

**The Catholic Church and Promotion of Literacy in
Post Colonial Zambia:
The Case of Kalabo District**

By

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**A Dissertation Submitted to the University of Zambia in Partial
fulfillment of the Requirements for the award of the Degree of Master
of Education in Literacy and Learning**

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DECLARATION

I, Inonge Mwimanenwa, do hereby declare that the work contained in this dissertation is my own work and that it has not been submitted for a degree at this or any other University, and that it does not include any published work or material from another dissertation except where due reference has been made.

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APPROVAL

This dissertation of Inonge Mwimanenwa has been approved as partial fulfillment of the requirements for the award of Master of Education in Literacy and Learning by the University of Zambia.

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ABSTRACT

This study was undertaken to investigate the Catholic Church's promotion of literacy in post-Colonial Zambia in Kalabo District. The researcher employed the qualitative research strategy to collect data from 30 respondents through interviews (focus group discussions and one-on-one) and observation research methods. The respondents /informants included the Catholic Church authorities, programmes' representatives, literacy teachers and learners. The research instruments used were semi interview guides and an observation schedule.

The main findings of the study were that the Catholic Church in Kalabo district (at St. Michaels's parish) initiated literacy promotion programmes in order to promote general literacy skills, overcome ignorance, make men and women aware of their own situations and take steps to change things. A number of literacy promotion programmes such as Bupilo Literacy Centre, Nalionwa Catholic Youth League, Nalionwa Catholic women's Organisation, Catholic holy Childhood Programme, Nalionwa Home Based Care, Oblates Youth Organisation and Youth alive have been initiated in the parish. The Church came up with the literacy promotion programmes because of its policy of working among the marginalized in society and uplifting their standards of living. Literacy was seen as a means of equipping people with vital skills needed for participation in the social, civic and economic activities of society. In all this literacy promotion work, the Catholic Church at Nalionwa Parish is building on the good foundation laid by the early Christian missionaries who worked in Kalabo district.

The findings also showed that some of the literacy programmes faced challenges such as: lack of support and acknowledgement from stakeholders, especially the district education authorities, lack of resources, facilities and equipment to enhance quality and/or expand enrolment.

Based on these findings, the study made some recommendations. The prominent ones are that, there was need for recognition and support of efforts made by the Catholic Church in the area of literacy. The Ministry of Education and the Ministry of Local Government and Early Childhood should support the Church and encourage the local people to utilise the facilities offered by the Church to develop themselves through literacy.

DEDICATION

To my late parents; Mr. Bornwel Mwimanenwa Muyapekwa and Mrs. Mary Sitali Simasiku Mwimanenwa. To my late sister: Molly Monde Mwimanenwa. Though departed, the three inspired me to become what I am today. May their souls rest in peace. To my children: Kunda, Chansa, Mulobela and Angela for enduring my absence from home. To all of you, I owe my success.

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LIST OF ABBREVIATIONS AND ACRONYMS

AA:	Alcoholic Anonymous
ABCFM:	American Board of Commissioners for Foreign Missions
AIDS:	Acquired Immune Deficiency syndrome
AMO:	Advent Men's Organizations
CCJP:	Catholic Commission for Justice and Peace
C-K:	Caritas Kasama
C-N:	Caritas Norway
CST:	Catholic Social Teaching
DEBS:	District Education Board Secretary
FGDs;	Focus Group Discussions
HBC:	Home Based Care
HF:	Henwood Foundation
HIV:	Human Immune Virus
MoE:	Ministry of Education
NACAWO:	Nalioniwa Catholic Women's Organization
NACAYL:	Nalioniwa Catholic Youth League
NGOs:	Non-Governmental Organizations
OMI:	Oblates of Mary Immaculate
OYO:	Oblates youth Organisation
SDA:	Seventh-Day Adventists
SES:	Supplementary Education Services
St:	Saint
UNESCO:	United Nations Educational, scientific and Cultural Organization
YAZ:	Youth Alive Zambia

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CHAPTER 1

1.0 Introduction

This chapter gives a synopsis of the background to this particular study. The presentation begins with an overview of the topic under investigation from a broad perspective and then narrows it down to the Zambian context. Thereafter, the chapter presents the problem under investigation, purpose of the study, the objectives and the research questions through which the objectives are addressed. The chapter also provides the significance of the study, the limitations and delimitations as well as operational definition of terms used in the study. Lastly, it presents the organisational structure of the entire dissertation.

1.1 Background to the study

The role of religion or Church in public affairs such as education or literacy has quite a long history both on the global level and at home. The Church institutions belong to religious cultures which are universally conceptualized as material and social practices that provide discursive frameworks of interpretation for the representation of reality by spiritually oriented social groups. This culture views religious practice as both a mode and a product of power or knowledge relations constructed and sustained by symbols (language), artifacts (texts), narratives (theologies), rituals (baptism) and routine (family workshop). Kapitzke (1982) in Wagner (1989) suggests that, all these entities constitute regimes of rationality through which metaphysical truths generate and justify certain positions on issues of physical and moral concern such as literacy. Literacy has of late been viewed as sets of social assumptions and practices developed in and by particular languages around and about particular texts variously enabling and constraining the possibilities of human experience (Oxenham, 2003).

Literacy in itself, however, is only a potential flexible tool that may be used for a great variety of purposes of an economic, social, political and cultural nature. Its capacity can be used by various agents such as the Church for a large number of ends. The Church in this perspective shall be broadly used to mean both an institution and a community of individual believers. Institutionally church denominations and organisations have rules, formal and informal, norms, officials, materials, resources and histories (Patterson, 2010). The learning of literacy has two key

moments; how it is delivered and the other is its utilisation. As an instrument of communication it is evident that literacy is not merely an individual capacity but also an instrument for collective activity. This is because literacy is by design part of an education system and a political economy in general. Its delivery and/or acquisition will be influenced by a large number of motivations and aims, which will either, be contradictory, or unite only around a common wish to deliver or acquire (Lind and Johnson, 1996). Thus, it is through social interactions that a human being discovers his/her place in the world. It has been observed that throughout human history the Church has undertaken initiatives of its own using its own resources and methods to run literacy programmes.

The Church, through missionary work, had a passion to spread the written gospel throughout the world. Missionary societies including those belonging to the Roman Catholic Church developed a number of activities which included literacy works such as printing and publishing of religious tracts and their distribution throughout the world. Examples of such missionary work as noted by Kings (1994) show that the American Board of Commissioners for Foreign Missions (ABCFM) maintained 75 mission stations and 598 outstations worldwide by the end of 1870s, including stations in India, China, Turkey and islands in the Pacific. In Africa, Mangubhai (1996) explains that initially, conversion of people to Christianity was done without the involvement of literacy. By the end of the 18th century, however, the French, Dutch, English, German and Portuguese missionaries were studying African languages and beginning to translate religious materials for 'native' use. In the late 19th century and early 20th century, the colonial powers portioned Africa into zones of influence for missionaries. Zambia was divided among Catholics, Protestants and Pentecostal denominations (Henkel, 1989).

In their attempt to systematically plant the gospel among Africans, many missionaries used schooling and literacy as a means to this end. Literacy instruction was the earliest form of education by the early missionaries. In most cases, however, little effort was made to apply literacy to a full range of life needs (Mwanakatwe, 1974). Overall, schooling was part of the civilizing mission of missionaries.

From the beginning the Roman Catholic Church missionaries worked for the establishment of schools. When a new mission was set up, a school was built before the chapel. That was in line with what Pope Benedict XV had written in his Encyclical on the mission of schools, “as having a wonderful power for the spreading of the faith.” These Catholic missionaries hoped that the children who converted to the faith by attending school would become Catholic parents of the next generation. The school, with its inter-locking relationships with other institutions of the mission, such as the church and the various clubs and groups would provide what might be called the alternatives Catholic society in which the germ of faith would grow to maturity (Nerz, 1996).

During the colonial era, missions were the most important agencies doing literacy work in Zambia. For this reason, the school institution was considered to be the missionaries’ most important means of Christianisation. Thus, Kelly (1999: 36) reports a Catholic bishop in Southern Nigeria who commented: “Those who hold the country hold its religion, hold its future.” This can be interpreted to mean that the literacy skills acquired through social interaction at the school or church could lead to a creative thinking, better understanding of issues and development of the self and society at large. It is in this line of thought that Carmody (2000) contends that man is social by nature, at the same time Catholic religion is social in essence and these are reflected in Catholic education that is felt to have an obligation to uplift man to a status of dignity, which as man, he deserves to have.

In Barotseland (present day Western Province) like elsewhere, as earlier discussed, missionaries established schools which taught literacy under the hospice of the Church. Amongst these schools were Sefula and Sichili. In Kalabo the Paris Missionary Society (PMS) established a mission station at Lukona in 1905. Acquisition of literacy by the indigenous people required training through a deliberate programme instituted by the missionaries themselves. The Seventh - Day Adventists also put up a mission school at Liumba Hill in 1928. The Catholic Capuchin fathers also managed to establish their mission stations and schools at Sihole in 1943 and Nalionwa in 1960. All these mission stations were in Kalabo district and are still there at the time of research (Burger (ed), 2010).

These schools run by the churches belonging to different missionary societies and denominations promoted literacy to the level each particular missionary society desired. Snelson (1974) and Henkel (1989) explain that Catholics and Protestants had different perceptions of the importance of school and literacy in particular. While it was essential for many Protestant societies that the converts have the ability to read the Bible, this was not an important consideration for the Catholics. This, therefore, meant that the literacy that was taught in these schools was not similar. Kelly (1999) states that to the Catholics, the school, where most literacy activities were formally acquired, played a very important role in the education of the whole person. The Catholic schools did not only aim at academic excellence but at personal growth and social awareness as well. The literacy knowledge they imparted was secondary in importance to how that knowledge would be used by their students as they proceeded on their paths to salvation. The sacred congregation of the Catholic education (literacy) reminder states: “Education is not given for the purpose of gaining power. Knowledge is not to be considered as a means of material prosperity or success, but as a call to serve and be responsible for others” (Nerz, 1996:103).

These varying perceptions entailed that the church institution was a panacea to some of its adherents depicting equally varying benefits to the subjects while others regarded it as a draw back to the most needed labour force in the field of agricultural and pastoralism (Wagner, 1989). Overall, through these mission schools, the Church contributed to literacy though the scheme was somewhat an unwitting accomplice. Lind and Johnson (1996) state: “There is value judgment that remains to be rendered on the church’s contribution to literacy promotion because either a restricted or constricted literacy was offered.”

These references go to demonstrate the need to find out what role the Catholic Church in Kalabo of Western Zambia plays in promoting literacy.

1.2 Statement of the problem

Despite undeniable efforts in promoting literacy by the Church in pre-colonial and colonial times in the country, very little has been done by scholars and students in the area of literacy in post –

colonial Zambia to find out the role of the Catholic Church in promoting literacy especially in the country's rural districts such as Kalabo.

1.3 Purpose of the study

The purpose of this study was to investigate what the Catholic Church in Kalabo is doing to promote literacy.

1.4 Objectives

The objectives of the study were:

- i) to investigate what prompted the Catholic Church in Kalabo to come up with literacy programmes
- ii) to establish the Catholic Church's activities in the area of promoting literacy in Kalabo district
- iii) to investigate the general views of the Catholic Church for initiating literacy programmes in Kalabo district
- iv) To examine the relationship between the early missionary Church type of literacy and that of the Catholic Church.

1.5 Main Research Question

What is the role of the Catholic Church in promoting literacy in Kalabo district of Western Zambia?

1.5.1 Sub-Research Questions

- (i) What are the main views of the Catholic Church for initiating literacy programmes in Kalabo district?
- (ii) What does the Catholic Church in Kalabo district do in order to promote literacy?
- (iii) What prompted the Catholic Church in Kalabo to come up with literacy programmes?
- (iv) What is the relationship between the early missionary church type of literacy and those of the Catholic Church in Kalabo district?

1.6. Significance of the study

It was important to undertake this study because its findings would reveal what the Catholic Church in Kalabo is doing or not doing in promoting literacy and may thus stimulate further research in the area of other Church contributions to literacy elsewhere in the country. Furthermore, the findings of the study may assist the government through the Ministry of Education to appreciate such contributions and effectively plan for the betterment of literacy development and promotion in society. Moreover, the Church is in touch with the people from the grassroot to the top. Utilising the Church position in sharing the literacy vision would therefore be useful and may enhance people's standards of living.

1.7 Delimitation of the Study

Delimitations are used to address how the study would be narrowed in scope (Creswell, 1994). This study limited itself to finding out the role of the Catholic Church in promoting literacy in Kalabo district in Western Zambia only. Kalabo district and Naliowa Catholic Church in particular were selected because they are rural, small and the researcher's place of residence; hence making the study cheaper to conduct.

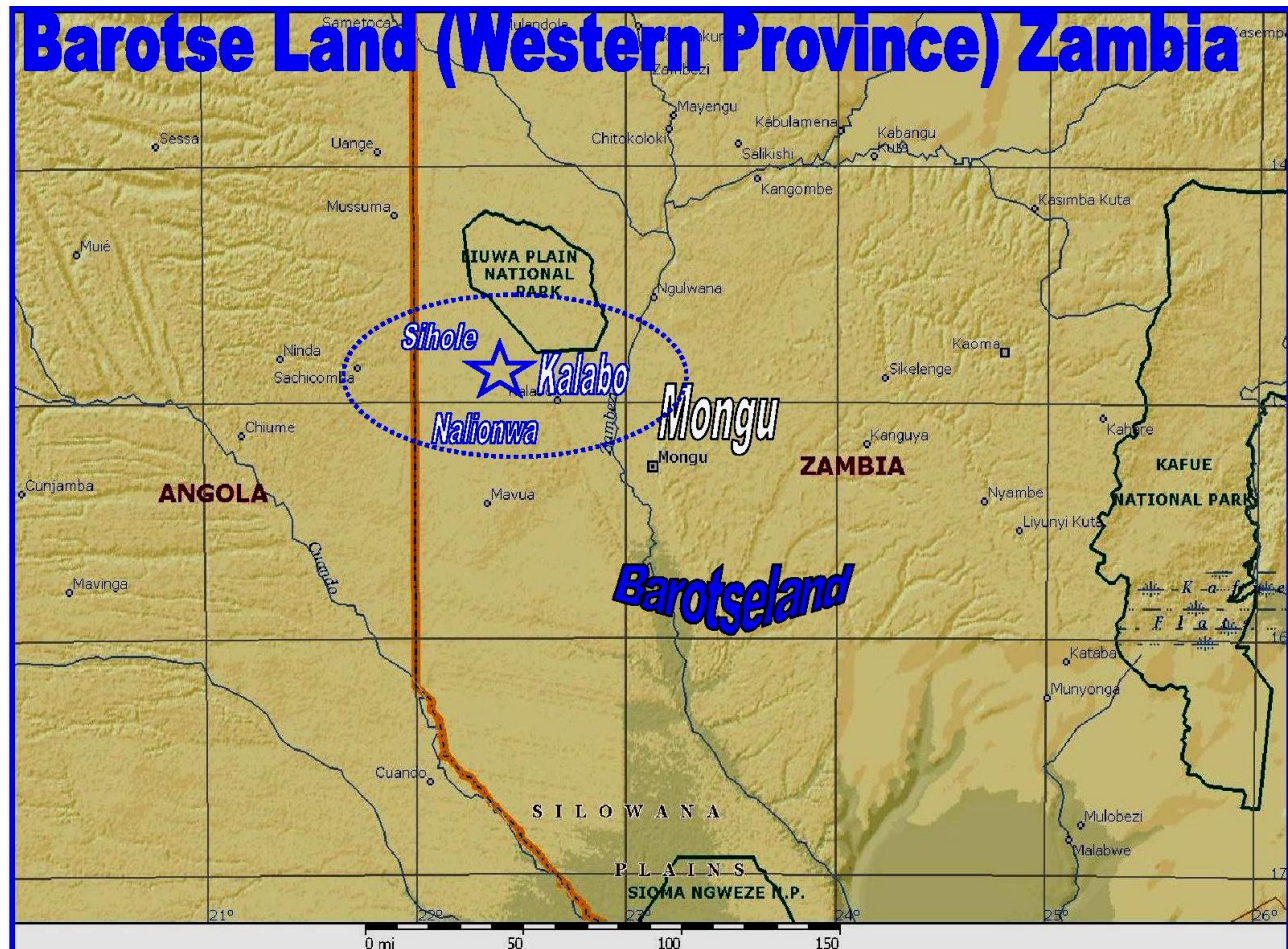


Figure 1: The Research Site (source: Ministry of Lands, Lusaka)

1.8 Limitations of the Study

Best and Kahn (2009) describe limitations to mean those conditions which are beyond the control of the researcher and may also place restrictions on the conclusions of the study. In view of this, the current study faced a number of limitations, such as failure of some respondents to give full information as desired due to harboured fears from those in Church authority. The ‘fears’, somewhat delayed the process of collecting the primary data because those in authority (the priest/deacon/superior sisters) were not always available due to their busy schedules. Another limitation to the study was that being a case study, the results (findings) cannot be generalized to

other Catholic Churches in other districts elsewhere as these findings are true only to Kalabo district. There is also scanty literature on literacy promotion by churches because literacy work takes place as a sub-component of ‘integrated rural development projects’ in the Catholic Church and is reported as such. This made it difficult for the researcher to pick up the references on the Churches’ role in promoting literacy.

1.9 Operational definition of terms

The definition of terms clarifies how some terms have been used in a study. Accordingly, the following terms were used as explained below:

Awareness - In this study, awareness means having full realisation and knowledge of what something is in terms of its meaning, significance and existence. Awareness also describes the orientation given to the learners on their God given unique potentialities that they can use to contribute to the world’s goodness,

Church - the community of believers in Jesus Christ (Christians) or the institution of the Christian religion.

Conscientisation -This is a method in education used to help people rediscover their lost sense of worth and dignity, a method that would awaken people to the realization of their potential as creators of culture, people who, unlike animals would give name and meaning to the world.

Illiteracy- Inability to read and use simple instruction.

Literacy -Not just the process of learning skills of reading, writing and arithmetic, but a contribution to the liberation of man and to his full development. Interpret symbols for use and application for effective functioning of self, family, communicating and environment in which one is found.

1.10 Theoretical Framework

There are several theories of lifelong learning and of life-span development that have been the most important theoretical contributions to literacy over the years. People's assumptions about learning literacy have been explained in many ways due to diverse ways in which people perceive issues. In a more generic sense, literacy has long been regarded as a tool and/or mark of 'development' not only in developing countries but also in developed countries inner cities among minority or disadvantaged groups. Literacy acquisition therefore, like other phenomena, can be explained by following up a particular theory or theories among others. Some of the theories of learning include the constructivist theory, Laubach theory, Freirian theory and those propagated by Vygotsky.

As regards the constructivist theoretical framework, learning is deemed an active process in which learners construct new ideas or concepts based upon their current or past knowledge. The learner selects and transforms information, constructs a hypothesis and makes decisions, relying on a cognitive structure to do so. Cognitive structure (i.e. schema, mental models) provides meaning and organisation to experience and allow the individual to go beyond the information given (Bruner, 1966). This implies that to 'go beyond the information given' (Bruner, 1966). This implies that each meaning a learner constructs makes him/her better able to give meaning to other sensations which can fit a similar pattern. Thus, in this theory, the crucial archon of construction meaning is mental. It happens in the mind. Physical archons, hands-on experience, it is not sufficient; activities that engage the mind as well as the hands are a necessity.

Vygotsky's theory shows that, during learning, learners bring together all processes of language and employ a give and take relationship that exists between them in activities like cooperative learning experiences, shared reading and writing and group discussion (Halliday, 1998). Learners in this theory need to view acts of literacy as adding value to their lives that is engaging in acts of literacy that are authentic and meaningful in the context of their social lives (Freire, 1985).

With regard to the Laubach theory of literacy, its proponent, Frank Charles Laubach was a literacy activist. He was given attributes such as the father of literacy and the apostle to the illiterates. This was as a result of his concern about the poverty, injustice and illiteracy among the sixty million

people in his country, the Philippines. He valued literacy that was of use in self and society. Literacy is essential for people to begin to solve their problems in recognition and incarnation of fundamental human rights. To promote literacy is to change man's conscience by changing this relation to his environment. A literate person is not only an illiterate person who has learned to read and write. He is another person (Laubach, 1947).

As for the Freirian theory, it deals with the nature of human beings, the formation of human consciousness, the nature of human oppression and the liberation process in general. According to Freire (1972, 1985) the main task of literacy in any given context is to bring about a process of critical reflection which is manifested in awareness of the learner's state of affairs. The marginalized group is enlightened on its status after which empowerment (literacy process through various activities) will take place through cooperative activities between the facilitators and the learners. After the acquisition of literacy the learners may liberate themselves through positive actions. In this case, literacy is seen as an element in the necessary process of human liberation. In this theory, dialogue and participation are key elements of liberating education. Freire further argues that it is not enough for illiterates psychologically and mechanically to dominate reading and writing among other skills as they are reflections of values and life styles and that literacy is a set of behaviors that are specific to a person's environment. This can mean in other words that the majority of the people are unable to read and write but are literate in their own environment because if they were not, they would have perished a long time ago.

On empowerment, Freire (1972) and Nyerere in Mporu (1997) share the same view that nobody can empower anyone as people can only empower themselves. This implies that the ability to change situations for one's own betterment does not lie outside one's self but within oneself. Therefore, the precepts of the Freirian theory avails one to an opportunity to gain a better understanding of the tenets of conscientization, liberation and empowerment. This theory also highlights the value of literacy in raising awareness in learners so that they become subjects rather than objects of the world.

In respect of the above analysis of the literacy related theories, this study in question wished to closely adhere to both the Freirian and Laubach theories. This is because both theories have their

origins from a religious background of Christianity just like this study. Freire's literacy theory and practice aim at availing the learners to a chance that will enable them gain a better understanding of the tenets of conscientization, liberation and empowerment as already stated above. Similarly, the church, it is believed has an obligation to uplift man to a status of dignity, which as a human being he deserves to have through the knowledge of truth and self-understanding. Furthermore, the church (Catholic in this case) has the means to bring man to complete human development by helping him to understand that he has within himself the God-given gifts of creativity, which are the instruments to improve his surrounding so that he/she is liberated from his/her own servility (Milingo, 1972).

It is in the light of Freirian and Laubach theories that the study formed direction and sought to investigate the role of the Catholic Church in the promotion of literacy in Kalabo. Does this Church in Kalabo have programmes that promote literacy. If so, what prompted this Church to initiate such programmes? These and other questions provide a theoretical framework for this study and are duly expected to be addressed.

1.11 Organizational Structure of the Study

The study is composed of six chapters. Chapter one gives a synopsis of the historical background to the topic under study. It is followed by the statement of the problem, objectives and the research questions. Further, the significance of the study is explained for purposes of making the reader grasp the relevance of the topic under study. The delimitations and limitations of the study as well as the theoretical framework are included. The second chapter reviews literature related to the role of the Church in the promotion of literacy globally and at home. It has also attempted to analyze some of the existing literature on other churches (other than the Catholic Church). The methods of data collection used in the study are discussed in chapter three. This discussion is divided into seven sections subsumed under the following headings: the research design, study population, sample and sampling procedures, research techniques and instruments, data collection and data analysis. The fourth chapter presents the results of the findings from observation interviews and focus group discussions held with respondents. Chapter five discusses the findings of the study. Thereafter, the

study deals with the summary, conclusion and recommendations in chapter six. The chapter ends with suggestions for further research.

1.12 Summary

This chapter has focused on the Catholic Church institution in Kalabo and its role in the promotion of literacy in general. The chapter highlighted the literacy works of the missionaries in their quest to evangelize the Africans with special emphasis on what motive each type of missionary had. The Catholic Church's stance on literacy worldwide has been depicted as that of wishing to cultivate attitudes of implanting a growing sense of national identity and increasing social interactions between people from different communities and different walks of life. The Church takes care especially of the deprived and abandoned in society and does not discriminate along ethnic or regional lines. Its emphasis is that, apart from the spiritual guidance of the people, the Catholic Church uses all her resources (material and human) for the social development of the people especially through school as a tool. The next chapter will review literature in relation to the topic under study.

CHAPTER 2

LITERATURE REVIEW

2.0 Introduction

This chapter reviews literature related to the topic under study. The review of literature involves the systematic identification, location and analysis of documents containing information related to the research problem being investigated. Mugenda (1999) states the main purpose of literature review is to determine what has been done already related to the research problem being studied. Thus, the chapter first tackles the definitions of literacy brought forth by a number of scholars. A global perspective of the role the church institution is playing in promoting literacy will follow. In Zambia, tracing the development and promotion of literacy from the pre-colonial period, colonial rule and post-independence period will be done. Contributions to literacy by some few church denominations have also been highlighted. Related research studies have also been reviewed and finally the summary of the chapter will be given.

2.1 Definitions of literacy

Literacy has traditionally been described as the ability to read and write. In broader terms, literacy is the ability to make and communicate meaning from and by the use of a variety of socially contextual symbols that require the use of language skills whether spoken or written (Lankshear and Knobel, 2006). The definition of literacy is dynamic involving and reflecting the continued changes in our society. It is a concept claimed and defined by a range of different theoretical fields. The following are some definitions that have been cited, among others.

Kerka (2003:193) defines literacy as “an individual’s ability to read, write and speak in English, compute and solve problems at levels of proficiency necessary to function on the job and in society, to achieve one’s goal and develop one’s knowledge and potential.” Barton (2006) tries to explain that literacy exists in a context, in tandem with the values associated with the context. The curriculum framework for Adult Literacy in Scotland defines literacy as the ability to read and write and use numeracy, to handle information, to express ideas and opinions, to make decisions

and solve problems, as family members, workers, citizens and lifelong learners. For Freire (1972b), literacy is a process by which illiterates achieve the quality of consciousness, and changed awareness, which they express through language and action. Further still, the United Nations Educational Scientific and Cultural Organization (UNESCO) defines literacy as the ability to identify, understand, interpret, create, commute and use printed and written materials associated with varying contexts. And literacy involves a continuum of learning in enabling individuals to achieve their goals to develop their knowledge and potential, and to participate fully in their community and wider society.

Fagerlind and Saha (1983) in Lind and Johnson (1996: 47) express the view that “literacy is an essential instrument for all social change which is separable from participation and aims above all to arouse in the individual a critical awareness of social reality, and to enable him understand, master and transform his or her destiny.”

Looking at all these varying definitions of literacy, it can be said that the understanding of literacy in the 21st century has gone beyond the traditional “ability to read and write and count number.” Literacy is now understood as a social practice. It is no longer sufficient to consider whether a person can ‘read’ (decoding text) and ‘write’ (encoding text). It is now necessary to consider more meaningful aspects of literacy in society as a whole because literacy impinges on people’s everyday lives. To be literate entails development of courage and confidence to question, seek and secure accountability from those in authority and insist to participate in their environment for the reason of shaping their destiny. Literacy should enable people to know what is happening in their environment, why something is happening and be involved in what can be done about finding solutions. This is what Freire referred to as conscientisation which leads to empowerment of an individual and society at large.

2.2. A global perspective of the role of the church institution in promoting literacy

Globally, the Catholic Church has historically engaged in activities that aim at developing a human being. This religious institution has throughout history, been providing Supplemental Education Services (SES) which include literacy, by working with local people to provide individuals with

a variety of skills. In North America for instance, the Church is in a unique position to set the tone for all in Supplemental Education Services to the community now and in the future. The Church there, supplies the passion which provides the energy and becomes the literacy partner in the community (www.talkingpage.org). Still in America, the Church builds community partnerships to provide SES to the community members especially in rural areas. The community collaboration allows each member to play a specific predefined role so that he/she achieves his/her potential in areas ranging from academic literacy skills and skills training. A National Literacy Survey report released in 1993 indicated that Churches receive funds from government in order to promote community collaboration initiatives. Faith based organizations use the funds to provide tutoring and other academic enrichment services for eligible low-income individuals. Additionally, the churches also offer after school programmes, early literacy programmes and mentoring programmes (like need for safe and drug-free environment). The after school programmes as highlighted by Kerka (1992) include community learning centres that are not for profit-making whose goals cover the following:

- i) Provision of direct instruction in five areas of literacy development; phonemic awareness, phonics, fluency, vocabulary and text comprehension
- ii) Provision of a programme designed to improve the education of limited English proficient children, youths and adults by helping them learn English and meet challenging states academic content and student academic achievement standards.
- iii) Provision of resources, serving as mentors, as teachers and act as advocates, particularly in schools and communities where parent involvement is limited
- iv) Working to help all learners reach high levels of achievement and empower them to seek meaningful educational options of post primary education.

Reports from Northwestern Europe indicate that the literate culture was introduced along that Christian religion through the establishment of monastic missions. These efforts came from different directions, which affected the nature of literate culture and writing. Efforts from Rome itself had resulted in the baptism of Merovingian King Clovis, a symbolically significant event in the triumph of religious orthodoxy in the face of competition from the Arian heresy. Additionally, the establishment of a centre of missionary Christianity in Ireland, spreading across to northern

England. This resulted in the establishment of Monasteries to Irish and Anglo-Saxon Foundation across France and Germany to Italy and Switzerland. The monasteries founded in these efforts became centres of book production and literate culture (<http://talkingpage.org>. Accessed on 20/11, 2010). So, the Catholic Church has an unparalleled rich history in the promotion of literacy.

2.2.1 Through Bible and Tract societies

Various institutions, Bible societies, tract societies and other print-oriented missionary groups primed the printing and publishing trades particularly in the nineteenth century. Venezky in Wagner (1989) states that the flood of literature produced by the various missionary societies worked not only to advance literacy in 'remote' regions of the earth but also in England and the United States. Between 1804 and 1819 the British and foreign Bible society issued more than 2.5 million of the Bibles and testaments, and in the period 1804 -1854 almost sixteen million mostly for domestic dissemination. Venezky (Ibid) further adds, "simply by making the printed word more available, the religious literature societies stimulated the spread of literacy". The following publication and distribution works have been noted.

- i) Publications of religious tracts, Bibles and other denominational materials influenced literacy
- ii) The American Tract Society, founded in 1825 through a merger of the New York Religious Tract Society (founded 1812) and rapidly became the most prodigious and successful publisher of religious materials in the world and a major instrument for the spread of literacy in North America.

It can be said, therefore, that through the printing and distribution of Bibles and religious tracts by the churches, impact could be assumed on literacy levels in developed countries. How much literacy was advanced by the availability of cheap (or free) reading material is difficult to determine.

In Africa, as earlier stated the Church through missionary contributed to literacy through establishment of schools. Turner (1975) in Henkel (1989:125) emphasizes the significance of the school by stating: "The School has undoubtedly been the most universally appreciated Christian

contribution to Black Africa over the past century and more.” He further explains that, one of the missionaries’ first task was to establish mission schools and learn the language of the local people of the area around the mission station and to put it down in writing. The next step was the opening of those schools in which the rudiments of reading, writing, arithmetic and hygiene were taught, first in the local language and then later English could be taught. This was one form of literacy provided to the Africans. For Africans to carry the written word of God to their own people, it was important for the missionaries to educate them in encoding the word. However, it should be noted here that other authors consider the education (or literacy) work of missionaries to have laid the foundation for the political, cultural, economic and intellectual colonization of the Africans and accuse them of having decisively accelerated the cultural suicide of the continent. For example, Tiberondwa and Hartmann in Henkel (1989). The validity of such claims is not considered by this study.

2.3 The Zambian Scenario: The Church’s role in literacy promotion

A wide variety of religious traditions exist in Zambia. Traditional religious thought blends easily with Christian beliefs in many of the country’s syncretic churches. The Christian denominations found in the country today include: the Roman Catholic, Anglican, Pentecostal, New Apostolic, Seventh Day Adventist (SDA), Jehovah’s Witnesses and a variety of Evangelical denominations. These grew, adjusted and prospered from the original missionary settlements (Portuguese and Catholicism) in the east from Mozambique and Anglicanism (English and Scottish influences) from the south (<http://talkingpage.org>).

Churches in Zambia like elsewhere have a history of providing supplemental literacy through direct involvement with people that they serve. The churches have always been eager to promote integral development and contribute to the wider vision of integral evangelism. Therefore, it is undeniable to state that the Church through schools, and indeed other activities, attempted to promote a literate culture. A brief analysis of the phases in Zambia’s history in terms of the Church and state partnership with regard to literacy promotion can better place this issue in a clear perspective.

2.3.1 The Colonial Period

It is incontestable that education existed in Africa or Northern Rhodesia long before the Mission churches brought their schools. People had their own ways of orienting their young into societal necessities essential for survival and appropriate numeracy styles according to tribe both in content and methods used. This type of education helped people to become more creative by using their initiative which in turn made them appreciate their communities because they contributed to its sustenance. Mwanakatwe (1971:11) to this effect states that, “Traditional education was essentially practical, designed to enable the individual member to play a useful role in society, it lacked the aspects of reading, writing and mathematical computation as we know them today”. It can, therefore be noted that the education that existed before the coming of missionaries with their formal schools in this country lacked one form of literacy, which is the ability to read and write.

The above explanation, therefore, shows that the literacy type (ability to interpret conventional graphic symbols (reading) and writing that was absent in traditional education was brought by the early missionary church and was taught in the schools that they established. The church schools taught this type of literacy for the purpose of enabling the converts acquire the skills of reading the Bible to become better Christians. Henkel (1989) in Carmody (1992:15) states; “The schools are the most powerful instruments to establish the Church, without a school, a missionary can do very little....” This was a statement made at a superiors’ Conference of the Catholic Jesuits in 1959. It is reported that by 1924, Zambia had 15 missionary societies operating and all had schools where literacy was taught. Each church school funded its own literacy programmes as it desired with no help from the government. This meant that there was no uniformity in the nature of literacy delivered in the schools (ibid). Snelson (1974: 30) also attests to this; “No funding was released by government to support mission schools, education (including literacy) was therefore an obvious role for the mission churches.”

During the colonial era, mission schools therefore, had more autonomy and frequently functioned as direct instruments of church development. The Catholic Church, like other churches undertook the same task and ran their own schools where it provided literacy independently. Much as it is easy on one hand to say that the church brought a whole concept of literate culture, it is not, on the other

hand easy to understand just what the term ‘literacy’ meant to those early churchmen and how it may have changed over the years.

2.3.2 The Post-Independence Era

After independence, control of schooling shifted from the Church to the state. Mwanakatwe (1971:16) states that “primary schools became totally state controlled in 1974, in secondary schools the mission Church retained some but these were directly under state objectives.” This scenario meant that the government had authority over what type of literacy was administered in the schools, unlike before. In 1991, the government of Zambia invited the churches and renewed commitment to hand back some of the schools that had been taken after independence. The church, especially the catholic accepted this arrangement. Carmody (2000:132) reports; “The church sees the offer by government to give it schools to run as a unique opportunity for it to exert influence on the youths of the country. If the Church opts out this time, it leaves the young generation without guidance”.

Furthermore, after independence efforts to draw together ecumenically the work of the churches in literacy promotion was a necessity in Zambia. Reports from Mindolo Ecumenical Foundation, (1972) show that in 1969 four delegates from Zambia attended a conference in Blantyre, Malawi on the role of the church in literacy contribution. The four delegates saw how churches there managed the literacy affairs and made life more livable for the people. In 1971, in Nairobi Kenya, a similar conference was organized by both the Catholic Church and the World Council of Churches in the field of justice and peace. The Zambian delegates, it is reported, came back with very strong recommendations that the churches ought to be acting in a much more co-ordinated way than in the past in terms of literacy education promotion (*ibid*).

It can be deduced from the above description that the Church indeed has some authority in offering literacy activities either in the schools that they manage (if any) or in other programmes as partners with government in developing the individual and society. It is said that the government and the Church ultimately end up in one and the same man. What is not known is the extent to which the Catholic Church is carrying out such activities and what kind of literacy activities these are, and their purpose especially in an area like Kalabo. Carmody (2004:136) explains further by stating

that : “That mission schools were used as direct instruments of evangelization is part of Zambia’s education (literacy) history , but surely that cannot be the church policy for the 21st century”.

Seemingly, in the 21st century, some Churches in Zambia try to practice what is called the Church’s Social Teaching (CST). It is a body of social wisdom, about the structures that enable the person to become fully human. It is based upon the word of God (Scripture) and it is developed through reading (which literacy manifests) of the signs of the environment in which one finds himself or herself. The purpose of the CST is to inform individual conscience to take the right steps to guide the church’s own actions and its influences on society, and to shape, public policy in areas of politics, economic’s, social relationships and other related aspects (Lankshear and Knobel, 2006).

Literacy works by some churches have been noted in this post-independence era in some parts of the country. Some notable ones are discussed below.

2.3.3 The Catholic Church

The Catholic Church has for long been a partner with the government in the education sector in this country. And, literacy being part of education makes people conscious of their mistakes and are capacitated to make informed decisions on developmental issues and how to implement them. Lind and Johnston (1996) report that:“ being a kind of non –governmental organisation (NGO), the Church usually has community based activities which involve women’s organisation and youth groups. These activities are some form of organized selected literacy according to the target group involved.”

Another instance on literacy promotion by the Church is drawn from Kasama. A Catholic Church organization called Caritas - Norway (C-N) has partnered with Caritas - Kasama (C-K). This organization is known as Catholic Commission for Justice Development and peace (CCJP) to introduce adult literacy schools, locally known as *Shibukeeni*. In these schools, the beneficiaries learn among other things, danger’s of corruption and drug abuse, environment and health, simple arithmetic and HIV/AIDS awareness, livelihood and gender. The aim of this organization was to enable learners to make informed decisions on how they should lead their lives and understand things around them. On this issue Lind and Johnston (1996) contend that many of the established

churches have become more 'indigenous' and have moved away from "domesticating" or religious-oriented literacy into more "conscientization" oriented work. Blatz (1994:81) further points out that:

Education (literacy) expands our horizon of understanding, it does empower people to become good citizens, education targets, human sense, feeling and emotions, it is learner centred. The learner should experience change and rebirth, education (literacy) also helps to eradicate social ills or injustice. Therefore, it becomes a basis for civilization.

The programme, Caritas-Kasama, has since built a number of schools throughout Northern Province of Zambia and is mandated to promote integral development and contribute to the Church's wider vision of integral evangelism. The Catholic Church has under its management a number of secondary schools, colleges and even a university where different literacy skills are learnt at different levels for human development (<http://www.talkingpage.org>).

The Catholic Church tries to integrate literacy activities into a general process of social change so that it is a collective enterprise which should contribute to a more just society. Lind and Johnson (1996) express the view that there is need to find out whether the Catholic Church has been consistent with the promotion of literacy even in other parts of the country (such as Kalabo) or not, especially that its aim as a spiritual body is to help people acquire 'self-worthiness', among other things, through symbolic narrative, ritual and image.

2.3.4 The Seventh - Day Adventist (SDA) Church

This church denomination equally has had a number of activities that are literacy related around the country. The most noticeable ones that Wagner (1989) cited have been those that have to do with the printing and distribution of literature that contain spiritual health guidelines. Kaptizke (1995) explains that: Adventist literacy emphasizes detailed and analytical study of the scriptures. This means that, routines of the family and community life construct specific ways of reading and interpreting the word and hence, the world through the ritualized word.

Other contributions by the SDA church include running a private university in Monze (Rusangu University) in southern Zambia. A number of secondary schools like Rusangu are also managed by the church where the type of literacies provided are more than half decided by the church. Other literacy activities include formation of district groups in the church that learn different literacy skills. For example, Makeni North SDA Church in Lusaka has a men's organization (AMO) whose objective is to enable the church member to be self-sufficient and self-sustaining in their lives. There are also youth groups called Adventist Youths (or pathfinders) and women's groups called 'Dorcas' that also share literacy skills aimed at improving people's livelihood (Oxenham, 2008).

2.3.5 The Jehovah's Witnesses

Literacy activities provided by this religious denomination throughout the country to all interested persons have equally been noted. Among the literacy activities the main ones include the following:

- (i) Branch offices operated by Witness volunteers produce and distribute Bible based literature worldwide. The most common ones are 'Awake' and 'Watchtower' journals.

According to this organization, these journals enlighten the entire family and show how to cope with today's problems. Jehovah's Witnesses report the news and explain about people in other lands and examine religion and science. This is conscientisation and empowerment which leads to exposure and removal of certain barriers among people.

- ii) Jehovah's Witnesses have branch offices all over the world to direct their ministry and where they translate and sometimes print Bible study aids in hundreds of local languages, including braille and sign language as well as DVDs (also in sign language).

Each congregation has organized literacy classes where they teach people (especially their members) to read and to write. They run their classes and have their own resources, methodology and syllabus (Watchtower Yearbook, 2011, www.jw.org)

2.3.6 The New Apostolic Church

Apart from offering mainly spiritual work, this denomination does play various added valued roles including the provision of literacy related activities to various groups in the congregation. These groups include sisters' fellowship and youth groups among others. The denomination has been noted also for sourcing international aid to assist the community in advancing their educational (literacy) levels, especially the underprivileged. For example, there is an organization that works in partnership with this church called Henwood Foundation (HF) which offers bursaries at pupils in primary, secondary and also tertiary education levels. The aim of this church organization is to avail a chance to the less privileged in society to access education (which includes literacy). This is for the purpose that the less privileged people's lives are improved and developed, thus, manifesting literacy (Dortmund, 1991).

The church denominations mentioned above are also found in Kalabo district among others whose literacy activities are not known yet.

2.4 Related studies

The futility of the Medieval Church's efforts to universalise its beliefs to convert human kind to the Christian God is what most studies so far conducted exhibit. Venezky cited in Wagner (1986:119) explains this phenomenon as follows:

From the drive to bring the word of the Christian God to those who had not selected it on their own have become notable contributions to the world literacy-through direct missionary effort to teach reading and writing –and hundreds of thousands of people throughout the world have acquired literacy.

Furthermore, he goes on to state that modern linguistics has also profited from the work of the Bible translation groups of church management, particularly in phonetics, grammar and language surveys. What needs to be examined in other studies is whether the literacy obtained through missionary efforts has allowed people to use print symbols independently and autonomously to negotiate their own way in life while driving them into another that they might not have otherwise chosen. This study mainly wished to bring out activities that are literacy related as carried out by the (St Michael) Catholic Church in one particular area, Kalabo, Western Zambia.

Related studies carried out in Zambia were those done by Carmody in the late 70s and early 80s. One was a survey study that tried to find out how the Catholic Church run institutions contributed to the growth of the Church at different periods in the country's history. The study mainly focused on how the Catholic run schools promoted conversions. It outlined the beginning of the churches commitment to schooling (with literacy taken on board), from the pre-colonial time up to 1979 (Carmody, 1998). The other study was a case study carried out at Chikuni in Southern province. The study was done and published in the 80's as earlier stated. This particular study dwelt on the social impact of the mission schools on the people's conversion. In this one, literacy was quickly identified as one of the resources that underpinned European domination. Hastings (1967:88) supports this when he states, "it was unclear to what extent how such schools were designed to prepare an elite for full participation in the world of employment and politics." This statement shows that the literacy offered by the Catholic Church run schools was more inclined to conversion than any other nature of literacy over view that should liberate the individual from other forms of bondage such as poverty, inferiority or insecurity. In the two studies by Carmody, the focus was on the school as a means to conversion of the people. This current study has done the opposite: What the Catholic Church has done to promote literacy in Kalabo district. The study has gone deeper to tease out some activities that are related to literacy.

Other two studies were conducted in Nangoma area of Mumbwa, Central Zambia and Lukulu, Western Zambia. These were both carried out in 1995 by Matakala and Muwana, respectively. These works are unpublished and were done at the level of undergraduate studies as research projects. The two studies tried to bring out the contributions of mission run schools to rural development in general in those particular areas. As already mentioned, this study, has not generalized issues in the same manner but rather particularized the role of the Catholic Church in Kalabo district in relation to literacy promotion.

2.5 Summary

From available research findings it appears that the concept of literacy has varying definitions which is often a mixture of values, objectives, functions, methods, levels and contents of skills required (see Kerka1994) Lankshear and Knobel (2006) Barton (2006) Freire (1972).The

definitions have become dynamic involving and reflecting the continued changes in our society. Literacy (see Wagner 1989, UNESCO), seems to suggest that it opens up avenues of communication that otherwise remain closed, that it is a prerequisite for acquisition of other skills and the development of more rational attitudes.

The contribution of literacy by the Church through religious literacy and management of mission schools is paramount throughout history (see www.talkingpage.org). The country's different phases (colonial, post-independence) through which the church exhibited its literacy contribution are also highlighted (see Carmody, 1992, Snelson, 1974).

Literature also acknowledges some other church denominations literacy contributions other than the Catholic Church throughout the country (see <http://www.talkingpage.org>, accessed on 20/11/2010).

Regarding what has been mentioned above, this study has unearthed ideal literacy provided by the Catholic Church which helps people to become creative by using their initiative and avoid being humiliated by ignorance (see Lind and Johnston, 1996). However, it should be noted that literacy should not be treated as 'medicine' for the complaints of society because without integrating it into a general process of social change it cannot transform the lives and economic relations of the illiterate population.

There seems to be scanty information on more so from the Zambian perspective the role of the Catholic Church in promoting literacy in Kalabo district of western Zambia. No known study has been done in this area up to this point, hence the need for this study to fill this missing link.

The next chapter discusses the procedures for data collection and the process of data analysis used in the study.

CHAPTER 3

METHODOLOGY

3.0 Introduction

This chapter describes the procedure that was followed in conducting the study. The chapter describes the research design, target population of the study, sample size, research instruments used, procedures for data collection and the process of data analysis. The sources of information for this study were mainly primary, gotten from interviews, focus group discussions and observations. Secondary sources were books given by the Catholic clergy at Naliowa St Michael's Catholic Church in Kalabo. So the research approach was comprehensively qualitative. This approach was preferred due to its flexibility and the fact that it allows for a systematic collection of data by penetrating a society such as the Church which is deemed sacred or holy (Hastings, 1979).

3.1 Research design

Ghoshi (1992: 102) describes a research design as “The arrangement of conditions for collection and analysis of data in a manner that aims at combining relevance to the research purpose with economy in procedures”. Bless and Achola (1988) explain that a research design has two meanings. It may be perceived as a programme to guide the researcher in collecting, analyzing and interpreting observable facts. The second meaning of research design can be explained as a specification of the most adequate operations to be performed in order to test specific hypothesis under given conditions. A case study design was used for purposes of obtaining in-depth data and subjective feelings from the respondents. A case study is useful in describing and analyzing a situation, event, process, or a small unit of people such as the one under study, the Catholic Church (Heyes, *et al*, 1986).

3.2 Study Population

In this study, the population consisted of all the different Catholic Churches and institutions found in Kalabo district of Western Zambia.

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

3.3 Sample and Sampling procedures

The sample population in the study came from the authority personnel (Priest, deacon and sisters) of the Catholic Church (St Michael) in Kalabo district. The Church was purposefully selected because the researcher wished to carry out this research in this particular church and not in any other. The reason was that this church covered both the central and remote parts of the district with quite a substantial number of followers. St. Michael was purposefully picked because it was the biggest in the district and thus had many functional programmes. Others like St. Patrick at Sihole had been reduced to mass centres due to inadequate staff. Since not everyone of the participating church could be involved, only 2 top leaders, 4 sisters, 6 literacy teachers, 6 learners, 6 literacy programme representatives and 6 mere Church members were interviewed. A total of 30 people participated and were selected by snowballing method.

Peil (1982) explain that a sample population is a set of elements which are ideally representative of the population. Sampling is a process of selecting units from a population of interest so that by the sample we may fairly generalize our result back to the population from which they were chosen. Purposive sampling targets sources that are rich in information concerning a particular study that one is conducting (Borg and Gall, 1979). In other words, purposive sampling entails picking the elements that a researcher feels have information that he/she needs to constitute a sample. Thus, the priest, deacon, sisters, literacy teachers and learners were purposively selected by the researcher because of the rich information they possessed concerning the topic under study.

3.4 Research instruments

The study employed three different instruments; a semi-structured interview guide, the observation checklist and focus group discussion guide. A semi-structured interview guide is a document with logically arranged questions, which the research uses to conduct the interview. The researcher can probe but the structure of questions has to be followed (Nicolunias, 1981). The observations were used throughout the study to pick the events that were happening during the research.

3.4.1 The Semi-Structured interview guide

A semi-structured interview guide has a general plan that the interviewer follows. In this kind of interview, the interviewer asks questions (some structured and open-ended ones) or makes comments intended to lead the respondent towards giving data to meet the study objectives (Mugenda, 1999, Khan and Best, 2009). For this study, face to face encounters took place between the interviewees (the Catholic Church, administration, Comboni Sisters) of St Michael Parish and the researcher.

3.4.2 Focus Group Discussion (FGD) guide

This is somewhat similar to in-depth interview guide except that the FGD guide focuses on a number of people at once. It was useful especially in a study like this one whose purpose was to uncover and describe the participants perspectives on events, (the subjective view mattered). The whole aim was to identify trends in perception of the people the study was covering in terms of literacy promotion. The literacy programmes' representatives, the literacy teachers and learners were catered for under here.

3.4.3 Observation Schedule

This instrument was used to aid in gathering information that was visible and could be noted without any explanation from the people around. Mostly, it had to do with the physical appearance of the environment at which the literacy activities took place, the way the people interacted with each other as well as their general behaviour.

3.5 Data Collection Procedures

Meniam and Simpson (1995) explained that data collection refers to the process of finding information on the research. The study used qualitative methods and stressed the importance of context and the participants' frame of reference. The qualitative methods of research focus on the subjective reality, ideas and feelings of both the researcher and the researched obtained during interviews and discussions.

The parish priest and deacon were interviewed individually in their respective study rooms whereas the sisters were met in their conference hall. Each interview averaged about one hour. Interviews moved from broad, general questions to carefully targeted questions that sought specific information on the role of St. Michael parish regarding the promotion of literacy in Kalabo district.

The Comboni Sisters of St. Michael were also interviewed and the interviewer noted down discussants' responses properly. Data from the literacy teachers and learners as well as the literacy programme representatives were obtained through Focus Group Discussions (FGD) done in respective groups.

3.6 Data Analysis

In this study, the data were analyzed qualitatively. The data was analyzed through categorization of themes that responded to the objectives of the study. According to Malthusian (1988), categorization means organizing data according to questions. Related responses for each question were discussed under one section. This also involved grouping responses according to the subgroup of the sample so that the researcher could compare and contrast. Isaac and Michael (1971) define data analysis as a critical examination of data for drawing meaningful inferences with known facts.

Names used in this study are all pseudo except for the religious titles.

3.7 Ethical Considerations

Permission was sought from the Provincial Education Officer, Western Province of Zambia to carry out the study in the province. Permission was also sought from the District Education Board Secretary for Kalabo District of Western Province to do the study in the District. The District Commissioner and the Catholic Church authority gave consent for the study to proceed and photographs to be taken.

3.8 Summary

The study on the role of the Catholic Church in promoting literacy in Kalabo district used qualitative methods during data collection and data analysis. Interview guides and Focus Group Discussion guides were able to draw a rich information regarding the role of St. Michael's parish in promoting literacy in Kalabo district.

The chapter which follows will describe the findings of the study. It will give the information that was gathered in the field in an organized manner in order to provide meaning.

CHAPTER 4

PRESENTATION OF FINDINGS

4.0 Introduction

The chapter presents the findings of the study on the role of the Catholic Church in promoting literacy in Kalabo district of Western province. The findings are presented under the headings determined by the research objectives.

4.1 Findings from interviews with the church administration

4.1.1 Historical note on St. Michael's Parish in Kalabo (Nalionwa Catholic Church)

By way of responding to the researcher's first question, the parish deacon decided to first give a brief history of St Michael's Catholic Church at Nalionwa in Kalabo, which at the time of the research was the main parish responsible for all the outstations in the district at Sihole, Lukona, Sikongo and Ndoka.

Nalionwa Catholic Church was established by the Franciscan Capuchins in September, 1960. Firstly, the mission station was at Sihole, fifty (50) kilometers south west of Kalabo town before it was shifted to where it is today. From the beginning, the missionaries built schools and on account of the huge areas involved, most mission stations had boarding facilities in some primary schools. That was done to cater for those children who had no schools near their villages. Examples of boarding schools in this part of the country were Saint Patrick's Boys boarding in Sihole and Nalionwa School for girls. The schools were thought to provide some literacy in which 'cure of ignorance' was manifested.

In September 1986, the Oblates of Mary Immaculate (OMI) came to Kalabo and took over from the Franciscan Capuchins in the management and running of St Michael's parish. The parish priest in trying to describe the OMI's mission said the following;

We listen to today's world ... we are aware of its needs and in our responses to these challenges we believe that our mission must be evermore.... a mission to the poor, one in which ministry on behalf of justice is an integral part, a mission in a world which is largely secularized, a mission adapted to a variety of cultures, a mission in collaboration with the laity, a mission through an apostolic community.

The OMI formed the parish council for the first time at St. Michael. This was responsible for the construction of the guest house at the church and a Skills Centre where girls and women would acquire different skills..

4.1.2 The role of St. Michaels' Catholic Church in promoting Literacy in Kalabo.

When asked what their views were concerning the role of their Church in recent times in promoting literacy in the district the parish priest and the deacon said that, to them, literacy was a variable in modernization. The deacon actually said,

If many people were able to read, interpret issues on media, they would be more innovative, more cosmopolitan, and more alert and also possess opinion leadership, empathy and economic status. Literacy skills, along with those other variables, acted as catalyst to modernization and economic development.

When asked to explain what those terms meant, the deacon gave the following elaboration.

- i) Innovativeness – means being able to adapt and incorporate changes and new ideas, and practicing them through new attitudes. Innovations are new ideas and undertakings usually brought into a society from outside. The present agricultural and social schemes in rural Zambia, like Kalabo, needed people who are innovative.
- ii) Cosmopolitanism - Simply means being oriented outside one's home or social group. As more and more rural farmers, fishermen and others read information concerning improving themselves from outside their neighborhood, they will learn new ways of improving their lives.
- iii) Opinion leadership - means the ability to influence other individuals and their attitudes towards innovation. A lot of this ability is required among the rural people. But, opinion leaders can only emerge where new ideas keep coming into the different areas through newspapers, magazines, radios, and resource persons who will carry the new ideas and seek opinion leadership.
- iv) Empathy –means having the ability to identify new aspects of the environment and appreciation of other people's opinions.
- v) Literacy - This is like those other variables. The individual who possess the ability to read, write and function independently will obviously be likely to modernize faster than the illiterate individual. Literate people have higher levels of exposure to mass media especially the printed one.

The Parish Priest added that the Catholic Church in Kalabo had a duty to make man become aware of himself as a creature and responsible person. The Church had, through collective worship, pastoral work and social activities that helped people to be aware of some of the major aspirations and potentials that could better their lives.

The Comboni Sisters on this issue explained that St. Michael's Catholic Church in Kalabo had the desire to work among the indigenous population of the territory which was vulnerable and marginalized due to poverty and illiteracy among other things. One Sister actually commented; "Our commitment is to those groups it touches least. Wherever we work, our Mission is to the poor, we give them our preference."

4.2 Catholic Church Programmes that promote literacy in Kalabo district

4.2.1 Historical note of the Sisters works

The Comboni Sisters who were at St. Michael's parish at the time of the research also gave a brief history of their literacy works at the Church. When the Franciscan missionary sisters left Kalabo in 1987, there were no sisters working in the parish until September 1988 when the Holy Spirit sisters came to Kalabo.

One Sister explained that in 1960 when the school buildings were completed at Nalionwa, the Franciscan sisters were the teachers. These sisters were also involved in training women in home craft and other skills useful for family life. A women's sewing club was also run by the Church. Sister Antoinette Bangart was a Home Economics teacher at the then Kalabo Secondary School. Whilst there, she worked with the vocation club where a lot of literacy skills were learnt which included knitting, crocheting and needle work. The following is a summary of the Holy Spirit sisters' literacy related activities that they were involved in while they were in Kalabo:

- i) They organized a literacy program for women in the parish.
- ii) They offered lessons on natural family planning for some married couples of Nalionwa, Sihole and Sikongo (outstations).

- iii) They worked with people on the Alcoholic Anonymous (AA) Programme in the township and Sihole stations.

The Comboni Missionary Sisters whose motto according to the founder is, “Save Africa through Africans” came to Nalionwa Catholic Church in Kalabo district in August 2002. Since that time to 2011, they were involved in various literacy activities but the major one was centered around a centre locally known as *Bupilo* (meaning life in the local language) which became fully operational in 2010.

4.2.2 *Bupilo* Literacy Centre

A key informant, one of the pillars and founders of the current *Bupilo* centre explained that the centre became fully operational in February 2010. The building (see figure 5 below) that was currently used for literacy skills was constructed in 2003 in order to cater for a pre-school program which was under the supervision of Father Vincent Sakala (OMI). The pre-school program never took off. The one by one classroom block was specifically assigned for literacy classes. The classes had some desks, wall charts and chalkboards for use during teaching and learning procedures. In the coordinator’s office was a cabinet drawer stocked with a variety of books used by learners and their teachers. (See figure 2 below).



Figure 2: Library for learners

The same coordinators' office was also used as storage for completed items that were made during home craft lessons such as tie and dye garments and knitted items (see figure 9 below). Some bags of harvested maize and rice were also kept in the same office (see figure 3 below).



Figure 3: Harvested bags of maize in storage

Adjacent to the main literacy block was the outside kitchen where local moulded stoves had been fixed for baking activities. (See figure 4 on the next page)



Figure 4: Traditional kitchen for *Bupilo* centre

Bupilo Centre was specifically established for women and vulnerable girls, providing them with the basic skills so that they could become self-dependant. The women and girls who took up lessons at the centre were helped to become aware of their dignity as women in their own right. They were helped further to acquire their language skills which would enable them express themselves confidently. These learners who were only females had been identified by the Church within and outside the church to come and learn different literacy skills. The female learners were considered to be more vulnerable in this area than their male counterparts.



Figure 5: Bupilo literacy classroom building

i) The Objectives for *Bupilo* Literacy Centre

The main objective of this program was to enlighten the girls and women through offering activities such as basic education, agricultural involvement, skills empowerment (knitting/designing, cookery, and needlework), and spiritual guidance in order to enable them realize their potentials.

Time	7:45 to 8:00	8:00 to 8:40	08:40 to 09:30	9:30 to10:30	10:30 to 11:10	11:10 11:50	11:50 12:30
Monday	Sweeping and watering	Silozi	Christian Religious Education	BREAK	Maths	English	Cleaning
Tuesday	Sweeping And watering	English	Silozi		Cookery and Home craft	Cookery and Home craft	Cleaning
Wednesday	Sweeping and watering	Domestic Science	English		Human Development	Commerce	Cleaning
Thursday	Sweeping And watering	Silozi	Gardening		Christian Religious Education	Domestic Science	Cleaning
Friday	Sweeping and watering	English	Commerce		Homecraft	Home craft	cleaning

Figure 6: The *Bupilo* Literacy Centre Time-Table

(i) *Bupilo* Centre ‘s Literacy Activities

(a) Basic Education

A Sister, who at the time of research was the coordinator for *Bupilo* literacy centre explained that the targeted enrolment was fifty (50) females but the number had since dropped to 31. The number accommodated girls that were mothers, who thus, attended lessons with babies behind their backs in

class (see figure 7 and 8). One learner, Nasando (a mother of a 7 months old baby) was asked for a comment about how she felt being in class with her baby behind her back. She had this to say: *Ni ikutwa hahulu litohonolo ni kulukuluha, kutokwa maswabi hani kena sikolo mwahala baba sani shendi kapa kuni seha....nikaitiisa. (I feel lucky and very assertive attending lessons amongst people who don't laugh at me or call me names....I will do my best)*. The learners were divided into levels in order to give them a sense of getting somewhere. Level one was the illiterate group which was taught reading, handwriting (see figure 6), Silozi, English, as well as counting. Aspects of health care under Domestic Science also formed part of the programme as the time table showed. Level two accommodated graduates from level one and also learners who dropped out of primary school. These could somehow read and write in their mother tongue, but, did not know English. So, they were taught to read and write in English and to speak it. They received lessons in basic maths, learnt how to write letters and worked out simple budgeting.



Figure 7: Literacy class in session



Figure 8: Literacy class in session. (Mother with child also in attendance)

The teaching personnel were a combination of female members of the Church who were once teachers but had since retired. The others were some willing grade twelve school leavers who could work without reasonable wages but just incentives (such as clothing) from the parish administration. One member of staff was a volunteer church member who offered fashion and designing lessons to the girls and women. The total number of facilitators was 6. Apart from the incentives that the facilitators received from the Church, the entire teaching staff rendered voluntary services.

The contents and methods offered at *Bupilo* Literacy Centre were designed by the Parish Sisters. The coordinator, stated that, “the need felt by a learner for literacy is more important than the curriculum’s content.” She also said that contents that covered multiple aspects of interest for the adult learner were preferable to contents on one aspect such as production techniques or political-ideological issues. The syllabus that the teachers used was slightly adapted from the grade 4 Ministry of Education one though not exactly because some elements of very elementary and advanced materials were found. This was a problem that the teachers lamented.

One learner when asked how beneficial the *Bupilo* learning scheme was to her she said the following “*Ni itumela ku mulena mulimu ya konisize ma–katolika ba ku lu ezaza nto ye lufa liseli luna baba palezwi ku fumana likeniso kwa likolo aetelele mulena.*”(“ I thank God who enabled the Catholics to come up with such a programme that enlightens some of us who failed to continue normal schooling due to lack of resources May God bless.”)

In terms of methodology, teachers used their experience and treated learners with respect and patience without an infantile and patronizing approach as expected by the researcher. What was encouraging was the teacher’s rapport with learners rather than their formal qualifications or pedagogical training. The traditional “tutorial” pedagogy was in practice somewhat. The teaching remained within moderate limits just to enable learners become useful members of society.

Almost all the teaching and learning resources came from the Comboni Sisters’ congregation. For instance, the readers that the learners used were a donation from the Sisters’ home countries as one of the literacy teachers lamented. There were also wall charts, chalkboards and flash cards for use during lessons. When asked how the Sisters adapted the books that the learners used to the Lozi context, they responded that many of the books were written in simple elementary English that the learners in level 2 could attempt to read. No adapting to Lozi context was required.

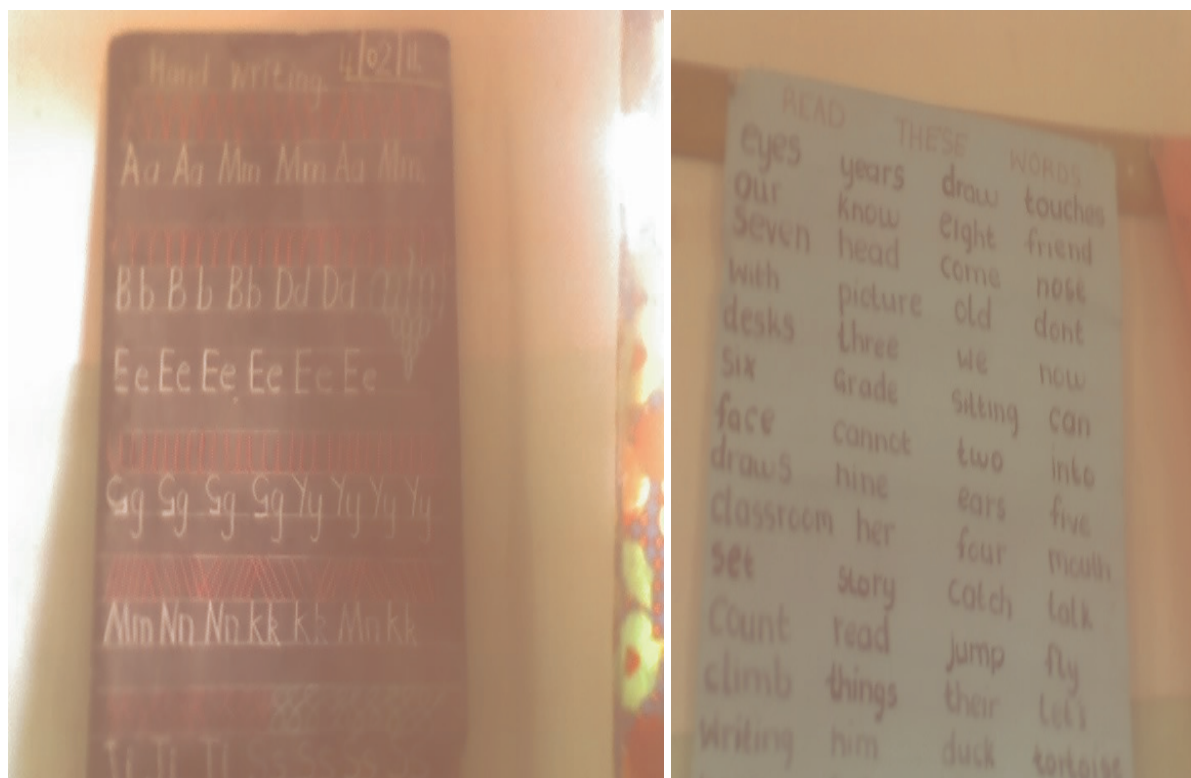


Figure 9: Handwriting patterns and spelling words for learners

Furthermore, the home craft lessons that were offered at *Bupilo* Literacy Centre covered how to make tie and dye patterns, making of simple garments, mending and patching clothes. Some of the items made, one respondent explained, were sold to the public if the owners were unable to purchase them (see figure 7 and 8). All was done in order to sustain the project for the benefit of the learners. Basic lessons in cookery, nutrition and baking skills were also offered at the centre using locally available utensils, equipment and recipes (see figure 12). The learners were also requested to contribute a sum of five thousand kwacha per term towards the purchase of some of the requirements for use during lessons. The coordinator explained that the gesture created a sense of ownership between learners and the items they produced. When asked how useful and/or beneficial the Tie and dye and cookery skills were to learners, one learner (Mbendo) had this to say in appreciation: *Zelusweli kuituta kwa sikolo saluna kwanu inge naluli satniusa hahulu kakuli nako ye na besanga ma tumbuwa a rice aneninsazibi ni kulekisa. Hape bunata bwa miloho yeneni*

kendanga sina litokola, libowa, mambumbwe senina ni liseli la kuli ya swana ni rape kwa li vitamins. Haili za kuluka zona mane lwa lekisanga (What we are learning at our school here has really helped me because I am now able to make rice fritters for sale. Again, I now know that most of our local vegetables which I used to disregard have the same vitamin content with rape. As for tie and dye skills we have started selling).



Figure 10: Tie and dye materials made by learners at ‘Bupilo’centre:



Figure 11: Tie and dye completed materials made by learners at *Bupilo* centre

(b) Agricultural /Gardening Activities

The *Bupilo* Literacy Centre also had some agricultural activities that went on alongside the class work. One Sister explained that the girls maintained a maize field just opposite the centre. The same field was used for vegetable cultivation during winter. Some of the products were used as provisions towards their breakfast feeding programme that the Sisters initiated to be offering to the learners. Rice was also grown but on a small scale due to lack of time as learners came from varying distant places.



Figure 12: Maize Garden for *Bupilo* centre

(c) Challenges faced at *Bupilo* Literacy Centre

The responses from respondents have been summarized as follows:

Late coming by learners contributed to slow progress in most activities offered at the centre. This was attributed to high poverty levels which meant that the same learner was head of a household and had to fend for the family everyday, obscuring the chances of gaining more skills at the centre. Lack of time also came out strongly in that the female learners were overburdened with domestic tasks that did not only involve child-rearing, but also cooking, cleaning, fetching water and firewood for daily routine. This, therefore, meant attending literacy activities at the centre came as a ‘by the way issue.’ Weakened concentration on learning when babies and toddlers were to be looked after during literacy lessons was another serious obstacle. Lack of recognition from the District Education Office led to lack of support of any nature by the same office especially in areas of methodology, content, resources and/or finances and human resource. Furthermore, high drop-out rate in some cases was another issue where the learners associated immediate material gain as soon as they started attending lessons and dropped out if they did not see any. Inadequate infra-structure was another serious drawback. The centre could

not accommodate more learners than it had due to this problem. The desks were few and the building was not enough to cater for a bigger enrolment. Lastly, Lack of family encouragement and support to the learners also was another challenge noted.

4.2.3 Catholic Commission for Justice and Peace (CCJP) at Nalionwa Parish

The deacon explained that CCJP was an organization that existed in the Church and was somewhat literacy related in nature. He said that human dignity was the starting point and of central concern of Catholic thinking about human rights. He went on to say that the Catholic tradition was opposed to anything that was opposed to life itself, or that violated the integrity of the human person. According to him, both literacy and CCJP aimed at respecting and promoting the dignity and rights of all human beings. People had both a right and a duty to participate in decisions that most directly affected them. He also said that literacy made people become informed participants in decision making.

The respondent went on to say that the Commission's overall aim was to awaken God's people, through the process of conscientisation with regard to social justice, leading to a greater awareness of human rights and consequent duties. It also formed a critical conscience which empowered people to challenge and to act and overcome unjust situations. The respondent further stated one of the specific objectives for the Commission as; "to participate in a programme of self and community education centered on human rights and duties of women, widows, children, youths, refugees, prisoners and other marginalized groups, among others."

a) The role of CCJP of St Michael Nalionwa Parish

Some of the roles of CCJP at St. Michael's parish have been summed up below as the respondent gave them. Firstly, CCJP was meant to be the conscience of the people of God and the eyes and ears of the community of Kalabo. Secondly, its other role was to ensure that justice and peace were integrated in the life of the parish. Thirdly, it had the responsibility to challenge respective communities by bringing to them areas of possible injustice, through conscientization, awareness raising and education. Moreover, CCJP had the duty to identify local injustices, collect facts on them, analyze the facts and take effective action. Lastly, CCJP networked with government and

other local organizations on issues of social justice. The programme representative (Nabita) when asked to comment on the main purpose for CCJP said: “the programme enhances the members’ human rights understanding and promotes their capacities to make informed decisions without fear”.

4.2.4 Nalionwa Catholic Youth League (NACAYL), Youth Alive, Oblates Youth Outreach (OYO)

The respondents explained that the mentioned groups existed at St. Michael’s parish to look into the affairs of the youths in the Church. The researcher was meant to understand that many youths belonged to the already mentioned programmes (*Bupilo* Literacy Centre and CCJP). Although the overall aims of the youth groups were to involve the youth in socially engaging activities that enabled them to contribute to the societal welfare, each had some specific objectives that were in a way related to literacy according to the analysis of the Deacon.

i) The Objectives for NACAYL

The respondent said that among other aspects, NACAYL specifically harnessed the following objectives among others. The young people through this programme were enabled to examine their deepest aspirations. The youths through interactions were availed a platform to express themselves and get involved in activities that added value to their lives in order to transform their destiny.

(ii) The Objective for Youth Alive at St Michael

The respondents mentioned that the particular branch of the youths in the parish aimed at providing space for the development of self expression, discussion, democratic leadership and reflection.

(iii) The Objective of Oblates Youth Organisation (OYO)

The respondents said that OYO was a special youth group that was organised every year in December by Scholastic brothers to encourage the youths to inspire others to be assertive, accommodative, self dependent and better their lives. The group also accommodated youths from other church denominations.

4.2.5 Nalionwa Catholic Women's Organisation (NACAWO)

The Sisters stated that Nalionwa Catholic Women's organization was also among other programmes that existed at St Michael's parish. The respondents admitted that the aim of the organization had been swallowed up by *Bupilo* Literacy Centre. Some specific objectives that seemed to come out included the following. The programme wished to make the women more self-reliant and have control over their personal lives through skills in family life and simple marketing. The other objective was to enhance the women's social transformation as they interact with one another to discuss common problems.

The programme representative when interviewed on what she felt was the significance of NACAWO said that the programme helped members to manage new skills that enabled them maintain a responsible role in the family. She also explained that women achieved changed awareness which they expressed through language and action and this was literacy manifestation.

4.2.6 The Home Based Care (HBC) at St Michael's Parish in Kalabo

One Sister who was coordinating activities for the Home Based Care at the time of research at the parish explained that the group in question consisted of people who were living with HIV/AIDS. She went on to say that caring for the marginalized members of society had always been a priority of the Catholic Church, Nalionwa parish in particular. And, people living with the HIV/AIDS have been marginalized in many parts of the world including Kalabo. So, the Church had an obligation to restore that humane feeling of confidence into those people so that they enjoyed life again and felt that they were useful members of society who could fully participate in society like others. The Sister further explained that the parish had four hundred (400) clients many of whom were referral cases from the hospitals in the district (Kalabo District Hospital and Yuka Mission) and the social welfare department. Out of that number, one hundred twenty seven were babies.

a) The Objectives for HBC at Nalionwa Parish

The respondent said that the Church's Home Based Care had the following objectives. One was to offer specialized basic care of the clients so as to enable them have confidence in life.

The other was to equip the clients with useful skills that could make them independent and contribute to social requirements. Lastly, the clients were to form support groups among themselves where they could share ideas to solve their own problems. The programme representative also said that the fact that the clients were participating in societal activities exhibited their literacy ability.

b) HBC Activities at Nalionwa Parish

The respondent explained that a lot of sensitization was done to the communities on the need for people living with HIV/AIDS to join support groups in order to improve their lives. At these meetings, even traditional leaders were usually invited. In the support groups, clients were encouraged to be active and grow more food. For example, one Sister explained that the social welfare department helped the HBC with fifty (50) bags of rice to be used as seed during the 2010 farming season. It was agreed that if a client got one bag seed rice, then 2 should be brought back after harvesting in return for sustenance of the activity. In 2010 alone, the clients harvested 45 more bags minus those used as seed. The traditional leaders had since given the HBC 4 limas of land at Kalenga and Yuka. In addition, the baby clients were given milk on a monthly basis. There were also thirty-two (32) Care givers initiated by the church in order to give moral support to the clients all the time. A client when asked for a comment on the activities of HBC said the following ;*Nani itumela kwa maroma ni ba HBC baba lubabalela luna bakuli nikululuta misebezi kuli lukone kuiponela* (I appreciate the Catholics and the existence of HBC which has enabled us patients to learn agricultural skills and be self-reliant).

4.2.7 The Holy Childhood Programme at St Michaels's Catholic Church in Kalabo

The Sisters explained that the church also had in place the Holy Childhood programme whose main objective was to take care of the affairs of the spiritual and emotional growth of children at the parish. The Sister in charge of the program had this to say; “Character building, the inculcation of good habits, respect for elders and each other, ennoblement of work form a foundation of hopeful children that will move into a world that is good and as useful members of society.”

The respondents also mentioned that the Catholic's beliefs about literacy was that it should start at the grass root level and children were not supposed to be pressured into maturity without

preparation. Children that were admitted fell between three and six years. The programme representative added that, they were plans underway to even start a pre-school run by the church. He had this to say: *Mulelo wa luna sina keleke kiku kala sikolo sa banana babanyinyani, kubaluta liswanelo za bupilo hamoho cwalo ni tato ya mulimu.* (Our aim as Church is to construct a preschool for young children where they will be taught how to be responsible and love God at their age)

4.3 Views on what prompted the Catholic Church in Kalabo to come up with Literacy programmes

The Priest in liaison with the Deacon explained that from the history of the Catholic Church in Kalabo given earlier in this chapter, it was obvious to note that the Church had a mission to work among the poor and marginalized in society. The Church tried by all possible efforts to care for the marginalized by trying not only to provide spiritual but also physical and emotional support. The Catholic Church believes that an illiterate person does not use his/her recognition to weigh possibilities that can better his/her life. The Deacon mentioned that it was also the Church's obligation to provide literacy to its members especially the female folk. He cited that the chairperson for Zambia's Episcopal Conference in his letter to all Catholic quoted in Komakoma (2003:86) stated:

The education programme calls for our collaboration, especially as volunteers in promoting literacy. This is also a concern of the church even before the publication of the reforms. The National Council of Catholic women had resolved to engage all Catholic women to read and write. We endorse this resolution and call on all to take part either as a student or teacher.

The Deacon went on to explain that it was a church policy to uplift the convert's standards of living through opening up to their knowledge and skills via literacy. He said that literacy was a means of preparing people for social, civic and economic roles. Literacy enabled an individual to possess essential knowledge and skills that enabled an individual to function in his/her environment, at home, in the community or anywhere. Additionally, the Deacon actually said:

The church also understands that reading and writing must be attached to the values and everyday demands of the people so that they see these skills as a means of fulfilling their values and demands. The Church believed and still believes that in this way literacy becomes a way of life and can be acquired willingly.

The Sisters at the parish equally were of the view that as Comboni, their mission was to associate with the rural population of any territory such as Kalabo

4.4 The relationship between literacy offered by the early Missionary Church (Paris Evangelical Mission) and the one offered by the Catholic Church in Kalabo

The respondents indicated that the missionary church acted as pioneers (priests/sisters) of all the activities of the Catholic Church in Kalabo today. One respondent had this to say.

Besides some social action done by the Catholics in Kalabo, we are focusing our attention on education (literacy) which is considered as the pillar of the development which can eradicate ignorance among people. The social involvement of missionaries upon arrival in Kalabo was education of the girls in the district. Catholics opened more than twenty schools in the entire district though some of them are not in good shape today.

Another respondent also expressed the following:

As we look back to the past, we give thanks to God for the gift of the early missionaries (the Franciscan Capuchins and Franciscan missionary sisters) who on one hand broke the ground for others to plant the seed of the Kingdom and on the other hand had given the people of Kalabo great joy and inspiration.

One more respondent further said:

The missionary church that worked in the schools points to the fact that their policy and practice did bear fruit. It really put the church on its feet and created a foundation which could be built on. Could the present pastoral policy of basic small Christian communities ever become a practical reality without the ground laid beforehand through the school? Certainly NOT

For their part, the Sisters in the parish through one representative said the following:

Fifty years after its creation, our parish has moved steps forward by involving local people to be the owners of the church. The Catholic Church is not only preaching the gospel, but also does social and humanitarian work to respond to some community needs.

4.5 Summary

The chapter presented findings of the study leading to the understanding of the role of the Catholic Church in Kalabo district in promoting literacy in post colonial Zambia. This is evidenced by the fact that there were a variety of literacy programmes that the Catholic Church in Kalabo had initiated as had been presented in this chapter. Consequently, from the foregoing chapter, it has been learnt that the Catholic Church in Kalabo has not been passive in terms of literacy promotion in post colonial Zambia. The next chapter will discuss the findings of the study in relation to the role the Catholic Church in Kalabo in promoting literacy.

CHAPTER 5

DISCUSSION OF THE FINDINGS

5.0 Introduction

The main purpose of this study was to find out the role of the Catholic Church in Kalabo of Western Zambia in promoting literacy in the post colonial period. This chapter discusses the findings in accordance with the four specific objectives that guided the study. The first specific objective was to find out general views of the Catholic Church for initiating literacy programmes in Kalabo district. The second objective was to establish the Catholic Church's activities in promoting literacy in Kalabo district. The third one was to investigate what prompted the Catholic Church in Kalabo to come up with literacy programmes. The fourth and last one was to examine the relationship between the early missionary church type of literacy and that of the Catholic Church in Kalabo. The findings have been discussed in sequence with the objectives of the study. Additionally, the findings have been discussed in relation to what other scholars have said towards the significance of the objective in the study.

5.1 Discussion of Research Findings

5.1.1 General views of the Catholic Church for initiating literacy programmes in Kalabo

The first objective of the study was to investigate the general views of the Catholic Church in Kalabo for initiating literacy in the area. In the study, views from respondents meant investigating their full understanding and knowledge of the Catholic Church's role in promoting literacy in the district and the significance of such a role. The Deacon's response as presented in 4.2.2 can be explained to mean that literacy within various levels of its acquisition could be used to derive and convey meaning and use that knowledge to achieve a desired purpose or goal. In other words, the respondents understood that someone who attained some literacy could mediate his/her world by deliberately and flexibly transferring meaning from one linguistic knowledge base and apply it or connect it to another knowledge base. For instance, the Deacon's explanation of 'innovativeness' meant usefulness of literacy attainment such as the ability to read and write. This is in line with

what Wagner (1989:173) states that, “Competent performance of most literacy tasks in daily life cannot be isolated from the knowledge that gives meaning to printed information.”

The findings further pointed to the fact that people in a rural area such as Kalabo needed to be enlightened on their untapped potentials through literacy activities so that they too, live life to the full. This argument is in line with what Owen and Marble in Wagner (1989:171) say: “Literacy is functional only when it facilitates learning and increases knowledge of health, nutrition, biology and other subjects that change how individuals understand the natural world.” Similarly, Freire (1972) writes that conscientisation means to make aware or awaken the critical consciousness. When the Church helps in the ‘awakening’ of the critical consciousness of the people through the provision of literacy activities, the people seemingly tend to have control over their own destiny and freedom to choose how to lead their lives. Freire (1985) still further states that literacy as part of education is a learning process which introduces people to what is valuable, with its methods and aims, depending on the nature of the society in which it takes place. He even notes further that education gives literacy, thus making a person conscious of his/her own mistakes and leads to development of a human being. UNESCO (2006:191) is in conformity with Freire’s arguments as the report states, “... literacy must aim above all to arouse in the individual a critical awareness of social reality, and to enable him/her to understand, master and transform his/her destiny.”

It can therefore be argued that faith based organizations such as those of the Catholic Church in Kalabo feel it is their obligation to provide some effective literacy work as a means of ‘empowering’ the poor, or to advance a progressive social agenda in the world today. The findings of the study have shown that the Catholic Church in Kalabo strives in whatever possible way through literacy to uplift man to a status of dignity, which, as man he deserves to have.

5.1.2 Kalabo Catholic Church’s Literacy Promoting Programmes

The second objective of the study was to establish the literacy promotion activities carried by Nalionwa Catholic Church in Kalabo. The revelation of the Church’s literacy promoting activities as presented in 4.2 above addressed the requirement of the objective. Promotion of literacy activities by the Church in the study meant any programme initiated by the church which expands

personal choice, enables one to have control over ones' environment and allows for collective action not otherwise possible. These activities should in a way create the conditions for the acquisition of a critical consciousness of the contradictions of society in which a human being lives and also stimulates initiative in the creation of project capable of acting upon the world, of transforming it. In other words, the activities should equip the learner with the necessary tools to transform his/her world. These assertions can be evidenced from some remarks by one Comboni Sister who said, if theoretical knowledge does not go hand in hand with an education for practical work, we would consider it outright dangerous”.

5.1.2.1 *Bupilo* Literacy Centre

The findings revealed that the programme was specially designed by the Church to look into the affairs of uplifting the lives of the vulnerable girls and women in the Church and nearby communities through literacy activities. The presentation in 4.2.2 above showed that the activities that take place at the centre range from basic education to skills acquisition in different fields. The responses showed that *Bupilo* centre created highly desirable spaces for the girls and women to meet, learn from each other and practice their newly acquired social skills in talking. Evidence for this can be noted from the remarks that one learner (Nasando) a mother of a 7 months old baby made in appreciation of what she was going through at *Bupilo* literacy centre. The ability to interact freely enhanced their assertiveness in addressing issues even of personal nature. The researcher obtained this evidence through observation of the learning session. Furthermore, the findings revealed that literacy was a potential tool for women's empowerment, since empowerment of women called for their active participation in all the activities at the centre. However, it should be noted that literacy in itself was not enough to counteract the submissiveness of women in the environment of poverty and oppressive traditions. All the same, it appeared from the findings of the study, that the literacy knowledge linked to the provision of skills for income generation enabled the girls and women to address their survival needs while gaining literacy skills in that context. For instance, the tie and dye, crocheting, knitting and baking skills awakened the women and girls at the centre in realizing how they could better their lives in a way. This can be evidenced from learners such as Mbendo on page 44 under 4.2.2. Because of these experiences, the girls and women at *Bupilo* Centre reported having increased their levels of self-esteem and confidence in

their approach to everyday activities. The researcher noted that it was this outcome that mattered more to them than their increased ability to read and write. This is in conformity with what Bataille (1976: 216) explains “literacy’s meaning and purpose vary according to the eyes of the beholder and encompasses a wide spectrum from reading the word to reading the world”. This implies that, the perception of scope and objectives of literacy vary, ranging from an essential skill in any basic education programme to a symbol addressing (though not addressing successfully) their deep-routed structural problems.

Furthermore, Soifer et al (1990), Watson (1991) and Lind and Johnson (1990) all contend that efforts to empower minority groups, influenced by the ideas of Paulo Freire (1975) have included ways of making literacy and numeracy more relevant to participants’ social reality on their own terms. The three also agree that literacy programmes that address females (women) have its contents usually centering on conventional roles for women, emphasizing issues concerning health, nutrition, child care and family planning, among others.

i) Challenges faced in managing *Bupilo* Literacy Centre

The results obtained from the respondents confirm that literacy programme like *Bupilo* faced a double challenge; how to develop literacy skills in circumstances under which literacy fights for time among many other competing demands in the everyday life of women. Wagner (1989) states that domestic chores vis-à-vis children, sick family members and failure to receive family approval are some of the major challenges that interrupt and make literacy attendance irregular for many of the female learners.

The lack of recognition of the *Bupilo* Literacy programme by the District Education Office was a major problem from which many other constraints seemingly erupted. It was noted from the findings that issues to do with support to the programme in terms of resources, syllabus and infrastructure could have been addressed even partially had the programme recognition been sought with the district education office. The whole organization of the programme especially the basic education segment should have been systematic and in line with the age of learners. Wagner (1989:173) argues that:

Whatever the knowledge or skills to be learnt in a literacy programme, the perennial questions of how the content should be organized and integrated for learners recur, how often, in what order, for how long, to what level of detail, to what level of generality, what should be demonstrated, what should be practiced, what should be reviewed and so on. These questions have particular significance for learners who have little schooling or have not succeeded in school for a long time.

Much as the coordinator and teachers were trying to put things in order and perfect issues in the managing of the Centre, the questions posed in Wagner's quotation above left much to be desired. Therefore, the implication of the non-recognition of the programme was that its successes would lack necessary support and progression pointing to the fact that the enhancement of the programme would be only by chance. Hence, the lamentation put across by Gee (1990:81) holds water: "The framework in which literacy is taught and transmitted is currently a concern among some literacy scholars, particularly within the context of education and cultural studies."

Another serious challenge unearthed by the findings was that, since *Bupilo* Literacy Centre was a programme for the vulnerable girls and women, it faced the problem of having to be linked to satisfaction of basic needs. The provision of a breakfast meal at the centre drained the programme's hard earned profits that would have contributed to the sustenance of the activities.

It can therefore be argued that the results of the findings as indicated on pages 45 are in conformity with what Bataille (1976:240) concludes: "It is necessary that the various actors within a society come together to develop a national consensus for the eradication of illiteracy and that they forge this into the nation's political will." This view can also be applied to this study where it can be concluded that for *Bupilo* Literacy Centre to score tremendous successes, there was need for combined effort and support from the stake holders especially the district education authority in Kalabo.

5.1.2.2 Catholic Commission for Justice and Peace (CCJP) of Nalionwa Parish in Kalabo

Results obtained from the Deacon and the programme coordinator as presented in 4.2.3 on page 46 above confirmed that CCJP was concerned with the affairs of the underprivileged, the poor in society. The programme questioned what took place in the community, about rights, cooperation,

gender, empowerment, ecological respect, distribution of resources, ultimately about justice. The findings revealed that the programme's significance anchored on how women and men cooperated with each other to meet basic needs. This can be deduced from one of respondent's (Lubita) comments as indicated on page 40. It could be noted that the principle of the programme was rooted in the basic human dignity that every person possess. The roles of the programme revealed that CCJP at Nalionwa Catholic Church promoted the integral and sustainable development necessary for the true human fulfillment. The basic needs in context were more than the material but included spiritual, cultural, psychological, and emotional requirements. Deducing from the objectives, this church programme offered the people in the area explanations, directions and motivations that helped to build a truly human centered society. It can be assumed from these findings that CCJP in Kalabo was for the promotion of the common good, so that everyone had both the duty to contribute to human improvement and the right to enjoy the benefits coming from the same. This assumption can be arrived at because there were a number of approaches of teaching forms of literacy and it should be noted that each is shaped by its informing assumptions about what literacy is and how it is best learned. It is in this line of thought that Laubach Literacy theory is brought into play. According to this theory, literacy is essential for people to begin to solve their problems in recognition and incarnation of fundamental human rights. He further states that to promote literacy is to change man's conscience by changing his relation to his environment (Laubach, 1947).

Freire (1985) further advanced the same idea that people should be assisted to reach a level where they have a critical analysis of their environment, think deeply and improve their status. Lind and Johnson (1990) also contend that people need to obtain information about their rights as citizens and the existing legal rights in their country. If a religious denomination such as the Catholic Church found it right to offer a programme that 'awaken' people's consciousness in knowing their legal rights, it should be recognized as a form of literacy in understanding the issues of the day. In a similar perspective, Abadzi (2003) gives an example of a programme offered by a protestant social action agency in Haiti called "Beyond Borders." The programme gives instructions (or lessons) on hunger, illness, work, cooperation, voting participation, church teachings and social justice. This validates the fact that the Church in other parts of the world also shoulder the responsibility of making the people 'literate' in their daily affairs during the twenty first century.

It can therefore be concluded that the findings were in conformity with what Freire and the Catholic liberation Theologians who are of the view that literacy in its broad sense is regarded as an act of cultural affirmation and liberation of human kind (Nertz,1996). Additionally, part of this act is for the community to make itself literate in a collective consciousness - raising fashion, with community organization as an essential goal.

5.1.2.3 Nalionwa Catholic Youth League (NACAYL) Youth Alive Zambia (YAZ), Oblates Youth Outreach (OYO)

The findings as presented in 4.2.3 in the previous chapter showed that the youth groups in the Church were accorded a chance to express themselves and be involved in working with each other to share and learn skills for their well being. From such programmes as these, it could be seen that each youth was precious in the Church and was moulded into a self-directed mature person. This kind of realization of knowledge and skills is a form of literacy as discussed earlier in chapter one under definitions of literacy. Wagner (1989:118) attests to this, “Literacy should be designed to acquire knowledge and skills, where by learners can analyze issues pertaining to their well being.”

It should be observed that, whereas there is some evidence that literacy facilitates the process of reconstructing one’s identity, it is, however, not clear to what extent this is possible for all, or even the majority of the participants in such programmes as these.

5.1.2.4 Nalionwa Catholic Church Women’s Organization (NACAWO)

The findings showed that the programme offered the women folk chance to learn their roles in society and in Church. It was noted through observations that NACAWO helped women to become aware of their dignity as women in their right. The programme shared common goals with those of Bupilo literacy centre especially concerning the activities that involved acquisition of skills. Mostly, the literacy that could be acknowledged was the product of the social interaction that surrounded the activities. It should be noted that women’s lives are strongly linked to their life circle (women’s responsibilities vary as a function of the age of their children and thus their own age), some women may see such interaction as a congenial social space to make and meet with friends. The

setting of NACAWO created social space that enabled women to forget personal problems, to make new friends, and to seek emotional and spiritual support. The response that the programme representative gave confirms this. This is in line with what Wagner (1989:97) states to this effect; “Literacy acquisition is a major vehicle for socialization and is a primary vehicle for transmitting shared values and beliefs of significance.”

5.1.2.5 The Home Based Care (HBC) at St Michael’s Parish in Kalabo

The findings of the study showed that the HBC at St Michael’s parish had a huge responsibility in rendering help to people living with HIV/AIDS who, in some cases were sent to them as referrals from the two hospitals in the district. It was further noted that the support and care that the clients received from the organization enabled them to have confidence and prolonged their lives. This idea is supported by Jayne (1988) quoted in Wagner (1989) as he explains that the emotional support, medical, care, material support and others helped to change the clients world view and self image. Through participation in support groups, the clients became more willing to challenge conventional beliefs and practices that contradicted their healthy status. This is a manifestation of Literacy, ability to make informed decision independent of public opinion. It can be argued that the assertiveness attribute gained through interaction in support groups played a significant role in uplifting the living standards of the clients. This can be deduced from the remarks uttered by one of the clients and indicated on page 42-43. This is the critical consciousness that has been referred to by Freire (1972; 1985) mentioned earlier in the study.

It therefore, suffices to conclude that recognizable and necessary support that resulted from the HBC activities to a great extent positively affected the client’s participation mood and confidence. The researcher could note this in the manner in which the clients participated and talked during activities in their support groups. However, it should be noted that the expected change may rely on how and what information the client finally settles for after counseling has been done.

5.1.2.6 Holy Childhood Programme at Nalionwa Catholic Church

The findings from the study as presented in chapter 4 revealed that the Church still wished to do more in this programme in the near future after acquiring resources so that even a kindergarten/pre-school could be set up. This can be deduced from the comment that the programme representative made on the programme activities. The significance of the programme is in line with what Nerz (1996:108) states: “Education begins even before the birth of a child, and continues till we draw our last breath.” The programme has literacy attributes because the education of the mind that leads to improved living is embedded in literacy practices. In this context, literacy instructions of moulding young ones and preparing them to fit in life purposefully serves as foundation for improved living standards. The manner in which the children were instructed in this programme, especially the spiritual solid character formation was highly appreciated by the parents. However, what the researcher observed from one learning session was that the morals that the children were taught were mostly based on the requirements of one’s faith which is Catholicism. This was indoctrination which is not in exact conformity with what literacy entails. There should have been room in the learning process for activities to include other aspects that broaden the learners’ knowledge base. This is only possible if from a very tender age, learners are introduced to other faiths (cultures) and how they differ from theirs (Kapitzke, 1995)

It can therefore, be said that the findings of the study were in conformity with what Pope John XXXIII said “Living in the modern, diverse and pluralistic society, new approaches are needed to prepare children to live in such a society” (Nertz 1996:111).

5.1.3 Objectives of the literacy promoting activities offered at Nalionwa Catholic Church

The third objective of the study was to explore the Catholic Church’s intended objectives in its quest to promote literacy activities through instituting all the programmes as indicated in the previous chapter. It was noted from the findings that the main objective of the Catholic Church in Kalabo to run the programmes in order to promote literacy was the legitimization of inequality among the rural poor in a society such as Kalabo. The Church as a carer of both body and soul of human beings wished to transform society (or some part of it) via literacy activities. The analysis of

such an assumption can be deduced from one sister who said, "Our commitment is to enlighten, guide and help those groups in society that are considered least, the poor, we give them our preference," Additionally, the findings revealed that the Church's objectives often were a mixture of human rights awareness (like in the case of CCJP), motivating social aspirations (Bupilo and Youth-group) and economic strategy empowerment (Bupilo, NACAWO). The Church through the activities mentioned was representing both an immediate consumption good for the under privileged and an apparent investment in the participants' future, as well as having the advantage of transferring the knowledge and skills learnt onto the population. This can be evidenced from the comment that the programme representative made in 4.2.3 on page 47. Through the Literacy programmes offered by the church, the participants were living their lives better through making informed decisions.

Thus, the findings of the study were in conformity with what Wagner (1989:83) states; "Literacy acquisition by individuals shapes their modes of thought, shapes their mind to participate in literate society and promotes higher levels of linguistic self-awareness and formal reasoning."

5.2 What prompted the Catholic Church in Kalabo to come up with literacy promoting Programmes?

The third objective was to investigate what prompted the Catholic Church in Kalabo to come up with literacy promoting programme. From the findings as presented in 4.3 above, the following themes emerged as the major reasons;

i) Church Policy

The Catholic Church seemingly has a firm stand in trying to avail the disadvantaged masses a chance to live life to the full through literacy activities. The Church has a strong desire to make a difference in both the spiritual and material well-being of the subject. This is evidenced from the contents of the letter that was written to all Catholic Churches in the country which argued all Catholic females to be literate. This is with the understanding that these formed a large part of the population which was marginalized and vulnerable.

ii) Poverty

The Catholic Church's history in Kalabo has been a transition from the Franciscan Capuchins in 1960 (colonial era) until 1986 (post colonial) when the Oblates of Mary Immaculate (OMI) took over. The OMI's mission as given by the Parish priest in 4.1.1 on page 29 was to work among the rural poor one in which ministry on behalf of justice was an integral part. The Comboni Sisters at the Parish also echoed the views that as a result of poverty, they gave the first preference to the poor, vulnerable and marginalized people in society such as Kalabo. It can therefore be explained that the Catholic Church in Kalabo had a purpose to bring to the people of Kalabo some programmes that promoted literacy in one way or another. This gesture was purposely intended to shape people's lives in terms of availing the poor avenues that were inclusive of the mothers, elderly and the young girls. These people's lives would be bettered through making informed decision and thus contribute to national development. This is in line with what Mpofu (1977:92) states: "Literacy builds the foundation for freedom from poverty, freedom from disease and freedom from Oppression."The terminally ill well also empowered with awareness messages that gave them confidence and the hope to make decisions to design their destiny.

5.3 The relationship between Literacy activities offered by early Missionary Church (Paris Evangelical Missionary) and those offered by the Catholic Church in Kalabo

The fourth and last objective wished to examine some possible influences that exist or may be established between the literacy activities offered by the early Missionary Church .This objective wished to ascertain the claims revealed by literature and the findings obtained from the study. From the findings presented in 4.4 above on page ,the early Missionary Church in Kalabo laid some strong foundation which the Catholic Church built on and even expanded and improved the intended goals pertaining to literacy in the area. Carmody (1992:5) quoting the Pope states in agreement with the priorities that the missionary church formed; "Collaborate with your power and where it is impossible for you to carry on both the immediate tasks of evangelism and your education work, neglect your Church in order to perfect your schools."

These were the sentiments pronounced by the Pope; the highest authority in the Catholic Church hierarchy. This can be explained that the Church regarded education (to which literacy is part) as its most important serious responsibility (Nertz, 1996).

Lind and Johnson (1990; 57) alikens a scenario of literacy provision by churches so many years after independence in Zambia; to what is happening today by stating:

The independent and the established churches have thus played a leading non-governmental role in literacy provision...many established churches have become more “indigenous and have moved away from domesticating or religious oriented literacy into more conscientisation-oriented work.

This therefore means that the findings of the study uphold what has been stated in the above quotation. Whereas, the early Church’s type of literacy activities domesticated its learners towards a conversion end, the Catholic Church’s literacy today liberates them. This assertion can be deduced from the comment made by one respondent item 4.3 on page 51 stated below “as we look back to the past, we give thanks to God for the gift of the early missionaries, who on one hand broke the ground for others to plant the seed of the kingdom and on the other hand had given the people of Kalabo great joy and inspiration.”

Furthermore, another respondent remarked that fifty years after the its construction St Michael’s parish had moved steps forward by involving local people to be the owners of the church. He stated that the Catholic Church was not only preaching the gospel, but also did social work and humanitarian work to respond to some community needs.

It can therefore be assumed that the Missionary Church type of literacy offered to the people of Kalabo, laid ground to what the Catholic Church is for doing in terms of literacy promotion.

5.5. Summary

This chapter analyzed the findings that emerged from the study which was conducted in Kalabo of Western Zambia on the role of the Catholic Church in promoting literacy in post-colonial Zambia.

The findings of the study revealed a number of programmes initiated by the Catholic Church in the area. Amongst others were *Bupilo* Literacy Centre, Youth Alive, Oblates Youth Organization,

Nalionwa Catholic Youth League, and Nalionwa Catholic Women's Organizations. In most of these literacy programmes, the findings revealed that community was appreciative in that through collective participation they were being enlightened on many issues which later would lead to improved lives. Challenges in some of these programmes have also been highlighted. Lack of support from District Education Authority came out strongly among other challenges. This was attributed to the fact that the Church authorities had not formally reported some literacy programmes that it is running such as *Bupilo* literacy centre. This therefore, renders the general populace to quality desire and wish for adequate input into the programme through qualified personnel, improved methodologies and appropriate and evaluation procedures.

The next chapter presents the conclusion of the study and subsequent recommendations.

CHAPTER 6

CONCLUSIONS AND RECOMNEDATIONS

6.0 Introduction

This chapter presents the conclusion and recommendations of the study on the findings and discussion of the Catholic Church and promotion of literacy in Kalabo district during the post colonial period.

6.1 Conclusion

The study has shown that the Catholic Church in Kalabo plays an acknowledged important role in the promotion of literacy as it has in place literacy programmes for children, youths and adults.

The general picture from the findings revealed that the respondents knew and understood what the Church's holistic responsibility to a human being was. They felt that, like all human endeavors, literacy often mirrored what was best (and worst) in human society. This also meant that literacy was to be for the purpose of individual's better control and improvement of their own lives. The research found out that a number of literacy related activities were functional. These included; *Bupilo* literacy centre, CCJP, NACAYL, Youth Alive, OYO, NACAWO, Home Based Care and Holy Childhood. The Church through these programmes provided literacy and basic skills to adolescents out of school, young mothers and elderly women in which the government had no involvement as the programmes were self-funded via the Catholic Church organisation. This is in line with what Wagner (1989) explains that, the study of literacy combines all the social science disciplines, from psychological and linguistics to history, anthropology, sociology and demographic. But, the field itself broadens beyond research to both policy and practice, from childhood through adulthood.

Further, the findings also revealed that the Catholic Church in Kalabo came up with literacy programmes that were related to empowering the marginalized rural poor by enabling them access information that readership provides through provision of skills that include reading and writing.

Literacy also contributes to people's well-being by making language an object of knowledge in its own right through provision of the basis for new and distinctive modes of thought. Many of the activities that have been revealed by this study have a component of literacy combined with spiritual and moral knowledge. The programmes, as the findings revealed were of participatory nature and considered the linkages between social sectors and real life situations. The programmes' objectives as intended by the Church were applicable to living and working situations so that people could participate in development process of their society and nation at large.

Finally, the relationship between the early Missionary Church (PEM) type of literacy activities and that of the Catholic Church in Kalabo today were revealed by the findings. It was also discovered that from the findings of the study on the contributions that the early missionaries made through the direct teaching of literacy, a lot should be appreciated. Following this idea, Carmody (1992:106) quoted the first President of Zambia (Dr. Kenneth Kaunda)'s remark on 4th April, 1967 as he articulated his high regard for the contribution of the churches to literacy and education as a whole. "In the past, and even now we have been grateful for the work the missionaries did in the field of literacy and education". The respondents also showed that a strong foundation had been laid. The Church in the 21st century should accommodate local initiatives, local control, community decision-making, community responsibility and involvement. It can therefore, be mentioned that, even though the Missionary Church organizations might have had short comings in their contributions they had made to the world literacy or the one offered in Kalabo, at least a solid firm direction was laid.

6.2 Recommendations

In view of the findings of the study, the following recommendations have been suggested.

- i) MOE should focus on tensions and contradictions that arise in relation to literacy activities, in the form of conflicting aims, objectives and motives between the promoters such as Church, NGOs, policy makers and literacy participants. This initiative will enhance co-operation and support among literacy promoters in Zambia.

- ii) The Catholic Church in Kalabo (or elsewhere) should consider sharing information of some of their literacy programmes such as *Bupilo* so that well wishers can contribute to its welfare.
- iii) The Catholic Church in Kalabo should consider seeking aid from MoE (even through workshops) in the area of literacy teaching personnel so that up-to-date methodologies of delivering their intended objectives are sought. After all, it is incumbent upon the government to provide literacy to its people, Catholic Church members inclusive.
- iv) Literacy promoters of the 21 century should try and emulate the positive elements that the early Missionary Church (PEM) exercised especially the integration of literacy to living and working situations. This will equip the literacy participant with skills to exploit their potentials to better their lives and the world they live in.

6.2.1 Recommendations for further research

i)The present study recommends that in future, a study should be carried out to establish what other literacy promoting activities are carried out by other church denominations in other parts of the country other than the Catholic Church.

ii) A study that would explore how the church can partner with the MoE in literacy programmes such as *Bupilo* should be conducted.

6.3 Summary

Chapter six provided a conclusion and recommendations of the study. The conclusion was based on the objectives of the study, while the recommendations were drawn from its findings.

The study concluded that there were many literacy promoting programmes that were initiated by the Catholic Church in Kalabo. What has been concluded is that there should be some kind of collaboration with all interested stakeholders in the district especially the education authority so that there is equity and equality of attention to all developmental activities in the district.

By and large, recommendations for future research were also suggested. These included acknowledgement and appreciation of many literacy works going on in many parts of the

country initiated by different organizations. This would enhance development because all efforts in the light of development are valued.

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APPENDICES

APPENDIX I

THE UNIVERSITY OF ZAMBIA

DEPARTMENT OF LANGUAGES AND SOCIAL SCIENCES EDUCATION

The Catholic Church and promotion of literacy in post-Colonial Zambia; The case of Kalabo district

Interview guide for Kalabo Catholic Church administration (Priest/ deacon /Sisters)

Name of Parish.....

Position held in church.....

QUESTIONS

1. As Catholic Church in Kalabo, what are your general Views for initiating literacy promoting programmes?
2. What kind of literacy promoting programmes do you have in place as Church?
3. Do you in any way receive some support from well-wishers to help you manage the literacy programmes?
4. How is sustenance of the literacy programmes maintained?
5. Do u have some systematic content /methodology that the Church follows in instituting these literacy promoting programmes.
6. How do you as Church select learners and teachers to be involved in the programmes you have mentioned?
7. What prompted you as Church to come up with such literacy programmes?
8. What is the reaction of the community to the literacy programmes you are running as Church?
9. Are there any challenges you might be encountering in running these programmes as Church?
10. Are there any mutual influences that the early missionary Church type of literacy may have on your literacy programmes?
11. What suggestions do you have that may help in trying to solve some of the challenges you have mentioned?
12. Any other comments?

Thank the respondents

APPENDIX II
THE UNIVERSITY OF ZAMBIA
DEPARTMENT OF LANGUAGE AND SOCIAL SCIENCES EDUCATION

The Catholic Church and promotion of literacy in post-colonial Zambia; The case of Kalabo district

Focus Group discussion schedule for literacy programme representatives/ facilitators

QUESTIONS

1. What is the purpose of the literacy programmes you are involved in?
2. What motivates you as facilitators to carry on with these literacy programmes?
3. Are there any challenges you are facing in facilitating the literacy programmes?
4. What are the benefits of being involved in such literacy promoting programmes?
5. Does the Church pay you for the job you are doing in the literacy promoting programmes?
6. Do you have any suggestions you would wish to share with others in the promotion of literacy in your area/Church?

APPENDIX III

THE UNIVERSITY OF ZAMBIA

DEPARTMENT OF LANGUAGE AND SOCIAL SCIENCES EDUCATION

The Catholic Church and promotion of literacy in post-colonial Zambia; The case of Kalabo district.

Focus Group discussion schedule for the literacy learners

QUESTIONS

1. What do you intend to achieve by being involved in the literacy programmes you are in?
2. What motivates you to be in such a programme?
3. Do you think you are in any way better than those who are not in the literacy programme?
4. What is your comment on the Catholic Church's provision of literacy programmes?
5. Are you facing any challenges in your attending to these literacy programmes?
6. Do you have any suggestions you would wish to share with others in the promotion of literacy in your area/Church?

APPENDIX IV

THE UNIVERSITY OF ZAMBIA

DEPARTMENT OF LANGUAGE AND SOCIAL SCIENCES EDUCATION

The Catholic Church and promotion of literacy in post-colonial Zambia; The case of Kalabo district

An Observation Checklist

What to look for;

1. The physical appearance of the building where literacy takes place
 - I. Outside view
 - II. Inside view
 - III. The surrounding
2. The nature of literacy activities in place
 - I. How the learners are appreciating the literacy programme
 - II. Content of the programme
 - III. Methodology
 - IV. Resource materials
 - V. Participant input
3. Conducive environment for the literacy programmes
 - I. Adequate space
 - II. Time management