wars (Chamberlain, 1984: 20). This partitioning opened a flood of European explorers in the interior of Africa.

In 1890, The British South African Company (BSA Company), gained control of the territory of Northern Rhodesia, present day Zambia, through the Lochner Concession. The BSA Company was interested in getting raw materials from the colony and cared very little about the welfare of Africans. In fact, the company advocated an inferior education for an African and did very little in improving the

general well being of schools and teachers. In 1938, a settler of 40 years, (Snelson, 1974), voiced that the education of an African should always keep him in his low place and not put him at the same level with his European counterpart.

Education should be available to the native, but only as far as his economic position warrants. It should not be in advance of his position as this might tend to develop a class of 'Babu' natives-all book learning and no desire to work-dissatisfied with their position and a nuisance to everybody else.

Even some missionaries had this type of mentality towards education regarding an African. They too wanted to offer an African inferior education much below than the one given to European children of the same school going age as noted by Father Carlo Zappa of the Society of African Missions quoted in Omenka (1988: 9),

It is well known amongst all my brethren of the Mission at least until recently, that I have not favoured or much encouraged the work of schools, I believe, as I still do, that in encouraging them to be instructed we are pushing our young people towards the European business house and towards Government employment, and I don't think we ought to be the first to push them in this direction. In such work they are far from the guardianship of their families and the missionaries, and are naturally led into places of corruption where their morals and their faith are practically certain to be lost....For this reason I have always thought the school method involves a misunderstanding of our mission which is simply an apostolic affair; we would virtually be committing a crime against the souls of these children, if we were to be the first means of leading them into this dangerous situation, without being actually forced to do so.

The BSA Company did very little in the provision of education, but nevertheless welcomed and encouraged missionary societies to establish themselves in Northern Rhodesia and then left the responsibility of providing education entirely to them (Snelson, 1974; Carmody, 2004). The most prominent Missionary groups were the London Missionary Society (LMS), the Church of Scotland Mission (CSM), the Primitive Methodist (PM) the Paris Evangelical Missionary Society (PEMS) the

Society of Jesus (SJ), (Snelson, 1974). Mention is made here only of those missionary societies which were prominent in the provision of education. It is important to note that some studies have been done by Richard Banda (1981), Absalom Mhoswa (1980), and Harry Mutumba (1981), on the contribution of schools and missionary societies to the Zambian communities ( Chakulimba, ed, 2007). The schools they researched on included the Barotse National School, the Dutch Reformed Church and the Jesuits and Seventh Day Adventists in Monze.

This meant that Missionary groups prepared their own curriculum and ran school programmes as they saw fit in achieving their goals. The general curriculum for missionary schools consisted of the following subjects: Local language, Basic literacy, Church Doctrines, Bible Knowledge, Morality, Hygiene, Arithmetic, Woodwork and Bricklaying. The subjects taught, contributed directly towards the achievement of the general objectives of the missionary of evangelising and converting Africans. Even subjects such as Woodwork and Bricklaying, besides giving people skills needed for building better houses and making furniture for their homes, the same skills were needed more by missionaries in the construction of new churches and schools.

Most of the missionaries who came to Africa were not educationist in the first place. Many of them were preachers or farmers back home with little pedagogical skills in formal education. Snelson (1974:269) confirms the poor educational background of missionaries by saying that

...few of the missionaries were trained educationist and the schools they provided were very crude affairs, modelled largely on the charity schools which the churches ran in the nineteenth century.

They did not need to be well educated in education as their counterparts at home because part of their general objective was to “replace the standards of African Traditional Culture and more with the civilised living of the Western world” (*ibid*, iv).

From the time the BSA Company gained control of Northern Rhodesia up to 1924, there was strictly speaking (Omenka, 1988:11) “no formulation of a general policy for the guidance of education in Africa.” The education being offered to an African was of poor quality and not every African had access to it and based on preparing individuals for a different culture. Up to this time, the Swaka people of Broken Hill (Kabwe) had neither access to colonial schools nor mission schools.

## **2.5 Phelps-Stoke Commission and Mission Education in Zambia: 1924-1964**

The greatest change in the sphere of schooling for an African slowly began to take shape with the recommendations made by the Phelps-Stoke Commission of 1924. The Commission was primarily set to research and make recommendations on the type of education being offered to an African and what type of people could offer it. I have earlier alluded to the fact that any Missionary group, despite the qualifications its members had in the area of education provision, was free to open and run schools. Quality was not an issue at this stage. However, the parliamentary White Paper of 1925, on Educational Policy in British Tropical Africa recommended among other things

...to raise the standards alike of character and efficiency of the bulk of the people and that education given to an African should be determined not by the needs of the traders, settlers, administrators and missionaries, but by the welfare of the natives.

Major changes to the type of education to be given to an African were made in the

Education Code of 1962. The Code stated the following recommendations reproduced below (*ibid*, 221):

- i. The registration of all teachers, without which no person was allowed to teach in the schools of the Colony and Southern Provinces.
- ii. The order to obtain government permission for the opening of new schools, and the right of the Governor to close those considered ineffective or unnecessary.
- iii. The setting of minimum wages for teachers.
- iv. The creation of Mission Supervisors of Schools who received grants-in-aid for their services to Assisted Schools.
- v. The assurance of mission representation on the Board of Education.

It is from this background that we begin to see a change in the form of education given to an African. The changes however did not drastically bring about the type of schools found in Europe at the same time but rather was an advent to what could be called Western Education in Africa.

The Catholic Church saw an urgency to evangelise and convert especially souls in Africa to Catholicism and schools were seen as the most important means of spreading the gospel. Church documents and encyclicals were produced to encourage many congregations to open many schools in Africa as Carmody (1999: 39) points out:

In the 1930s, the Catholic Church envisaged its outreach in the light of Papal encyclical *Maximum Ilud*, where the Pope urged missionaries to make education of the indigenous the primary purpose of the missionary enterprise from the standpoint of the church of that era, membership of the Catholic Church remained essential for salvation. Pope Pius XII's encyclical of 1951, *Evangelii*



*Praecones*, did not alter the Church's view on the need to convert the pagan to Catholicism.

One cannot but ask, which standpoint of the church era was the Pope talking about? Is it the one Fidel Castro in 1958 called the “oppressive and reactionary, the Religion of European colonialism or the original religion of Jesus” (Chidester, 2000: 341). Needless to say, the need for the Church to convert Zambians to Catholicism coincided with the demands of Africans to have more access to primary and secondary school education. In order to meet the demand, Chikuni in Monze was granted permission to open a Junior Secondary School. It became a third secondary school after Munali Training Centre and Chipembi Secondary School. It is this urgency to convert Africans to Catholicism through schools which prompted the then Lusaka Bishop Adam Kozlowiecki, to invite Marist Brothers to come and open a boys' school in Broken Hill across the Mulungushi River (Hinfelaar, 2004).

## **2.6 Marist Brothers in Zambia**

The Marist Brothers Congregation, the proprietor of St Paul's Secondary School, was founded in France, at La Valla near Lyon in 1817 by Saint Marcellin Champagnat (Baptiste, 1947). The aim of the Marist Brothers was to teach catechism, help missionaries in their evangelisation work and conducting schools. It was the experience Marcellin had with the dying Jean Baptiste Montage at the end of October 1817 that led him to found the Congregation. At the age of 17 and at the point of death, Montage had not heard anything much about God. Champagnat was moved by this experience and vowed to form a Congregation that would through building of schools teach young people to become 'Good Christians' and 'Good citizens' (*ibid*).

The founding of the Marist Brothers should be understood in the context of the French society of Champagnat's time. France had just gone through the French Revolution and the Napoleonic wars. Much of the rural population was poor and uneducated. Furthermore, the French Revolution had brought with it secularism. In the process, the church had been stripped of the powers she had over the populace. It is from this background that Champagnat wanted his school to meet the challenges the French Revolution had caused especially of not offering quality education to the rural population (*ibid*). The vision of Champagnat's school was not necessarily to "educate and give secular knowledge to the young. He wanted to give the youth of his day something different" (*ibid*, 535)

But we aim at something better; we want to educate the children, that is, to instruct them in their duty, to teach them to practise it, to give them a Christian spirit and Christian attitudes and to form them to religious habits and the virtues possessed by a good Christian and a good citizen. If we need to do these things, we must be teachers; we must live in the midst of the children; we must have them with us over a long period.

To achieve this, Champagnat wanted all his schools run in a special way. He called on and instructed the Brothers to practise the virtues of presence; family spirit, humility and master the subject content in the schools where they worked.

It is this Marist spirit which the Brothers came with to Northern Rhodesia. They came to make "Good Christians and Good citizens" out of the Africans. They opened schools which were educational hybrids of the French Catholic ideas of the Founder and of the English public school. One of the first Brothers who was present at the time of opening St Paul's Secondary School wrote back during the 25<sup>th</sup> anniversary of the school.

It is written in the BOOK<sup>3</sup> that ‘If you say you love God and do not help your neighbour, you are a liar.’ The Marist Brothers as well as the Lay missionaries came to St Paul’s Mulungushi with the intention of helping. Naturally, they brought with them the knowledge, the know-how, they had acquired in their own respective countries.

Some were very young with very little experience. Others were speaking pigeon English. But they all came full of energy, ready to serve wherever they were needed. These missionaries and the Zambian people, that is to say, the daily workers, the drivers, the bricklayers, the carpenters, the plumbers, the painters, the cooks, the gardeners, the students, the teachers...built the school physically, intellectually and spiritually.

The list would be too long if some wanted to name each person who gave a part of himself at St Paul’s. They all came with their good will and made out of St Paul’s children a great family. I am proud to have contributed a little in bringing up this big family (25 years of presence in Zambia, 1985 School Magazine).

The Brothers could only convert the African people through schools and Western education. Missionaries did not just bring about a different education, religion and culture but wanted an African to acquire European education and behave like a European as everything African was considered evil and uncivilised (Snelson, 1994; O’Brien, 2006). The new mission education therefore entailed a change either at individual or community level from the traditional way of looking at life to acquiring Western forms of thought and behaving. The new way of behaving was perceived by many Africans in the early days as alienating and many people tried as much as possible to shun it. While traditional education aimed at preparing an African to assume his adult roles in his own society using his own environment, Mission education wanted to make out of an African a Christian who would not only fit in his or her own society but also provide labour to the larger society.

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3 Bible

The coming of the Brothers and the meeting of the African people brought a different way of looking at life for the Swaka people. Margaret (1977:336) argues that “societies cannot remain stable when they become in contact with other societies which do things some what differently”. Jacobs et.al. (1999: 91) explain the point further by stating that;

Society develops in response to the contact and interaction between human beings and their material, social and intellectual environment. The incursion of external threats, the pressure of physical and social conditions, the mysteries of physical nature and complexities of human behaviour prompt humanity to experiment, create and innovate.

St Paul's Mulungushi Schools did not just become only a tool of teaching Swakas skills of reading and writing but was also a very important and forceful tool as an agent of social change. Even if the importance of schools in general may have reduced today, because of increased education opportunities for youths, the abolition of school fees by the government after independence, the spread of community schools and the education policy of free basic education for all, still St Paul's Mulungushi School impacts greatly on the lives of the Swaka people and of Zambia as a nation. Despite the difficulties the School has been going through, the Brothers and people have worked very hard at transforming the economic, social, cultural and political patterns of the local people.

To conclude this chapter, it should be noted that from the beginning of the school, St Paul's was a national school. The school was not meant for the Swakas at all. In fact, there were hardly any Swakas enrolled as pupils in the early formative years of the institution. The Swakas had no schools. There was no missionary influence in Swaka

land before the coming of the Marist Brothers. The aim of Marist education is to make Jesus known and loved through the use of schools (Sammon, 2006). This is the reason why Marist Brothers accepted to open a school among the Swaka people.

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.0 Introduction**

This chapter presents the research design and the methods used in collecting data. Primary data was collected by using interviews. Secondary data was collected by using published documents such as books, articles and journals. The chapter further describes the criteria followed in selecting informants. The last part of the chapter shows how the information collected was analysed in order to answer the research questions.

#### **3.1 Research Design: Why Qualitative Research**

There are two ways through which science views the nature of knowledge known as the positivist and interpretive paradigms. Positivist or quantitative researchers “assume that features of the human environment have an objective reality, meaning that they exist independently of the individuals who created them or are observing them” (Broodryk, 2005:121). To them, the world and human behaviour have to be studied through scientific means similar to the physical sciences. Positivists argue that in the same way matter is measured and quantified in the physical sciences so should human behaviour be studied and understood. Furthermore, quantitative researchers use the study of samples and populations and depend heavily on numerical data and statistical analysis to objectively understand the world of their study.

The interpretive or qualitative researchers view the world that “aspects of the human

environment are constructed by the individuals who participate in the environment and social reality exists only according to the meanings that individuals give them” (*ibid*). Qualitative research makes little use of numbers or statistics, but instead depend on verbal data and subjective analysis of reality. As Denzin and Lincoln (1994:143) put it, “qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them.”

In this study, I adopted the phenomenological approach within the field of qualitative research. Patton et. al. (2002: 104) observe that the word 'phenomenology' has been used in different ways by different scholars.

The word phenomenology can refer to a philosophy (Husserl, 1967), an inquiry paradigm (Lincoln, 1990), an interpretive theory (Denzin and Lincoln, 2000 b:14) a social analytical perspective or orientation (Haper, 2000:727; Schutz, 1967, 1970) or a research methods framework (Manstakas, 1994).

However, they go on to say that underlying all these meanings, phenomenology is “a strategy for doing research which involves an investigation of a particular contemporary phenomenon within its real life context using multiple sources of evidence” (*ibid*). According to Patton, this is what Ulrich Sonnemann, the man who coined the word in 1954 meant. For Ulrich, the word phenomenology meant 'a descriptive recording of immediate subjective experience as reported (*ibid*). The understanding behind phenomenology is that humans make sense of the world by explaining it according to the way they, see, feel, experience and understand it. The method is chosen because it has several views of looking at the same reality namely the “heuristic” “ethnomethodology” and “symbolic interaction” approaches.

According to Patton, ethnomethodology tries to understand how people get things done. The method seeks to have an “insight of how people transform situations or persevere a situations step by step, moment to moment in an orderly manner” ( *ibid*, 111). The study is interested in the order of how things happen.

The heuristic method of phenomenographic research according to Patton, tries to understand what the experience of the researcher “Heuristic phenomenological inquiry brings to the fore the personal experience and insights of the researcher” (*ibid*,112). The researcher uses his personal experiences and insights in understanding the phenomenon under study.

My interest was in understanding the meanings, perceptions and ideas teachers give to their work as they interact with others in the community. As a result, the methodological lines of the study was based on the phenomenology symbolic interactions. Phenomenological symbolic interaction argue that though people experience phenomena in a personal unique way, they do create a shared meaning of the reality through interaction with others. Hence phenomenology symbolic interaction aims at a collective analysis of individual experiences (Åkerlind, 2005). Blumer quoted in Patton (2002) demonstrates that the collective analysis of individual experiences develop in three stages as listed below.

- a) Human beings act toward things on the basis of the meanings that the things have for them.
- b) Meaning of things arises out of the social interaction one has with one's fellows.



c) The meanings of things are handled in and modified through interpretive process used by the person in dealing with the things he or she encounters.

Through these processes, Blumer argues that people create shared meanings as they interact with each other. However, symbolic interaction aims at having a deeper understanding of the nature of experience of the same phenomenon. Simply put, people of Mulungushi, individually view the school in a unique way, but as each individual shares the lived meaning of the school with others, a common meaning of what the school is to them is created.

### **3.2 Description of Informants**

In selecting the people to participate in the research as informants, the researcher employed purposive sampling method. The method enabled the researcher to get people whom he thought had the information, competence, experience and the clout to answer the set out research questions. Cohen and Manion, (1994:89) point out that

in purposive sampling, researchers hand-pick the cases to be included in the sample on the basis of their judgement of their typicality. In this way, they build up a sample that is satisfactory to their specific needs.

It is this quality of purposive sampling that the researcher found to be important in selecting informants by quality of the information they possessed and not by the number of the informants.

It is with this background information that 15 people were specifically picked to be interviewed by the researcher. The criterion used was the length in terms of years an

individual had stayed in the area and the closeness one had with the school. All the people chosen for the interview had lived in the area for a minimum of ten years. Those interviewed included one person who had worked with the Brothers and the school from 1958 and retired in 2000. The other one was among the first local students to be enrolled in 1960, a year after the school opened, graduated from the school, joined the civil service and after retiring, came and settled in the Mulungushi area. Others interviewed included the Police Officer-in Charge of St Paul's Mulungushi Police Post, the School Manager, a Religious Sister from the congregation running the clinic, one of the nurses, a former pupil-doing nursing in the Capital City, Community Superior of the Marist Brothers, School Chaplain. Two teachers who had worked at St Paul's for fifteen years and now living in the town were also interviewed. In addition, a former local pupil who later joined the congregation of the Marist Brothers was included. A Senior Standards Officer at the Ministry of Education, Provincial Office was selected. I had the privilege as well of interviewing the Headman of the village where the school is.

### **3.3 Description of The Data Collection Instruments**

In order to collect data, the researcher used the interviews and document analysis procedures.

#### **3.3.1 Interview Schedule**

One way of learning about things we cannot directly observe is by asking people who have or are experiencing such situations to tell us. By asking people to tell us what they are experiencing, we as listeners begin to understand and see the world of the other person in a deeper way. In research, this process of understanding another

persons' world view can be achieved by the use of interviews. Interviews were used by the researcher to collect descriptive information in order to get an in-depth meaning and understanding of the world view of the informants. In phenomenological research "data collection methods typically include close interviews with a small, purposive sample with the researcher working toward an articulation of the interviewee's reflections on experience that is as complete as possible" (Marton and Booth, 1997:130).

Patton (2002) identifies three ways of collecting interview data namely: the informal conversation interview, the general interview guide approach and the standardised open-ended interview. The informal conversation interview method employs a random generation of questions in the natural flow of an interaction. The second one, the general interview guide approach involves outlining a set of questions that are to be looked into with each respondent before the interview begins. This way helps that all relevant topics are covered. And finally, the standardised open-ended interview or focus interview which has questions carefully worded and arranged with the intention of taking each respondent through the same questions.

While the major research method used was focus interview, the open ended method especially during the interview time was also employed. This way, the researcher managed to explore some concepts which were raised during the interviews and which were not part of the interview guide.

I relied heavily on the focus interview to collect descriptive information. I did this

because research interviews are conversations which have a structure and a purpose which go beyond the normal exchange of views. In phenomenography research "data collection methods typically include close interviews with a small, purposive sample with the researcher working toward an articulation of the interviewee's reflections on experience that is as complete as possible" (Marton and Booth, 1997:130). Although this technique of data collection was time consuming, it was effective in that it helped the researcher probe the respondents for supplementary and valuable information. The other advantage for the interview was that it helped the researcher to collect data from informants who could not read and write in English. Two elderly people were interviewed in Bemba and since the researcher is a Bemba speaker, it was easy to understand, interpret and translate the mind frames of the informants in line with the research questions. It also helped the researcher to remain in control of the interviews as the conversations were fixed around the intended research

This approach is supported by Patton et. al. (2002: 346) when they give the advantages of a focused interview. Below are some of the advantages:

- The exact instrument used in the evaluation is evaluable for inspection by those who will use the findings of the study.
- Variations among interviews can be minimised where a number of different interviews must be used. Since I interviewed fifteen people this acted as a control.
- The interview is highly focused so that time is used efficiently.
- Analysis is facilitated by making responses easy to find and compare.

To collect data from this instrument I was writing down all the important notes into categories that corresponded with specific research question. Questions to guide the interview were constructed by the researcher with the help of the supervisor. (See **Appendix 1**)

Two visits were made to interviewees who had been picked with the help of the supervisor. First, contact with the interviewee was made on the first visit to explain the purpose of the study and make arrangements for the actual day, time and place for the interview. A second visit was done to hold the actual interview and the subjects were again reminded about the purpose of the study and were reassured of confidentiality and reminded that they were free not to participate. During the interviews, I let the speakers finish off the idea and if not clear, I asked the same questions in a different way. I also paid attention to body language such as tone of the voice, facial expressions, gestures and hesitations when giving responses. The interview process was challenging as many of the interviewees expressed interest in seeing their names in print. However, confidentiality associated with research ethics prevailed in the end and codes such as M1 or M2 were used when giving direct statements or ideas from the interviews (Association of Social Anthropologists of the Commonwealth, 1987).

### ***3.3.2 Documents and Records***

The documents referred to are written documents about St Paul's Mulungushi Secondary School and the Marist Brothers activities in the area. These documents took different forms such as educational reports and journals, circulars for Marist Brothers, celebration documents, Marist Brothers constitution and project reports,

Ministry of Education journals, magazines and newspapers. The advantage of this method is that it is non-reactive and not prone to changes. Necessarily information which fitted in the objectives of the research work was compiled and used accordingly. Documents and records were mostly used in confirming some of the information obtained through interviews such as dates and names of significant participants in the life of the school. An example is the pass rate percentage per year and enrolment figures of pupils by stay from 2002 to 2005.

I chose to use the interview and document analysis methods in order to achieve triangulation. Triangulation is the use of more than one method in order to understand the same reality.

no single method ever adequately solves the problem of rival causal factors. Because each method reveals different aspects of empirical reality, multiple methods of observations must be employed. This is termed triangulation. I now offer as a final methodological rule the principle that multiple methods should be used in every investigation (Denzin, 1978b:28).

Having in mind that the purpose was to also understand the shared meaning, I saw the need of confirming some of the ideas, views and perspectives from the informants by using documents.

### **3.4 Data Analysis**

The data collected was organised in different forms such as notes, charts and tables. In phenomenology, the underlying factor is that data should speak for itself. As a researcher, I tried as much as possible to maintain an open mind throughout the research process especially during data analysis. As Akerlind (2005:323) points out

Paramount is the importance of attempting, as far as possible, to

maintain an open mind during the analysis, minimizing any predetermined views or too rapid foreclosure in views about the nature of the categories of description. The researcher needs to be willing to constantly adjust her/his thinking in the light of reflection, discussion and new perspectives.

The data collected were analysed based on the theoretical framework of social development theory. The theory proposes that development should not only mean economic development but also include serving and improving people's living conditions, especially the poor. Development should entail economic, social, political and cultural progress and be concerned with the health, environment, justice, rights and other social conditions of the people.

Each interview was analysed based on the development themes. This is the first step recommended by (*Ibid*, 2005; Marton, 1981; 1986; Uljens, 1996) that “phenomenographic data analysis sorts these perceptions, which emerge from the data collected, into specific 'categories of description’”. Data were first analysed by identifying major themes such as health, education provision, economic empowerment and communication to mention a few and then assigned codes. The coded themes were then put into groups that corresponded with specific research questions and the narratives of informants added.

The major challenge was to find answers and trust worthy answers to the questions to the research questions. This was done by reading, re-reading and reading again the original scripts of the interviews and selecting relevant comments while removing perceived repetitions. The final product was then presented in prose form by paying particular attention to experiences, observations and feelings of the respondents

## **CHAPTER FOUR**

### **PRESENTATION AND ANALYSIS OF THE FINDINGS**

#### **4.0 Introduction**

This chapter presents the findings. The study was based on the research questions outlined in Chapter One. The results have been arrived at using the instruments and analysis procedures discussed in Chapter Three. The informants included Marist Brothers from St Paul's Community, teachers, serving and those transferred from the school, parents around the school and those from Kabwe town. Both current and former pupils were involved in the data collection as informants.

#### **4.1 Improved Human Capital**

The greatest achievement the school has done is probably the gradual enrolment increment of local boys and the introduction of girls to the school consequently transforming the lives of those who have gone through the school. The school was officially opened in 1960 as a boys' boarding school with two classes of Form One totalling 72 pupils (Community Diary). In 1960, St Paul's Mulungushi area was sparsely populated with a lot of people living in Kabwe town (CSO, 2004). The school was meant for all Zambian people and not necessarily the local people where it was established. Since there was a higher concentration of people in Kabwe town and Mukonchi Tobacco Scheme, 30 kilometres in different directions of the School, pupils could be enrolled from these places as boarders. As M1 recalls:

There were not many people around here. The very first group of pupils came from the towns, some from the Copperbelt, Kabwe and Lusaka. The Brothers had to go around looking for pupils to



join the school. However, there was among the first pupils a local boy who has now settled around this place, Mr M2, you can ask him about the backgrounds of some of his fellow pupils.

The narration by M1 was confirmed by M2. M2 was among the second group of students who were recruited in 1961. M2 recalls that his class had a limited number of pupils coming within a radius of twenty kilometres of the school. Most of the boys came from the Copperbelt, Lusaka and Kabwe.

I remember Suze, he retired as the first Zambia Air Force Commander. He was coming from Lusaka, I think. It is a long time.... There were not many of us local pupils here. The time of Bro Paul, this place had only two villages. Things have changed now, in our time there were few people here. Many people have now come and settled here.

By January 1965, a year after Zambia gained her political independence, enrolment figures had swelled to 320. All the boys were from towns (Community Diary). A decade later, the enrolment scenario had not changed much as Simpson (2003: 54) recounts.

In 1974, the Spanish Brothers officially took over control of the School from their French-Canadian counterparts. The school continued to be successful, both on the sports field and in the examinations room, which added to the pressure on enrolment, especially from better-off Zambians, and created a great gap between the school and local people, very few of whose children were admitted as students.

Twelve years later, the school started accepting pupils from local primary schools to attend as day students (*ibid*).

In 1998, the Brothers undertook the task of sensitising local people, parents, male pupils as well as girls that, they (girls) could learn with boys at the same school and perform well in their studies. Previously local girls had to find boarding places in schools more than 100 kilometres away either at Chibombo or Chipembi Secondary

Schools. The nearest day schools, about 40 kilometres from St Paul's, were in Kabwe town. M1 and M2 both recall how the Brothers went around telling people about the need to have local girls at the school instead of letting them go to distant places like Kabwe or staying at home altogether due to lack of finances.

Brothers came around and asked us questions on what to do about our daughters. Our daughters could not go to those schools in *Kabwe because of money and sometimes distance. Some parents* were afraid that boys and girls could not learn together. Our girls would just get pregnant and that would be the end of it. We suggested that maybe the Sisters open a boarding school for girls. But the Sisters were running the clinic and some of us suggested that let us try to have girls at the school. I was particularly happy because I knew my daughter, like me would learn at the same school I was and receive good education, M2 recalled.

Brothers became dissatisfied with the status quo of only having boys receive quality education offered by the missionaries and girls dropping out of school and being married off at tender ages. Brothers, who were inside the social system exploring the innovation, felt that something needed to change to improve the situation for girls. The Brothers in St Paul's Mulungush Secondary school saw this need and wanted to help out (Simpson, 2003: 28):

...they [Brothers] noticed that *Zambian women carried a greater burden in the daily struggle for survival and yet their contribution* often went unrecognised. *The missionaries sought to alleviate this* burden and encouraged young women's potential through offering them mission education

By 2007, enrolment figures of local pupils both boys and girls had risen to almost 95% at junior level and 97 % at senior level. Modally said, more local people are gaining access to the school than the time it was opened. See table on the next page.

**Table 1: 2007 School Enrolment**

	JUNIOR SECTION (8, 9)	SENIOR SECTION (10-12)
BOYS	51	43
GIRLS	51	39
TOTAL DAY	102	82
BOARDING TOTAL	162	109

Going by the result analysis of 2004, the quality of the results still remained good.

The table below shows a breakdown of results as obtained from 2002 to 2005 from the school archives.

**Table 2: Local Pupils' Performance At Grade Twelve Between 2002 to 2005**

YEAR	DIV 1	DIV 2	DIV 3	DIV 4	GCE	Absent
2002	10	6	1	1	0	
2003	9	3	5	4	2	8
2004	10	4	1	0	0	4
2005	6	7	1	2	3	4

The Brothers had knowledge and skills of bringing the girls to an all male school and used the same skills to help parents and guardians understand that girls could perform as well as boys, even better if given the chance. Since Brothers wanted the project to succeed, they asked parents to be committed to the change and support all girls who would be enrolled at St Paul's Mulungushi and the Brothers in turn would provide quality education. A former pupil M3 recounts:

after failing to pay high schools fees at Kasisi Girls Secondary School, my hopes to a better future were dashed. At the same time, my elder sister invited me to stay with her in Kabwe rural, I thought to myself, here is the end to my academic life. Well, St Paul's had just started accepting girls and my sister suggested that I continue schooling at the school. While I would have loved to be in a

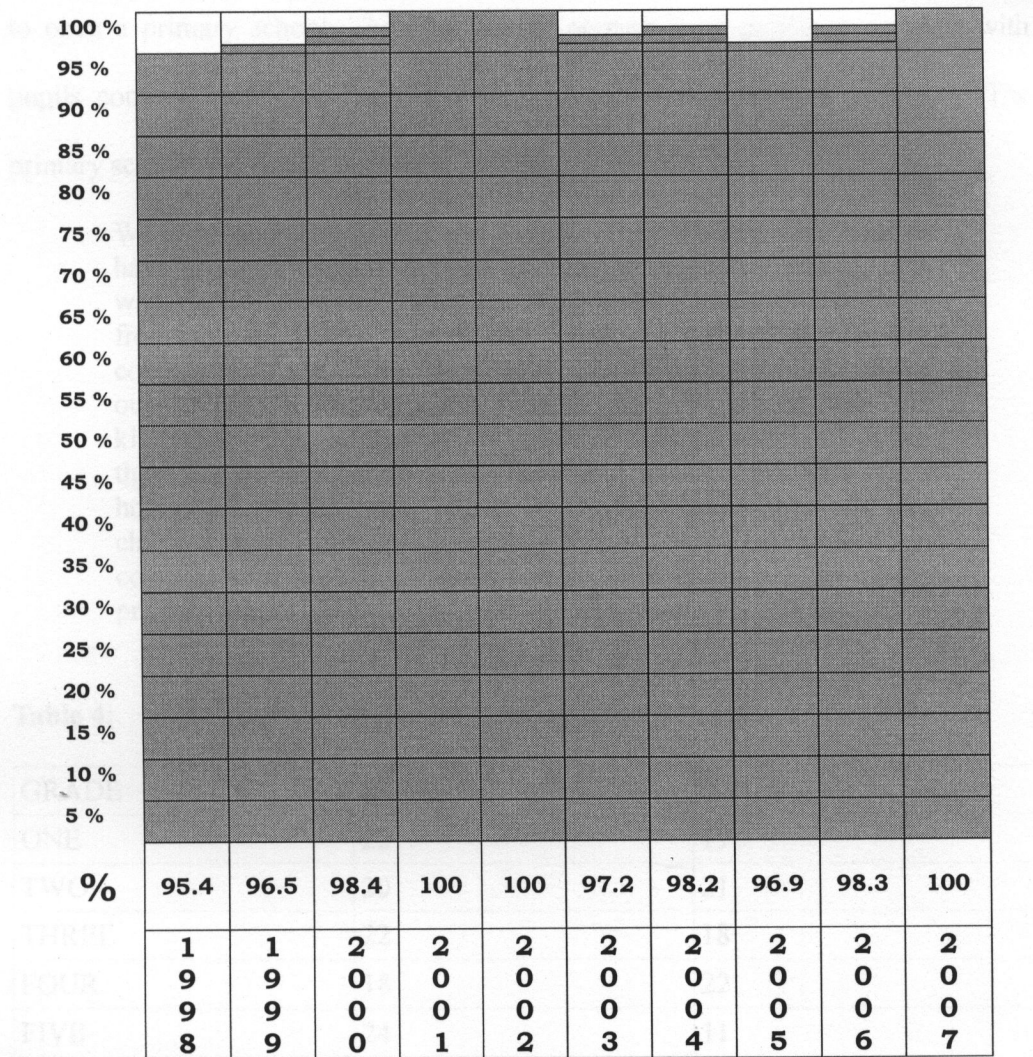
boarding school at Kasisi, I've had a chance to continue with my academic life as a day pupil at St Paul's Mulungushi. I worked hard, harder than the boys who were laughing at us and got a division one. I love nursing. That is how I found myself at the University Teaching Hospital School of Nursing.

It should be mentioned that it has not been an easy task for a girl child to be fully accepted in an all male environment. M4 recalls some of her worst days at school.

These boys tell us that we are prostitutes and our only use is at home in bedrooms and in the kitchen. We find it difficult to complain because nearly all the administrative staff is male and we fear teachers will support boys. We have told the administration about the problem but it seems there is nothing being done about it

Despite this, Grade Twelve results from 1998 up to 2007 have continued to be very good. This probably could be attributed to the growing acceptance that local girls have the capacity to compete at the same front as boys in the boarding and girls have come to stay in the school. See digram on the next page.

Table 3: 1998-2007 Grade Twelve Results Analysis



Adapted from the School Records (1998-2008)

The mission education is highly honoured and prized in Zambia. “To have entered a mission secondary school was, in the eyes of many students and their parents, to have already achieved considerable measures of success” (Simpson, 2003: 85).

I have to deal with thousands of applications for Grade Eight places each year. Right now, I have more than one thousand applications for twenty places in Grade Eight, narrates (M5).

Many parents especially the elite, want their children to receive mission education

for varied reasons. In order to increase confidence in the local people, Brothers had to open a primary school. The idea was to prepare local pupils to compete with pupils coming from elite families who do receive extra tuitions at home. The primary school was finally opened in 1995.

We remember Brs Muntu and Mwelo. They worked very hard to have a primary school opened next to the secondary school. In a way, our children also started receiving quality education like those from towns. Our children can speak good English and use computers as well. The school also reduced walking distances for our children. Before, the nearest primary school was six kilometres. Our children had to walk that distance to school. When they came back, they were tired and could not work their homework. As a result, results at Grade 7 were poor and our children were sent to bad secondary schools. Now our children can compete with boys from towns and go to St Paul's because of the primary school M1, M2, M7, M8 shared with me.

**Table 4: St Paul's Mulungushi Primary School Enrolment In 2007**

GRADE	BOYS	GIRLS
ONE	22	19
TWO	20	21
THREE	22	18
FOUR	18	22
FIVE	24	11
SIX	20	18
SEVEN	11	16
TOTAL	137	125

The presence of the Primary school explains, for example, the large numbers of day pupils enrolled at Junior section from 2000 to 2007. St Paul's Mulungushi Secondary school is the only Catholic mission school which has changed its status from single sex school to a coeducation school.

## 4.2 Spiritual Capital-Evangelisation

Though it is scientifically difficult to analyse the extent to which a person has been evangelised, being baptised and confirmed in the Catholic Church can be considered as an indication of being evangelised. Furthermore, article 44 of *Evangelii Nuntiandi* (1975) states that

No one will deny that this instruction must be given to form patterns of Christian living and not to remain only notional. Truly the effort for evangelization will profit greatly- at the level of catechetical instruction given at church, in the schools, where this is possible, and in every case in Christian homes- if those giving catechetical instruction have suitable texts, updated with wisdom and competence, under the authority of the bishops.

To begin with, the school was officially opened with the celebration of mass by the Archbishop Kozłowiecki in 1960 as a sign that the school was at the centre and the service of the Church.

The Bishop came to officially pray for the school. We were all gathered, pupils, outside the steps leading to the Brothers sitting room and prayed (M1).

The week of the interview, the School Manager had driven 30 kilometres to Mukonchi Parish where 30 pupils were baptised and confirmed in their faith as Catholics.

We have more and more local people being married in the church. Normally, those who are not Catholics are first baptised and then prepared for marriage by the priest (M11).

I grew up here and looking at the lives of the Brothers, Sisters and Priests; I was encouraged and decided that I would become a religious nun after finishing school (M 13)

Many people no longer consult witch finders when faced with sickness. They go to the clinic and even invite the priest to pray for the sick. Even patients of HIV/AIDS many who believed have

been bewitched now visit the clinic (M1, M2, and M12).

Well, I would not become a priest or Brother. These people do not marry. I want to marry and have children. But of course I will marry within the Catholic Church. If my partner is not a Catholic I will teach my friend the Catholic faith (M14).

I am not a Catholic but every Sunday we gather in the hall and conduct prayers. We are encouraged to attend Catholic prayers on Sundays but we are not forced (M15).

We make it clear and make the parents/guardians sign that their children is coming to a Catholic school and they should accept the Catholic way of doing things. Of course we respect other people's faiths but we also want them to experience and appreciated ours (M5).

Four of the former pupils after finishing school joined Holy Orders, two priests, one a Religious Brother and the other one a Religious Sister. A week before the interview, a former pupil came to have his wedding blessed in the Church by the School Chaplain. Ratzinger (2000) pointed out that new evangelisation is not in numbers. "New evangelisation cannot mean; immediately attracting the large masses...it means being satisfied with the fact that from the grain of mustard seed the great tree of the Universal church grew...."

#### **4.3 Health Capital**

The other activity started by the Brothers through the school which has benefited a lot of the local people has been in the provision of health services. Medical work at St Paul's Secondary school started as an initiative of Br.Bwendo. Initially, he got a room in the Brothers' residence which acted as a dispensary. The Brother had to give the equivalent of first aid to ailing students before taking them to Kabwe Hospital, 35 kilometres away from the school. When presented with challenging sickness, Brothers were forced to drive patients to Kabwe. The Brothers had the means and



transport, to move a patient from the village to the hospital. One Brother recalls how he was woken up at night to drive a patient to Kabwe only to get stuck in the mud ten kilometres from the residence. It had rained heavily the previous night. Bro Bwendo was enthusiastic in the running of the clinic. M2 recalls

Just as the Canadian Brothers through Br Paul had given us the school, the Spanish Brothers started what today has turned into the Mulungushi Rural Health Centre. The clinic was first run in the Brothers' residence and after sometime, Sisters were invited and a clinic was opened. When one of us was sick, we would go to the Brothers' residence and ask for medicine or transport whichever was immediate.

Bro Bwendo was not an experienced health worker himself but knew that a clinic was needed in order to help the pupils and people improve their quality of health. Opening a clinic would in turn reduce trips of taking patients to Kabwe, especially at night or when it had rained heavily, in order to save lives. Together with the Brothers, the school decided to open a clinic and invited a religious congregation with experience in medical services. In 1989 the Sisters of the Little Servants of Mary Immaculate were officially invited and opened a clinic at the present site.

The school still continues supporting the efforts of the Sisters in health care delivery. We solicit for medicines especially from Spain. In addition, the school continues sourcing funds to expand the building of the clinic infrastructure such as wards, houses for clinic staff and projects such as water reticulation, M6 shared with me.

In 1990 the Government of the Republic of Zambia and the Church through the Churches Association of Zambia started working together in the provision of health services to the people. In addition to the efforts of the Brothers and the Sisters, the government provides medicines, a monthly grant, and paying of all Government trained health workers. Clinic records of 2007 showed that more than 7 000 patients

had been attended to.

**Table 5: St Paul's Rural Health Centre Catchment Area Population for 2007**

CATEGORY	%	YEARLY	QUARTERLY	MONTHLY
Children 0-11 months	3.64	275	69	23
Children 12-59 months	13.8	1041	260	87
Women of child bearing age	22.3	1682	421	140
Population below 15 years	48.8	3681	-	-
Population above 15 years	51.2	3861	-	-
Total population	100	7542	-	-
Estimated under five's ( 0-59 months)	17.4	1312	328	109
Expected pregnancies	4.3	324	81	27
Expected deliveries	4.21	318	80	27
Expected births	4.01	302	76	25
Children (6 – 59) months	5.6	1177	294	98

The missionaries' initial idea of offering health services to pupils has grown into a venture that benefits the majority of the people around St Paul's. The clinic has more than seven trained personnel which include a Clinical Officer, Registered Nurse, Environmental Health Technician, five Enrolled and Middle Wives' nurses, two drivers, two security guards and more than four general workers. Besides the provision of health services, the clinic offers employment to the local people. M2 informed me about what he thought on the work being done by the clinic.

Like the school, the clinic offers employment to the local people. It also gives support services to those living with the HIV/AIDS. Our orphaned children are given food every Saturday and Sunday. You see, without the school, the Sisters would have not come here. The government would have opened a clinic elsewhere. Because of the school, we are blessed not only with the clinic but also the Sisters.

We do not need to consult a witchdoctor when we are sick. The clinic is here. In fact you receive better treatment here where all the nurses and medical workers know you unlike in the town (M9).

Workshops are occasionally organised to train local traditional birth attendants so as to offer local people proper health care. Equipped with new knowledge, the trained traditional attendants are made capable of handling emergency cases which arise in their midst far from academically trained health workers. A nurse working at the clinic shared with me the rationale of workshops done by the clinic.

We train respected women in the community as traditional birth attendants so that they can help inexperienced women during their deliveries. We want them to be equipped with skills in case the patient cannot be quickly attended to by a health worker (M10).

To many people, especially the locals, the clinic came about because of the presence and efforts of the school.

#### **4.4 Sustainable Development Capital**

The school has not only offered employment and schooling to the local people but also wanted to economically empower them with enough food through farming and gardening.

There has not been much success in the area of farming. People here are lazy to some extent and only want to work for others. Brothers had tried to teach people farming methods. Not many followed the course. The school has been doing well with vegetables, poultry and maize production. (M1).

As you can see, I copied the growing of fruits from the school. The problem is water. But, you can see for yourself, the fruits are sold and I raise money to maintain the family (M2).

Well the School has been supportive by giving us part of the land to grow our vegetables. The school acts as a market as well and buys our produce (M11).

It should be noted that the area around St Paul's Mulungushi Secondary does not have commercial farmers. The area receives a lot of rains but the soil is quite poor. In addition, farming inputs such as fertiliser, fortified seeds are expensive for the

local people. Many of them do farming on subsistent scale. The majority depend on the school for work and sometimes on handouts from the government in form of relief food.

#### **4.5 Social Capital**

The school and the Brothers have been able to provide part time employment to local people who find it difficult to raise money to pay for fees for example or find transport money to take patients to hospitals. It is from the school or the Brothers that local people go and do piece work to raise money. The presence of the school and the brothers has filtered into social lives of people.

When people from towns and elsewhere started attacking us (thieves), the School with the community asked for police presence. The government listened to the complaint and we were given the police post (M 11).

The school provides free accommodation, water and electricity and transport to police officers. Without such incentives, it would be very difficult to come and work in a rural place like this one (M 7).

There is this road. Domigo Road. Yes, the Brothers graded it for us so that we could transport our goods. Even now when the government fails to grade the road joining the Mukonchi road, the school employs workers to work on it (M 13).

On weekends we usually join pupils to watch soccer games or in the evenings drama, debate or a film. For many of us without television sets, it acts as a source of entertainment and at the same time meet and make friends with others (M 12)

Considering the distance from town and the place where the school is located, it is only imperative that the school gets involved in the social life of the people. Such entertainment activities reduce unnecessary tensions in the community and act as a form of social control especially for non school going pupils. Instead of getting themselves involved in drugs, drinking, illicit sex, they have chance of utilizing their

potentials.

#### **4.6 Financial Capital**

The school and the Brothers have been able to provide employment to local people who find it difficult to raise money to pay for fees. With the help of SED, a non governmental organisation from Spain, at least more than 30 pupils between 2000 and 2005 received help to cover not only their fees but also school material needs such as books and uniforms (Community Diary). The school, together with the Brothers, have employed 5 cooks, 2 shopkeepers, a driver, secretary, massager on a permanent basis. Occasionally, especially during the rainy season and the harvesting time, many local people are employed to work in the school field as casual labourers.

When I finished Grade Twelve I was accepted in a college. But I did not have money to pay. That year, I stayed at home. Later on during the year, I was offered to work in the school tuck shop. I felt as if my prayers had been answered, and partly they had been. I served money during the year I worked in the shop and when the second time came to go to college, I paid with my earnings (M4)

I have seven children and my eldest daughter needed school uniforms and fees. The harvest had been poor and had no grain to sell. I went to the Headmaster and asked if I could be given any work to pay for my daughter's education. I was given work as a messenger and from the little money I was getting I managed to pay for my daughter's fees. Soon she will finish her secondary school and hopefully go on to college (M 8).

The great majority have been economically empowered by the education they have received. Many former students have gone on and attained tertiary education.

#### **4.7 Ecological Capital**

My use and understanding of environmental health to refer to those activities and

policies the school uses to monitor and control how natural resources around the school are used. One way in which (WHO, 2000) defines environmental health is “promoting the improvement of environmental parameters and by encouraging the use of environmentally friendly and healthy technologies and behaviours”. As you move around the school compound, you are greeted by the virgin land. The school has developed strategies in which the environment is looked after.

We are not allowed to cut trees within the school area or along the streams. At times Brothers have told us that if we do, the stream will dry and we will have no water. The only problem is that school pupils like using the bush for their toilet and it smells a lot especially during the rainy season (M 9).

The school run a 'keep St Paul's Mulungushi clean Campaign'. The first thing we did was to form a committee which looked into the general cleanliness of people's yards. Then each week, members of the committee carried out inspections and gave grades according to the cleanliness of yards. At the end of the each month, weekly points were added and the overall winner was given a prize. Winning the competition was also a source of pride for the family as the efforts of hard work were rewarded (M 6).

In the school itself, we promote environmental health by teaching our pupils the disadvantages of burning grass, throwing plastics around and the spirit of sharing. We encourage them to collect it and form compost manure which is used in the school garden and the flowers. We have also provided litter bins for our pupils in which to throw waste (M 11).

Each farming season the school changes the main crop in the school field. One year the school would plant soya beans the next maize. And some years nothing was planted. When asked, we were told it is one way of keeping the land fertile by changing plants and laying it furrow. It also reduces on the amount of fertilisers to be used unlike if you are to plant the same crop year in and year out. We have learnt this lesson and some of us are using it in our fields (M 1).

With the growing threat of global warming, the school is helping in mitigating the speed at which it is happening. The idea behind the practice is that, the school is

getting involved in the activities of the community and to some extent national ones. The school should become 'sensitive and responsive not only to its community needs but also to global issues' (CERI, 1980: 10).

## **CHAPTER FIVE**

### **DISCUSSION, SUMMARY, CONCLUSION AND RECOMMENDATIONS**

#### **5.0 Introduction**

This chapter presents the discussion, summary and conclusion of the findings and presents some, recommendations based on the research. It also presents proposed future research topics.

#### **5.1 Discussion**

St Paul's Mulungushi Secondary school has had a remarkable impact on the local community in terms of educational, health and social services delivery. The school in its own way has been engaged in the efforts of helping less privileged members of the community to access education. Much of the success is because most of the funding has come from outside Zambia and many of the personnel for a long time have been Brothers themselves. The implication of having Brothers as teaching staff and administrators is that they invest most of their free time in developing and improving the welfare of the school. After all, it is their school, they started it and share in the common charisma of the Founder.

Lay teachers do work as much as Brothers but one has to understand the economic situation of Zambia in order to conjure and appreciate the efforts local people put in their work. Zambian teachers are often underpaid, overworked and highly demoralised by their poor working conditions (MoE, 1996). In most cases, teachers are forced to find alternative incomes in order to feed their families and meet some of



the basic needs. The result of this could mean low morale in the teaching profession.

Interestingly though, at the time of the research, the school had seen an increase of lay staff and a reduction of Brothers' presence in the school. What remains to be seen is if the school will still continue providing the same quality education in the given circumstances. Quality education in this sense is measured as the over 90 % pass at both Grade Nine and Twelve examinations. Coupled with declining staff, there is little financial support coming from abroad to support and at times fund expensive projects in the school. One wonders if this scenario might call for an increase in user fees and disadvantaging local people who would not afford to pay higher fees.

The school needs to get involved in the life long learning activities of the older members of the community. Adults need to learn how to read and write in order to increase their meaningful critical decision making and participation in the political social, environmental and moral activities of the community and in turn the nation. With the literacy rates among adults being very low around the Mulungushi area, the school can help by offering literacy services to the adult locals (CSO, 2004). Evening classes for those members willing to read and write can be arranged as a practical way of doing this. If many elderly people are given chance to read and write, they may probably encourage their children to go to schools. Besides, if local literate adult population increases, it may help in the locals finding solutions to some of the social, political and economic problems which are unique to the area. While we understand that the school was established in the area because of administrative and political convenience of the Marist Brothers and the Zambian Government

(Simpson, 2003), allowing access to local old people may increase their awareness that the school is also meant for their children.

If schools are to become meaningful tools of education in Africa, probably they need to adopt and engage in an interactive dialogue in regards to African values and beliefs on one hand and Western values on the other. Schools should enter into a complex negotiated and provisional understanding of what is meaningful and important for local people first before addressing global needs. In short, schools must re-invent themselves. In as much as pupils may acquire modern characteristics, the priorities and needs from the family and village will remain important for them because their framework of reference is the local environment. African values such as, 'humanness, caring, sharing, respect and compassion' (Broodryk, 2005: 174) are given little room in the school curriculum and yet these form the core belief system of an African personality. Instead, the Zambian school system subjects pupils to stiff competition and extreme individualism through the use of examinations to move from one level to the next as places get limited the higher you go in your education ladder (Carmody, 2004). Education in Zambia should be decolonised by it paying more attention to Zambia values and norms than the Western ones.

Sternberg (2007) in his article ' Culture, instruction, and assessment' concludes that there is a lot to be achieved by educational institutions if cultural needs and values of pupils are considered in the general curriculum of pupils than when they are ignored.

He points out:

When cultural context is taken into account, (a) individuals are better recognized for and are better able to make use of their

talents, (b) schools teach and assess children better, and ( c ) society utilizes rather than wastes the talents of its members. Instruction and assessment can only be improved by taking cultural context into account.

As it is, many pupils feel that schools are only teaching them skills needed to live in another society, Western society, and not in the local area where they are coming from. The sad consequence is that many young people stay away from school and girls are married off at early ages repeating the vicious cycle of poverty and dependence.

## **5.2 Summary of Major Findings**

The study has shown that through the School, the Brothers have been involved in improving the lives of the local people. The following projects have been identified by the research as some of the major works the school has contributed to improve the lives of the local people.

- Establishing a Secondary School which has eventually opened up to enrolling local boys first and then girls. The whole process has given locals chances to receive formal education.
- Opening a Primary School so as to help more local children receive basic education and prepare them to compete with their friends from urban areas - for secondary school places. The primary school has also increased chances for local children to improve their general understanding of basic health by learning hygiene lessons.
- Facilitating in the opening of a Rural Health Centre where the local people receive medication and other health related services without travelling to distant places like Kabwe or Kapiri Mposhi.

- Offering employment to local people who work as cooks, drivers, shop attendants, teachers, nurses, builders just to mention some occupations.
- The school has been involved in improving the security and safety of the local people by accommodating Police officers.
- The school being ready, when asked to offer social services to people such as transport for patients, helping during funerals by donating nails, planks and even food to affected families.
- The school has been demonstrating to people alternative methods of farming especially by practice the rotation method. The school also acts as a market for agricultural produce such as vegetables, maize and animals grown and reared by the local people.
- St Paul's Mulungushi has continued to act as a means of evangelising. The Priest, Brothers, Sisters and Catholic lay staff use the school to convert young people to Catholicism. Pupils and local people have at different times received Catholic sacraments such as baptism, confirmation and marriage blessings as signs of membership to the Catholic Church. In addition, the school has produced a priest and Religious Sisters and Brothers.

### **5.3 Conclusion**

The research brought out the different works Brothers have been involved in after opening the school. The Brothers have not been stuck to the main core business of teaching and administering the school but have been actively involved in other developmental projects.

Through the school, the Brothers have been afforded the chance to offer pastoral

activities, such as sports, religious instruction which meet the expectations of the pupils and local children. The School further takes special care of pupils who are experiencing difficulties with finances and sometimes family problems. The school is open to any family which accepts its educational programme. Discipline, presence of teachers to the students, closer supervision of studies, maintenance of the school premises and commitment to work by the school has helped the school achieve excellence in academic performance.

The opening up of a clinic and a chapel has helped the missionary achieve their goal of converting Swaka's to Christianity.

#### **5.4 Recommendations**

On the basis of the information obtained during the study the following recommendations were made:

- Some former pupils especially those coming around the school have failed to enter into colleges or universities. The major reasons given have been high tuition fees charged by colleges or lack of information about their choice of careers. To help out on the many youth who after completing school with good O' Level passes end up drinking or loitering the streets, the Brothers should invite other organisations to open a college or skills centre along the school. A college would help local people with skills they can use in order to earn a living.
- Opening boarding facilities for girls and day pupils. This may give especially girls more time to do their class work. Some girls cover long distances of about ten kilometres on foot, every day to get to school. To make matters

worse, many local parents or guardians still believe that a girl's place is in the kitchen and give the girl child a lot of chores before going to school and after classes to make her ready for married life. The result is that girls find it extremely challenging to perform two roles of studying and house keeping. The outcome is that studies are sacrificed and girls drop out of school earlier than boys.

- The school should introduce teaching of life learning skills. I have used the term to refer to helping older members of the community to learn how to read and write. This may in turn increase their chances of positive participation in the economic, political and social issues affecting their daily lives.
- Encourage the teaching of local languages and literature in the school as a means of preserving and promoting the local culture.

### **5.5 Suggestions for Further Research**

- How do graduates of St Paul's Mulungushi contribute to the growth of the community where they are and their former schools?
- St Paul's Mulungushi Secondary school has gone through three distinct administrative hands, Canadian, Spanish and Zambian. A study to ascertain whether the changes in administration have had an effect on the mission of the school.
- The presence of the Brothers in the school has drastically reduced in the last years from a community of an average of 10 Brothers a year to that of 5 Brothers. A study could be done to explore if the presence of the Brothers is still needed in the administration and running St Paul's Mulungushi Secondary school.

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## **APPENDIX 1**

### **UNIVERSITY OF ZAMBIA**

#### **DEPARTMENT OF EDUCATIONAL PSYCHOLOGY, SOCIOLOGY AND SPECIAL EDUCATION**

1. What contribution has the school made towards the well being of the community?
2. What do you think has been the most important impact of St Paul's Mulungushi Secondary School on (1) the pupils and (2) parents (3) Community?
3. Apart from the school, which other developmental projects are the Brothers involved in?
4. What contributions do you think Marist Brothers make towards the well being of the community?
1. How many local pupils do you know that have graduated from St Paul's Mulungushi Secondary School?
2. Indicate the number of local pupils who have become Catholics from the year you came to St Paul's Mulungushi Secondary School?
3. What measures do you think should be taken to improve access to the school by the local people?

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