

**THE NATURE AND FUNCTIONS OF CHRISTIAN ACADEMIES IN
ZAMBIA AS A CHRISTIAN NATION: A CASE STUDY OF LUSAKA
CITY, 2000-2020**

**By
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**A thesis submitted to the University of Zambia in partial fulfillment of the requirements
for the award of the degree of *Doctor of Philosophy in Religious Studies***

The University of Zambia

Lusaka

2025

DECLARATION

I, Mutale Peggy, hereby declare that this research work being presented for the Doctor of Philosophy in Religious Studies has not been previously submitted either wholly or in part for the same purpose at this or any other University, nor is it currently being submitted for any other degree.

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CERTIFICATE OF APPROVAL

Mutale Peggy's thesis is hereby approved as fulfilling the requirements for the Doctor of Philosophy in Religious Studies degree by the University of Zambia.

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DEDICATION

This work is dedicated to my beloved husband, Bishop Dennis Milanzi, and our wonderful children, Shuko, Natasha, Mwenje, Beatrice, and Malumbo, for their support and sacrifices while I concentrated on this work. I salute you all.

ACKNOWLEDGEMENTS

First and foremost, I would like to express my sincere gratitude to the Almighty for allowing me to undertake this academic project. My heartfelt gratitude goes to my Principal Supervisor, Dr. Melvin Simuchimba and his Co-Supervisor, Dr. Nelly Mwale-Chita, for their academic guidance and unwavering support during my period of study. I am indebted to their timely advice and scholarly support rendered to me throughout the period of research and writing of this work. I have learnt much from them, and they are indeed my mentors. I will forever remember to appreciate their diligence, humility, and hard work.

My heartfelt appreciation also goes to Prof. Austin Cheyeka, Prof. Gift Masaiti, Dr. Lewis Chilufya, and Dr. Judith Ilubala-Ziwa for their scholarly advice and support throughout this work. I am also greatly indebted to Dr Magasu, Dr Pauline Mileji, Dr Colious Gondwe, Ms Nakwenda Euodia, Ms M Kateule, and Mrs L.K Muzumara, my colleagues for the support and encouragement rendered during my studies. I am particularly grateful to Cecilia Kulyambanino and Changwe for the help rendered during the data collection period.

ABSTRACT

This study aimed at utilising the functionalist theory to explain the nature and functions of Christian academies in Zambia as a Christian nation, focusing on Lusaka city. The specific objectives of the study were to establish the type of Christian academies in Lusaka, Zambia, from 2000 to 2020; to explore the organisational structure of Christian academies in Lusaka; to examine the ethos, values and educational practices of the Christian academies; and to propose a framework for the organisation and management of Christian academies in Lusaka, Zambia (today and beyond). A case study design was used for the study, and a sample size of forty-one (41) respondents from 6 schools across Lusaka city and two officers, one from the DEBs office and another one from the affiliate organisation, was used with the participants being selected purposively.

The study revealed that academies were different from one to another in terms of their nature and organisational structure. It was found that each school's nature, functions and organisational structure depended on the proprietor's capacity and the school management's goals. It was further revealed that Christian academies fall under the category of private schools in the Zambian school system. However, unlike other private schools, these academies focus on promoting both academic and Christian values. Christian values were generally promoted through the Christian ethos and devotional activities found in these academies, and they were considered to be in line with the status of Zambia as a Christian nation. The study further revealed that academies offered additional curricula to enhance the academic performance of their learners. The study concluded that academies were schools under the category of private schools in the Zambian school system; they aim to achieve educational and religious aims to produce holistic and meaningful citizens. The study recommends that while the Christian academies might differ in certain activities that they considered important to portray each institution's uniqueness and marketing purposes, the institutions should adopt a common framework as proposed for the effective management and provision of education. It was also recommended that the proprietors and managers of the Christian academies should work out a way of retaining the teachers, both new graduates and retired officers, to ensure that academic continuity, including quality education, is maintained and guaranteed in the academies in the long run.

Keywords: Christian academies, organisational structure, Christian schools

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LIST OF ABBREVIATIONS AND ACRONYMS

CA	Christian Academy
CCZ	Christian Council of Zambia
CTC	City Technology College
DEBs	District Education Board Secretary
DfE	Department for Education
EFZ	Evangelical Fellowship of Zambia
ERIP	Education Reforms Implementation Project
FBO	Faith-Based Organisation
ICZ	Islamic Council of Zambia
ISAZ	Independent Schools Association of Zambia
PACRA	Patents and Companies Registration Agency
PLASC	Pupil Level Annual Census
PPP	Public Private Partnership
PRISCA	Private School and College Association in Zambia
MMD	Movement for Multiparty Democracy
MoE	Ministry of Education
NDP	National Pupil Database
UN	United Nations
UNZA	University of Zambia
ZSA	Zambia Statistics Agency

CHAPTER ONE: INTRODUCTION

1.0 Overview

This chapter highlights the study's background, problem statement, purpose, research objectives, and questions, the chapter also focuses on the significance of the study, theoretical framework, limitations and delimitations, and the definition of terms.

1.1 Background

Education provision is cardinal because of education's significant role in developing nations and the world. As such, in the development process, nations worldwide, including Zambia, have evolved their education systems, with the evolution process varying according to local factors. Through the 1996 education policy, *Educating Our Future*, Zambia's education system revived the provision of education by private stakeholders, including church organisations. This study, therefore, focuses on the nature and functions of Christian academies in Zambia as a Christian nation. Throughout the colonial period, Christian missionaries mainly provided education. Each missionary group who came to Zambia aimed to achieve through this education enterprise, but the common aim was to evangelise to the people they found. The London Missionary Society, as well as the White Fathers, Jesuit Fathers, Salvation Army, Christian Missions in Many Lands, and Paris Mission Society, for instance, saw in education an opportunity to 'increase the ability to understand the gospel (Snelson, 1974).

Most, if not all, missionary societies focused on education because they believed that it would be a civilising force and a powerful weapon against pagan beliefs and sorcery. From the missionary point of view, education was vital in witnessing the truth. It was used as a process by which children may be led into that fullness of life, which was part of the meaning of the Gospel. Missionaries were under an obligation to educate just as they had a responsibility to evangelise. The two processes were inseparable and indistinguishable. The policy emphasised the obligation to make available in Christ's name an education for life. As such, despite having different approaches towards education, almost all missionary societies during the colonial time, no matter how small, offered education to the local communities where they were established; their schools were called mission schools. Generally, most, if not all, of the schools established by missionaries were called mission schools and were constructed in their premises, which usually had the church, hospital and school.

However, after Zambia's independence, the Education Act of 1966 saw the new government partnering with missionary bodies. By 1967, the government had acquired control over sixty-three per cent of the primary schools (Carmody, 2004). This implies that after independence,

the government was running a good number of schools, and only a few schools were left in the hands of missionaries

In November 1991, the Zambian people ushered in a new government spearheaded by Dr. Fredrick J.T. Chiluba's party called the Movement for Multiparty Democracy (MMD). This was the beginning of the Third Republic, which also brought new policies in many areas, including education. As early as 1992, the new government felt that the time had come to seek broader cooperation with potential partners in providing education. The Ministry of Education welcomed the Church and private participation in providing education. This meant that the government had embraced the liberalised education policy. Liberalisation of educational provision entailed fundamental changes in the power relations within the education sector. Under a liberalised education system, the right of individuals, private organisations, religious bodies, and local communities to establish and control their schools and other educational institutions was recognised and welcomed. Thus, the liberalisation of education provision led to several religious organisations and individuals setting up Christian schools, referred to as Christian academies, in this study.

Apart from opening up the provision of education to the churches and other private providers, the government also declared Zambia as a 'Christian nation'. According to Njobvu (2002), in the declaration done on the 29th of December 1991, President Chiluba said:

I declare that I submit myself as president to the lordship of Jesus Christ... I, likewise, submit the government and the entire nation of Zambia to the Lordship of Jesus Christ. I further declare that Zambia is a Christian nation that seeks to be governed by the righteous principles of the word of God.

Through this declaration, individuals, non-missionary churches and other religious organisations were directly and indirectly encouraged to participate in the education provision. Furthermore, the new education policy document published in 1996 entitled *Educating our Future* amplified the declaration in a way by emphasising that Zambia was a liberal democratic society whose educational policy was based on the core values of fairness, equity and liberty and whose citizenry and faith-based institutions were free to participate in the provision of education. As such, the declaration of Zambia as a Christian nation and the introduction of a liberal education policy opened the way to more participants in providing education.

Churches, other faith organisations, and individual citizens who claimed to be Christian could establish and register Christian schools or academies, which are the focus of this study. Due to the importance of Christian missionary education and the Declaration of Zambia as a Christian

nation as background issues to this study, a separate chapter (4) will later discuss these two areas in detail.

In Zambia, the academies generally have no connection with the government where funding and control are concerned, and there have been no trustees formed to run these schools; therefore, flexibility in running these schools begins from the board, proprietor and staff. However, most academies, if not all, continue to use the national curriculum meant for all Zambian schools. These academies vary in nature depending on the proprietor, location and many other factors. As a result, the Zambian picture of academies implies that the schools' freedom in terms of control begins with funding, management and staffing. The danger is that the owners of the schools might quickly come up with decisions that might affect staff and pupils as well. Despite all the differences or variations, the academies are still entrusted with the learners who are the future of the nation at large. Since 2000, many Christian schools or academies have mushroomed in the country whose nature and functions are unclear. Hence, this study was carried out to understand the nature and functions of the Christian academies from 2000 to 2020.

1.2 Statement of the Problem

Being a liberal democratic country, which has also been declared a Christian nation, Zambia has, since the 2000s, witnessed a rise in the number of private Christian schools or academies at primary and secondary school levels. The rise of Christian academies might also prioritise learners belonging to Christian denominations. Students in these schools may have limited exposure to cultural and religious diversity due to Christian values emphasised in the schools, and some schools may not meet national education standards. Nonetheless, the nature and functions of these 'Christian academies' are unknown as no study has been conducted on these institutions in Zambian society. It is this knowledge gap that this study aimed to fill. If this study had not been conducted, what is prevailing in these Christian academies might remain unknown, and the Zambian education authorities and other stakeholders will not be able to take appropriate actions and measures which could be necessary to ensure that the Christian academies are relevant to the Zambian education system and society at large.

1.3 Purpose of the Study

The purpose of this study was to explore the nature and functions of Christian academies in Zambia from 2000 to 2020.

1.4 Specific Objectives

The specific objectives of the study were as follows:

1. To establish the types of Christian academies in Lusaka, Zambia, from 2000 to 2020,
2. To explore the organisational structure of Christian academies in Lusaka.
3. To examine the Christian academies' ethos, values and educational practices.
4. To propose a framework for the organisation and management of Christian academies in Lusaka, Zambia, today and beyond.

1.5 Research Questions

The following main questions guided the study:

1. What are the types of Christian academies in Zambia from 2000 to 2020?
2. How are the Christian academies in Lusaka, Zambia, structurally organised and managed?
3. By what ethos, values and educational practices are Christian academies guided?
4. What framework may be used in effectively organising and managing Christian academies in Lusaka, Zambia?

1.6 Significance of the Study

The study findings will likely add to the knowledge of the relationship between religion and education. The findings might benefit students of Religious Studies, educationists, and researchers. The study might also stimulate further research among researchers and scholars, especially in Religious Studies and Education. Being the first of its kind, the study might benefit the Ministry of Education by facilitating a better and deeper understanding of Christian academies in the education system. The policymakers are likely have an adequate knowledge of the essence of these academies, including why they exist and how they operate. Additionally, the proprietors or owners of the Christian academies may use the study's findings to make necessary adjustments so that they align with the demands of policymakers and society. The learners in the academies might also benefit from the optimistic adjustments that school management and policymakers might make as a result of this study. The proposed organisational and administrative framework might be of particular significance, which the academy authorities in Lusaka and possibly the rest of the country might consider adopting in organising and administering their institutions.

1.7 Limitations of the Study

Limitations of the study are issues that are sometimes beyond the control of researchers but affect the methodology or the outcome of the research. They also factor in things beyond the researcher's control, which may affect the study results or how they are interpreted (Akainie et al., 2020). Accordingly, Akainie et.al asserted that some of the limitations the researcher may encounter are the inability to get sincere responses and the unavailability of key respondents. In an instance where the researcher may encounter the limitations above, interventions like triangulation of research methods would help reduce the limitations. It is also always unclear about the generality of the case study's findings since it involves a selected group's behaviour. According to Wiersman (2000), a case study may only suggest what may be found in similar Christian academies in other cities of Zambia, which may need more research.

One limitation of the study was that respondents at one selected academy were unwilling to participate. Consequently, the researcher had to find an alternative but similar institution. The research process was quite demanding in terms of time and financial resources. However, the researcher ensured that some time was purely dedicated to the exercise to maximise the time and finances available for the research work. This ensured that the study stayed on course and its findings remained unaffected.

1.8 Study Site and Delimitations of the Study

Delimitations are limitations consciously set by the researcher. They are concerned with the definition that researchers set as a boundary or limit of their work so that the study's aim and objectives do not become impossible to achieve (Theofamidis and Fountiuki, 2018). In this study, the researcher chose Lusaka as the location of the survey since it happens to be the only city in Zambia with more Christian secondary and primary schools or Christian academies, which are the focus of the study. Although there are also many academies along the line of rail, the researcher decided to pick on only those in Lusaka due to limited time and financial constraints. Accordingly, the study's findings cannot be automatically generalised to the rest of the country because the current study's design is a qualitative case study, which focuses on a particular case to obtain an in-depth understanding of the phenomena.

The study focused on the period between 2000 and 2020, as it observed that this was the period when most of the Christian academies were established.

This allowed for a more targeted and in-depth analysis of the phenomena or events within the timeframe. The study was also limited to primary/ secondary academies in Lusaka, and the

thematic areas for this study were to understand the nature and functions of Christian academies in Zambia's Christian nation.

1.9 Description of Lusaka as a Study Site

Lusaka is the capital city of Zambia, a country in central southern Africa. It lies on a plateau with an average altitude of 1000 to 4000 above sea level (UNDP, 2001). Lusaka was designated the new capital or principal administrative centre of Northern Rhodesia in 1935. Its selection as the new capital was due to its central location on the rail line's main north-south axis, which was expected to become the centre of development. The central location of Lusaka was also within easy reach of the Copperbelt, the country's economic heartland.

Today, Lusaka has a population of over 3 million (Zambia Statistics Agency, 2022) and is the largest city in Zambia. As such, it is the home to many government agencies, international organisations and business houses and naturally serves as the administrative and economic hub of the country. The city's growing service sectors include finance, banking, telecommunication and retail, UN-Habitat (2017). The tourism industry is also important, with Lusaka as a gateway to Zambia's diverse wildlife and natural attractions. The city is characterised by a mix of modern and traditional aspects, with high-rise buildings, bustling markets, broad avenues and residential areas. The city has recently experienced rapid urbanisation and growth, resulting in varied infrastructure and other neighbourhood developments.

Due to rapid urbanisation, the city has about 35 regularised informal settlements known as improvement areas in which 70 per cent of the population lives, and the majority of these people can be classified as having poor living conditions (UN-Habitat, 2007). Academies in this study were purposively selected from informal settlements or shanty compounds to planned settlements, commonly referred to as suburbs and low-density areas. Chelston, Ngombe, Chamba Valley, Leopards Hill and Katima Mulilo-Chipata compound.

Currently, Zambia faces various economic challenges, including high poverty levels and unemployment, which primarily affect the city of Lusaka as many people tend to migrate there to look for employment and greener pastures. To mitigate the challenges mentioned above, the government has implemented various economic reforms to attract foreign investment, diversify the economy and promote private sector engagement and growth (Chitembo & Simushi, 2015).

Politically, Zambia has been a democratic and liberal state since 1991, when the country reverted to the First Republic (1964-1972) multi-party governance system. Since the reintroduction of the multiparty system, the elected president and his government serve for a

term of five years and can be reelected for a second and final term during the general elections, which take place every five years. The president serves as the head of state and government and is deputised by an elected vice-president.

Despite being a constitutionally liberal society, Christianity has been prominently influential in Zambia's public sphere. This is largely due to the Declaration of Zambia as a 'Christian Nation' by Zambia's second Republican President, Frederick Titus Jacob Chiluba, on 29th December 1991 (Cheyeka, 2014). To reinforce its influence, the declaration was enshrined in the 1996 amended constitution, and it has been upheld in all subsequent constitutional reviews, essentially based on "Christian demographics and the perceived normative contribution of Christian values" to the Zambian society (Sakupapa 2019). Statistically, 95.5% of Zambia's population is said to be Christian; 0.5% is Muslim, 0.2% is other, and 1.8% is none (Sakupapa, 2019).

The declaration of Zambia as a Christian nation, though controversial (Simuchimba, 2005: 145), has had a lot of pervasive influence on the daily lives of the people of Zambia, particularly in Lusaka. Lusaka, being the capital, serves as the country's political, economic, cultural and religious centre. The capital city's centrality makes it convenient for many government institutions and religious organisations to have head offices in the city, thereby contributing to the strong presence of Christianity in the town. The declaration of Zambia as a Christian nation. Similarly, the declaration has also influenced the education system in Lusaka and the entire country. For instance, religious education (RE), which is mainly Christian in nature and content (Chilufya & Simuchimba, 2022; Simuchimba et al., 2023), is typically included in the curriculum. As a result, schools in Zambia are generally encouraged to uphold Christian norms as it is believed that Christian values generally guide the Zambian people.

As may be seen, the socio-political and religious-cultural environments described above were conducive to the emergence and development of Christian academies or schools from the early 2000s. Many Zambian parents and communities value religious-based education for their children, and Christian academies align well with many such Zambians' beliefs and aspirations. The emergence of these schools was also motivated by the Ministry of Education's call for partnerships, particularly with the churches and other religious organisations, to provide education.

1.10 Operational Definition of Key Terms

Christian academy: This is a private pre-, primary or secondary school run on Christian principles and values, mainly by an individual Christian, group of Christians or Christian organisation, with permission from the Ministry of Education. In Zambia, these schools became widespread in the 2000s after the country declared a 'Christian nation' in 1991. In this study, Christian academies are schools owned by individuals or groups that uphold some Christian values. The Christian academies are also considered social structures according to the theoretical underpinning of structural functionalist theory by Emile Durkheim (1858-1917).

Type: A particular kind of group of things that share similar characteristics. In this study, 'type' refers to the main factors that will identify these academies in their categories.

Organisational Structure: George and Jones (2005) depict organisational structure as the relationship between the management team and the workforce for performing formal tasks and reporting. The management team designs the structure of an organisation, and the fundamental aspiration is the motivation of employees to work to their expectations of the management and organisational structure that allows them to execute their duties best to produce desired goals. The managerial and administrative structure will mean the school's operational systems in this study.

Nature: Ordinarily, the term 'nature' refers to the essential or inherent features or quality of something. In this study, the nature of Christian academies will refer to the characteristics and primary activities that define these institutions.

Function: The ordinary meaning of this term refers to the purpose of something. However, in this study, the 'function' of Christian academies refers to the aims and purpose of these institutions in Zambian society, represented by Lusaka city.

Christian Nation: Ordinarily, this term or concept refers to a country that recognises a form of Christianity as its official religion and often has a state church. In this study, the term will refer to the status (including its consequences) whereby Zambia has been declared a Christian Nation since 1991 and the declaration statement has been enshrined in the preamble of the country's constitution since 1996.

Values: Are fundamental beliefs or principles that guide an individual or group's behaviour and decision-making process. They are often considered the core elements that shape an individual or group's identity, culture and worldview. Accordingly, in this study, the values in the Christian academies will be taken to refer to the beliefs, behaviours or acts held with high esteem by the respective Christian academies.

Ethos: Ethos is the character of an individual or group of people as it relates to how they feel about certain things, what they hold as a guide to their actions and what they consider to be right or wrong in terms of behaviour. In other words, ethos can be summed up as character and moral values of a person or an organisation. In line with the foregoing definition of the term, in this study, ethos will mean the ideas and attitudes associated with the people in the Christian academies under study.

1.11 Summary

This opening chapter discusses the study's background and other key aspects of a research proposal, such as the problem statement, purpose of the study, research objectives, research questions, significance of the study, limitations of the study, delimitations of the study, and definition of key terms used in the study.

CHAPTER TWO: THEORETICAL AND CONCEPTUAL FRAMEWORKS

2.0 Overview

As indicated in the title, this chapter will discuss two significant parts of this study: the Theoretical framework underpinning the whole research and the Conceptual framework explaining the relationships between key concepts in the study. This is meant to make the study clear. Structurally, the Theoretical framework will be discussed first, followed by the Conceptual framework.

2.1 Conceptual Framework - The Functionalist Theory

According to Vogt (2005), a theory is a statement that explains how certain phenomena work; it clarifies the mechanics of the world around us. Additionally, a theory can be defined as a supposition or speculation about a phenomenon (Kasonde-Ngáandu, 2013: 24).

Building on the foregoing definitions of ‘theory’ above, a theoretical framework can be looked at as a collection of interconnected ideas based on theories; it is a logical set of prepositions derived from and supported by data or facts (Kasonde-Ngáandu, 2013: 24). Furthermore, a theoretical framework may be seen as a blueprint of the entire dissertation inquiry as it serves as a guide on which to build and support your study (Grant and Osanloo, 2014).

As indicated above, this study will be guided by the Theory of Functionalism postulated by Emile Durkheim. Durkheim (1858-1917) was a French sociologist who established the academic discipline of sociology. He postulated that society comprises various institutions that work together smoothly and in cooperation (hence structural functionalism). It addresses society regarding the functions of its constituent elements, namely, norms, customs, traditions and institutions. Durkheim focused on the primary concern of society, which is where the members of a given society share beliefs and symbols. He wanted to understand and explain the nature of social solidarity and social cohesion. His understanding of social solidarity was that it is a result of binding moral forces that arise from participation in the standard sets of beliefs and values, which he called collective consciousness, which essentially means culture.

Durkheim’s functionalist theory views religion as a unified system of beliefs and practices relative to sacred things, such as things set apart and forbidden (Thomson, 2003). He further observed and held that religion is about beliefs and practices that unite all those who adhere to it into one moral community called a church. He also sees religion as something eminently social, and religious representations are collective representations that, in turn, express collective realities.

According to Durkheim, human beings have a dual nature; they are both individual and social beings. There are two beings in a person: an individual being, which has a foundation in the organism and the circle of whose activities are therefore strictly limited, and a social being, which represents the highest reality in the intellectual and moral order. This duality of our nature has consequences in the practical order of thought, the irreducibility of reason to individual experiences. In so far as one belongs to society, the individual transcends themselves, both when he thinks and acts. Therefore, religion is understood as the social product of the social conditions of man (Giddens, 1984).

Mooney *et al.* (2007) hold that the functionalist perspective of sociology is based mainly on the work of Herbert Spencer, Emile Durkheim, Talcott Parsons and Robert Merton. According to functionalism, society is a system of interconnected parts that work together in harmony to maintain balance and social equilibrium for the whole society. For instance, each social institution contributes essential functions to society. The functionalist perspective emphasises the interconnectedness of society by focusing on how each part influences and is influenced by other parts. Functionalists use the terms 'functional' and 'dysfunctional' to describe the effects of social elements on society. Aspects of society are functional if they contribute to social stability and dysfunctional if they disrupt social stability, though some aspects of society can be both functional and dysfunctional.

Sociologists have also identified two types of functions, 'manifest' and 'latent'. Manifest functions are intended consequences commonly recognised, while latent functions are unintended and often hidden. For instance, one of the manifest functions of education is to transmit knowledge and skills to society's youth.

According to functionalists, society has institutions such as education and religion, which play different interconnected roles. Functionalists view education as an essential social institution contributing to a given society's manifest and latent functions. There are several primary manifest functions associated with education, the first of which is socialisation, which begins in preschool and kindergarten. In educational institutions, students are taught to practice various societal roles. Durkheim characterised schools as 'Socializing Agencies', which teach children how to get along with others and prepare them for adult roles. Socialisation through education also involves learning the rules and norms of society and enables children to learn about the diverse cultures in the global village.

2.2 Further Analysis of the Functionalist Theory

Talcott Parsons' (1902-1977) perspective sees social structure as more important than individuals; he viewed society as a system. Parsons argued that any social system has four basic functional prerequisites: Adaptation, Goal attainment, Integration and Pattern maintenance. According to Tiitenbrun (2014) the procedure Parsons adopted to analyse both the general systems of action, and its subsystems is called (AGIL) scheme. To service or maintain equilibrium with respect to environment, any system to some degree adapts to that environment, attains its goals, interprets its components and maintains its latent patterns as a cultural template of some sort. These are called the systems' functional imperatives.

Loy and Booth (2004) focused on Merton (1910-2003) who is known for criticising the principal assumptions of the anthropological form of functionalism, which he believed to be present in almost all sociological work of his time, focusing on three flawed postulates. The first one being the functionalist approach assuming that standardised cultural items or social activities are positively functional for the whole of the social order and these promote unity within society. Merton argued that this claim is not necessarily the case in all circumstances; instead, the functions of social activities lead to division of society, especially in large complex societies. Secondly, the functionalist perspective assumes that these social and cultural items fulfil only positive sociological functions. However, Merton postulates that at times, these social and cultural items result in negative consequences in society. Thirdly, functionalism assumes that these social activities performed by a particular social institution are necessary for the maintenance of society. In Merton's view, an alternative institution might also fulfil the same functions, implying that some functions may be indispensable.

In this study, our focus is on the structural functionalist theory of Emile Durkheim who, as earlier indicated, attempted to explain the new relationship patterns he observed by theorising the concept of solidarity. He suggested that small communities are linked by traditions and personal relationships while the urban community or society experiences a denser form of integration and differentiation. Consequently, individuals must adopt more specialised roles in order to complement each other. The functionalist pillar of organic solidarity, which is social cohesion based upon the interdependence that arises between people from the specialisation of work and complementarianism is at work in more advanced societies. In these organic societies, although individuals perform different tasks and have different values and interests, the order and solidarity of society depends on their resilience and each other's ability to perform

their specified tasks. Hence solidarity in complex societies is maintained through the interdependence of its component parts.

Thus, according to Durkheim, social integration depends on the proper maintenance of the system of values as well as the extent to which they are shared by what is referred to as collective consciousness. Society also requires social facts which are comprised of common sets of norms, values and cultural symbols that serve as a mechanism to facilitate this relational exchange.

Redcliff-Brown (1880-1955) and Malinowski (1884-1942) advocated for the need to study society or a culture as a whole if human beings were to understand its major institutions and explain why its members behave the way they do. The duo further advocated for the need to analyse the religious beliefs and customs of a society, for example, only by showing how they relate to other institutions within it, for the different parts of the society to develop in a close relation to another. Furthermore, as structural functionalists, Redcliff-Brown and Malinowski assert that studying the functions of a social practice contributes to the continuation of a society as a whole. In this perspective, they share the idea with Durkheim that religion reaffirms people's adherence to core social values, thereby contributing to the maintenance of social order and cohesion.

2.3 Application of the Functionalist Theory to the Study

This study might benefit from the Functionalist theory's focus on education and religion as important social institutions which most societies use to achieve their ideals. Haralambo (2013) postulates that society can only survive if there exists among its members (including learners in academies), a sufficient degree of homogeneity among its members (including learners in academies). Education perpetuates and reinforces this homogeneity by fixing in the child the essential similarities which collective life in society demands from the beginning. Therefore, the theory might guide the researcher in exploring education's role of fixing a sufficient degree of homogeneity among the learners in Christian academies.

Furthermore, in trying to explore the nature and functions of the Christian academies in this study, the social institutions of education and religion were key. Education and religion were at the centre of the day-to-day operations of the Christian academies. The various functions of education and religion as explained by Durkheim and his characterisation of schools as 'socialisation agencies' in his theory were used or referred to in discussing and analysing the functions of the Christian academies in the later chapters of this thesis. For example, the latent

and manifest functions of the Christian academies in Lusaka/Zambia, were best understood with the guidance of the functionalist theory in the research process.

Additionally, bearing in mind Merton's ideas in functionalism, the current study might greatly benefit from his perspective, especially where Durkheim explained that social and cultural items may not only benefit society positively but negatively as well. In the process of understanding the nature and functions of the Christian academies, the researcher was equally be mindful that the social institutions involved may not only contribute positively but negatively as well towards Zambian society through the influence of their purported values and norms on learners in the institutions. The influence of the academies' ethos and values might, among others, impact learners negatively or positively.

Furthermore, based on the construct, the assumed role and nature of the Christian academies is that these are schools which provide education according to the national curriculum but also in line with the Christian ideals and principles as they base their aims on the values of Christianity in order to achieve social solidarity which is cultivated from a young age.

Therefore, the Functionalist theory guided the study in terms of providing guidelines on what functions both religion and education played in society and thereby enabling the researcher to identify and explain those functions in the Christian academies or schools in the process of conducting the research and interpreting the findings.

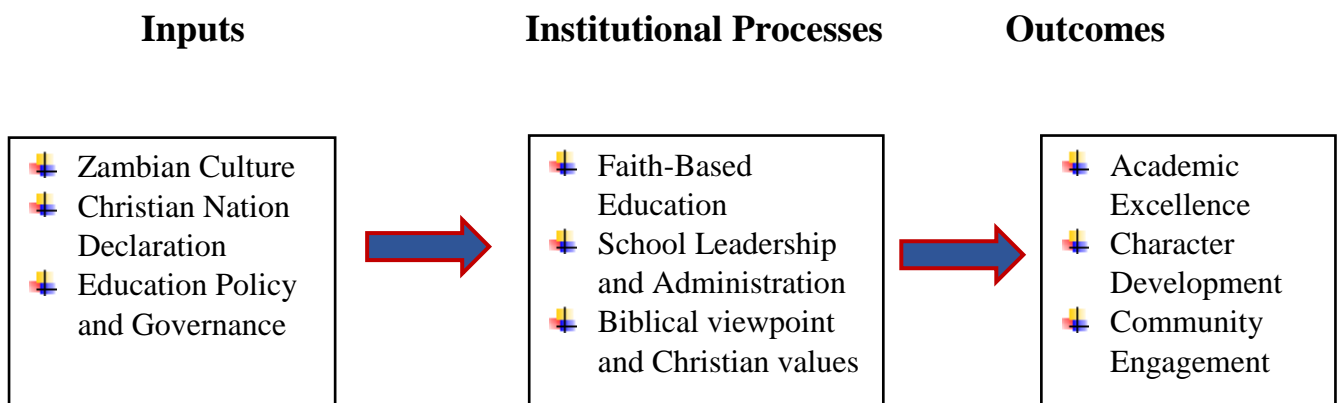
2.4 Conceptual Framework

A conceptual framework is a consistent and comprehensive theoretical framework emerging from an inductive integration of previous literature, theories, and other pertinent information. It is usually the basis for reframing the research questions and formulating hypotheses or making informal tentative predictions about the possible outcome of a study (Tashakkori & Teddlie, (2003). According to Shields and Hassan (2006: 315), a conceptual framework is used in research to outline possible courses of action, or to present a preferred approach to an idea or thought; it can also act like a map to provide coherence for an empirical inquiry. Furthermore, a conceptual framework is an expression either narratively or graphically of a study being embarked upon. It consists of the variables: dependent, independent and at times intervening or control variables and the presumed relationship among variables (Miles *et. al*, 2014).

Accordingly, the Conceptual framework for this study is in three parts. The first part details with three major issues which impact directly on the nature and functions of Christian academies in Zambia and these are the Zambian culture, implying that cultural values may influence the functions and nature of the academies; the Christian nation declaration is also likely to have an impact on the roles and expectations of Christian academies; and the influence of national education policy regulations on the operations and curriculum of the academies.

The second part shows institutional processes which are independent variables in the study. They comprise of the integration of Christian values, perspective of the Bible which provides an understanding of the world and human nature, and intentional incorporation of the Christian faith and practices in the educational process. The third part is dependent variables which focus on outcomes such as academic excellence, character development and spiritual growth.

The diagram below is a diagrammatical representation of the Conceptual framework for the study as described above.



2.5 Summary

The forgoing chapter had presented and explained the theoretical and conceptual frameworks which were deemed suitable for the study. The functionalist theory had also been further analysed and its relationship or application to the study explained. Similarly, the conceptual framework was clearly explained on how the key concepts, including independent and dependent variables in study are related. The next chapter focused on the review of literature related to the study on the nature and functions of the Christian academies.

CHAPTER THREE: LITERATURE REVIEW

3.0 Overview

As well known, a literature review simply refers to an overview of the previously published works on a particular subject or topic. The purpose of literature review is to gain an understanding of the existing research and debates relevant to a particular topic or area of study and to present knowledge in the form of a written report (Western Sydney Library, 2017). Accordingly, this chapter reviews literature related to Christian schools or academies, the topic of this study. The following broad thematic areas will guide the review of literature: Global studies on Christian academies, African studies on Christian academies, Zambian studies on Christian academies, and Description of models for the management of private, Christian schools. As may be seen, the specific objectives of the research study are subsumed in these broad thematic areas, which will facilitate the coverage of wide-ranging issues related to the topic under study.

3.1 The Concept of Christian Academies

Christian academies serve a purpose far beyond just providing an education for its students. While academic excellence is still a top priority, these schools also offer a unique spiritual and moral focus that sets them apart from secular institutions. One of the primary goals of a Christian school is to provide an environment where faith can be integrated into every aspect of daily life (Opoku, Mensah and Manu (2014). Students are not simply taught about God through classes and Bible studies; rather, they experience His presence in everything they do – from athletics to music to community service. This holistic approach allows students to develop a deep understanding of who God is and what role He plays in their lives.

In addition to emphasizing spirituality, Christian academies also place a strong emphasis on character development. Values such as honesty, humility, kindness, and compassion are integral parts of the curriculum and are modeled by faculty members on a daily basis. Students learn not only how to excel academically but also how to become better people (Quinton, 1995). A Christian academy thus offers benefits beyond those offered by conventional schools: it provides an opportunity for children to grow spiritually and morally while acquiring knowledge.

When discussing the unique function of a Christian academy, one aspect that stands out is its emphasis on providing students with a safe and nurturing environment. While all schools strive for this goal, Christian schools have the added advantage of being able to rely on spiritual

values as their foundation. This means that at this type of school, there is an intentional focus on creating an atmosphere of kindness, respect, and love. Pupils are taught not only to treat each other well but also to view others through the lens of Christ's teachings.

3.2 History and Types of Christian Academies

From the beginning of the Christian era, the Church has operated schools. The earliest Christian schools were organized along the same lines as traditional Roman academies, but with an emphasis on Christian truth. The Church has always believed that teaching the secular subjects without reference to religion provided an inadequate education. The manner of providing a Catholic education has varied greatly over time and circumstances. Some of the types of schools the Church has sponsored over the years are listed here.

- a. **Home Schools and Tutors** — In Roman times, most youth were taught the essentials of reading and primary education at home by private tutors. This method of teaching was easily adapted by Christian families and was very effective in transmitting the faith especially during times of trial and persecution.
- b. **Catechetical Schools** — The very first schools founded for the purpose of offering Christian higher education were Catechetical schools. These schools were modeled on the Roman Academies of the age but emphasized Christian theology and philosophy. Two of the earliest Catechetical schools were in Alexandria (founded by St. Mark), and Antioch. Both were influential in resolving early theological controversies of the Church.
- c. **Episcopal Schools** — The first seminaries were schools for training clergy attached to a bishop's office. Before Christianity was legally recognized in the Roman Empire, these were locally run. Episcopal schools evolved into the Cathedral Schools of the Middle Ages.
- d. **Parochial Schools** — A Parochial school is a school sponsored by a Catholic parish, usually emphasizing primary education and Christian catechism. Parochial schools have existed from early times but varied in size and purpose. Parochial schools in urban areas may have employed teachers to hold regular classes, while in rural parishes, they may have consisted only in irregular tutoring by a priest or deacon. It was through parochial schools that academically gifted young men from poor families were

identified and sometimes sent to larger towns or monasteries to complete their education.

- e. **Monastic Schools** — The rapid spread of monasteries throughout Europe was accompanied by the growth of Monastic Schools, which gradually played a great role in the education of layman as well as the clergy. Just as the size and prestige of monasteries varied, the schools associated with them were very diverse. In many cases, especially in the early Middle Ages, the Monastic schools were great centers of learning, not only regarding classical and biblical literature, but also regarding science, medicine, herbs, animal husbandry, metal working, and agriculture. Not all monasteries had schools that were open to outside scholars, but in the early Middle Ages, many of the greatest institutions of learning in all of Europe were based in Abbeys (Fulda, Fleury, Bec, Malmesbury, Citeaux, Fleury, etc.).
- f. **Cathedral Schools** — The Cathedral Schools of the Middle Ages were descendants of the Episcopal schools of ancient times. As dioceses grew in size and influence, the schools or seminaries associated with the Bishops evolved into institutions of great learning, especially in the great urban centers of Catholic Europe. From the time of Charlemagne, the core curriculum of the Cathedral schools was the Trivium and Quadrivium, but they were frequently the seat of great scholars in science (natural philosophy), theology, Bible exegesis, and classical learning. The Monastic schools and Cathedral schools were the great centers of higher learning during the middle Ages and were the direct forerunners of the Catholic Universities.
- g. **Canonicate Schools and Chantry Schools** — In the cities and towns where there was no cathedral, the priests of the local church were organized after the manner of the cathedral clergy and conducted a "canonicate" school that provided both elementary and higher education. A Chantry was a foundation endowed by Christians who sought to assure masses would be said for the souls of the dead. Clergy associated with a particular Chantry would often take on teaching responsibilities, and the Chantry schools were organized in a similar manner to some of the smaller Cathedral or Canonicate Schools.
- h. **Guild Schools and Hospital Schools** — Just as Chantry's were Christian foundations that took on the additional task of teaching students, other Catholic Charitable organizations with well-established endowments also determined to found schools. The

schools associated charitable organizations, such as guilds and hospitals ranged from a single teacher ('Magister') acting as a tutor to an organization that supported scholars involved in higher education, or specific fields such as law, medicine or nursing. Guilds were recognized as vocational institutions so the idea that one might form a guild composed of scholars or teachers, was a logical progression. Several of the first Universities in Europe and much of the terminology associated with Universities evolved from Teaching Guilds rather than Cathedral Schools.

By the middle Ages schools had expanded throughout Europe and there was great interest in learning and education. Higher education was clearly the province of the 'Magisters' and graduates of formal schools, but a need was seen for teachers of elementary students and lay persons, and for basic education of impoverished youth. Since priests and religious were already teaching students of all backgrounds at Monastic and Cathedral Schools the first "teaching orders" religious orders formed for the purpose of providing elementary or spiritual education to lay students.

By the 19th century, secular governments began to provide state-funded elementary and secondary education in many countries in Europe and the church redoubled its efforts to provide a Catholic primary education to all students. At this time the number of teaching orders founded to educate Catholic youth increased dramatically. The list below includes many of the earliest or most widely known teaching orders founded before the 19th century and excludes orders (such as Jesuits and Dominicans), that were dedicate mostly to higher education and scholarship, rather than primary education of lay students. Many of the founders of the religious orders listed below are also patron saints of Catholic education. Dozens of other holy men and women founded local schools but did not establish new teaching orders.

- a. **Brothers of the Common Life** — Founded 1380, Netherlands, by Gerard Groote — Religious order of men who lived in common but did not take vows. Emphasized Christian education as well as spiritual development for laymen as well as religious. Thomas a Kempis, author of "Imitation of Christ" is the most famous member.
- b. **Company of St. Ursula (Ursulines)** — Founded 1535, Venice, by St. Angela Merici — Organization of consecrated women dedicated to the education of young women and care of the sick, at a time schools for girls were rare outside of convents. Although the Ursulines began as a lay congregation they eventually established a religious order.

- c. **Congregation of Jesus, Sisters of Loreto** — Founded 1609, Calais, by Venerable Mary Ward — Religious congregation dedicated to the education of women. Suppressed in 1632 due to conflicts with the norms of Trent but re-established in 1703.
- d. **Poor Clerics of the Pious Schools (Piarists)** — Founded 1617, Rome, by St. Joseph Calasanz — First religious order dedicated to teaching youth and providing free education for poor children. It provided a model to many other school systems and teaching orders that followed. Famous persons associated with Piarist schools are pope Pius IX, Gregor Mendel, and Victor Hugo.
- e. **Brothers of the Christian Schools** — Founded 1679, Reims, by St. John Baptiste de la Salle — Religious congregation established to open free parish schools for the poor boys of France. By 1900 expanded to 14,000 members. Order is affiliated with 560 institutions in 80 countries, ranging from missionary schools to Universities.
- f. **Brothers of Christian Instruction (Gabrielite Brothers)** — Founded 1711, La Rochelle, by St. Louis de Montfort — Religious Institute dedicated to Christian Education that was based on schools founded by the great Orator and Missionary, Louis de Montfort.

The following are only a few of many teaching orders founded in the 19th century. Each of these orders grew to involve thousands of religious and serve hundreds of schools.

- a. **Congregation of Christian Brothers** — Founded 1802, Ireland, by Blessed Edmund Rice — Established schools throughout Ireland, the United States, and British Commonwealth.
- b. **Sisters of Notre Dame de Namur** — Founded 1804, France/Belgium, by St. Julie Billiart — Institute of religious sisters founded to provide education to the poor.
- c. **Marist Brothers of the Schools** — Founded 1817, Auckland New Zealand, by St. Marcellin Champagnat — Institute of Religious brothers with special devotion to Mary, established to serve neglected youth, especially in overseas missions.
- d. **Congregation of the Holy Cross** — Founded 1837, Le Mans, France, Blessed Basil Moreau — Religious congregation, including both priests and lay brothers, established

following the Revolutionary/Napoleonic period in France. At the time the Church had been stripped of much of its property, and a whole generation left poorly catechized.

- e. **Salesian Brothers (of John Bosco)** — Founded 1859, Turin Italy, by St. John Bosco — Religious Institute founded in the late 19th century to teach urban children of the Industrial revolution (<https://www.heritage-history>)

However, this study will look at Christian Academies in Zambia from 2000 to 2020.

3.3 Ethos, Values and Educational Practices

3.3.1 Global Studies

In its *Working Paper 36*, the British Schools Council (1971) discussed Religious and Christian Education in Voluntary aided and Independent schools. According to the Council, in British society then, children came into contact with various forms of Christianity and Humanism, and, in some areas, with other specific religious and quasi-religious viewpoints, and ignorance and prejudice against any religious group can do great harm. In a pluralistic multi-belief society, the objective of the county or public school was not to induct children into a given religious viewpoint and commitment, but to promote sympathetic understanding of religious groups around them and to encourage their personal quest for meaning and purpose. The matter of commitment was the responsibility of the church, synagogue, mosque, and family, it was not the task of the maintained school. However, many church schools naturally try to do both. Some voluntary aided schools, and some independent schools with religious foundations, may feel that the school is an extension of the church, synagogue, and what goes on in the parent body continues without change of emphasis in the school. However, the Schools Council suggested that the same educational principles needed to be observed by all schools, though in some schools the opportunities were greater. Religious foundations had made and were still making a unique contribution to the general field of education and to the spiritual welfare of society as they were in a unique position to ensure cooperation between the three agencies which greatly influenced the lives of their children-home, school, and church-and carried the responsibility of seeing that these children were turned outwards to participation and service in the wider world. The Schools Council further explained that while in the past the role of the ‘religious’ school in British society was taken for granted due to the dominant role of the Church in education, today this role is not so clear due to the rapid social, economic and political changes that had taken place and had pushed the state in the fore front of providing neutral public education in public or state maintained schools

Furthermore, in another chapter, the Schools Council (1971) discussed the practice of Christian worship during school assemblies as required by the 1944 Education Act in Britain. According to the Schools Council, the 1944 Education Act sought to regularise the existing practice of school assembly Christian worship in schools but laid down no specific guidelines as to how this should be tackled. Consequently, there had been a lot of criticism of the school assembly worship requirement. These criticisms may be taken to fall mainly into two categories: attacks on theory and reactions to what actually happened in practice. Many of the objections to the very idea of having the secular school involved in an act of worship were voiced by informed educationists who had strong religious convictions of their own, as well as by secularists within the teaching profession at school, college, and university levels. On the one hand, the sacred-secular sandwich was supported by those who were concerned at the ease with which worship can become separated from life, with disastrous effects on the understanding of both. These supporters therefore wanted an integration of the routine chores of school assembly with the worship and regarded this as an expression of an important principle. Educational arguments in support of the practice included: the need for a quiet period in adolescence, the fostering of school spirit, the inculcation of values and the promotion of social awareness, and the civic advantage of having some acquaintance with ritual. There were also those who felt that experience of worship was a necessary adjunct to religious education, among other subjects. On the other hand, those who wished to see the religious element omitted from the school assembly pointed to the absurdity and dishonesty of expecting pupils from a wide variety of backgrounds to participate in something that the majority of their parents had little time for, and which they could not evaluate objectively. There were also fears that non-conforming staff risked missing promotion. Practical objections to assembly-worship included: inaudible or unintelligible reading, hymns sung at the wrong pitch with indefensibly dreamful words, boredom, irrelevance, and professional incompetence (or lack of interest), physical discomforts due to timing, lack of seating, inadequate ventilation, and other unnecessary hazards. The administrative burden of preparing an imaginative act of assembly worship for every day of the school year was also beyond the resources of most head teachers or those to whom they delegated the task. Actual practice of worship varied enormously between schools and seemed to depend on a number of variables which included the district, the attitudes of head teachers and staff, and school tradition. Thus, although a good deal of honest thinking and hard appraisal had gone on during the past decade, some confusion was still undoubtedly there because of the administrative convenience which combined with the school's act of worship and the routine chores of an assembly.

Although an old document, the contents of *Working Paper 36* prepared by the British Schools Council (in 1971) are still very relevant and applicable to the Zambian situation and therefore to this study as well. The religious and moral education issues as well as the issue of school worship which it raises and discusses are found within the Zambian private school system and form part of what this study will investigate and try to explain. Working Paper 36 therefore provides a rich theoretical background to the current study. However, it should be noted that the current study is different in that it focuses on describing and discussing the nature and functions of Christian schools or academies in Zambia, particularly Lusaka city

In their book chapter entitled, 'Religious Education in state and faith schools', Hughes and Philip Barnes (2008) also continued to discuss the issues of religious and moral education in state, public and faith schools in Britain. Their chapter first describes the dual system of partnership between the state and a variety of faith communities in terms of the provision of schooling, focusing especially on the various types of school and their historical background. The chapter then goes on to explain that there was a diverse range of different types of contemporary schools, but the main division was between maintained schools, funded mostly through public funds, for example, through fees and scholarships. Maintained schools could be divided into two groups: those receiving some funding from their Local Authority (LA) and those funded directly from central government. The partly locally funded schools were Community schools (once county schools); Foundation schools (some formerly grant maintained schools; and Voluntary schools, comprising voluntary aided and voluntary controlled schools. The centrally funded schools were City Technology Colleges (technically independent schools); and Academies (publicly funded independent schools). In addition, any maintained school could opt to become a 'specialist school.' Such schools met full National Curriculum requirements but had a special focus on a chosen specialism (typically one but could be two). They had a key role in revitalizing education, especially in disadvantaged areas. Community schools were, in the main, established schools that were run and operated by LEAs (many of them county councils).

There were various types of voluntary school. These were schools founded by a charitable organization, frequently but not exclusively a church in the form of a Diocesan Board of Education. Here funding and control were shared in a partnership between public and private charitable funds: as a rule of thumb, the LA paid for the day- to- day upkeep of the schools, including staff wages, while the charity contributes to more basic costs such as capital building project. Most of these, especially in the primary sector, were *voluntary controlled* schools,

where much of the control in the partnership passes from charity to LA. In the case of *voluntary aided* schools, the founding body retained most of the control but received financial aid from public funds. In voluntary aided schools the foundation body had a majority on the governing body, but such was not the case with voluntary controlled schools. Most voluntary schools were Christian Church schools of either Church of England (Anglican) or Roman Catholic foundation, though a few involved other denominations such as Methodists. The most significant non-Christian voluntary schools were founded and were now run by the Jewish community. The foundation bodies of voluntary aided schools (but not voluntarily controlled schools) retained a high level of control over their admission policies

The authors further explain that generally, the educational aims of faith schools with a religious character were related in some way to their foundation documents or their long-standing tradition of faith and practice. Although the beliefs of different religions each form a distinctive world view, the main religious beliefs were about God, the origin of the created world, human nature and the way people can relate to God and each other, and human destiny. As such, those who consciously promoted faith-based schools had in mind schools where the particular (religious) worldview influenced the curriculum and ethos of the school and the nature and character of spiritual and moral development that was pursued. Sometimes the intention was that the worldview should influence the whole life of school. These basic aims inevitably affected the nature of the education provided in faith schools, though it was incorrect to simply think of all such schools as confessional in the same sense. For example, many Church of England schools were confessional only in an attenuated sense where little attempt was made to nurture or convert pupils to Christianity, whereas Roman Catholic or Muslim schools were straightforwardly confessional and aimed to nurture pupils into their respective religious faiths and the teachers may be expected to uphold and promote the beliefs of the faith community through participation in specifically religious school activities.

The foregoing chapter by Hughes and Philip Barnes is relevant and important to the current study because it touches on a number of issues which also form part of this current study. For example, its categorization of schools in Britain, the aims of the schools, the influence religious beliefs on their educational practices, and the funding or financing of the schools' operations are all issues that are also discussed in the current study from the Zambian perspective or context. However, while Hughes and Philip Barnes' work aimed at describing the different schools and their practice of religious education in Britain, the current study discusses the nature and functions of one type of these schools- the faith schools or Christian academies in

Zambia. The discussion and explanation of the functions of these institutions will also be done using the functionalist theoretical framework, which was absent from the previous study.

Martinez and Teintrier (2019) conducted a study on faith-based schools in the context of religious diversity. The focus of the study was to find out how faith-based schools operate in the context of religious diversity and to further establish how the institutions negotiate their specific religious identity and religious educational projects when religious homogeneity has given way to diversity. Another study by Amankwatia (2007) explored church schools' compatibility with traditions of liberal education and the extent to which these schools contribute to intolerance in society using the evidence from the relevant literature research studies and eight Church of England and Roman Catholic schools' prospectus. This study argued that church schools understand and express their nature as a denominational, voluntary and comprehensive. According to Amankwatia, the skills provided in the church schools stem from the Christian understanding of man as made in the image of God to share in and provide stewardship for the created all. The study findings defended the assumption that church schools contribute to intolerance in society, indoctrination and undermining of pupils' autonomy. Instead, church schools accept diversity, and their education is incompatible with coercion and manipulation. The study further revealed that Christian education provided an opportunity for pupils to accept and reject faith. This study by Amankwatia was conducted in England and was only based on two types of church schools namely the church of England and the Catholic Church. The findings were also based on the literature and schools' prospectuses, which may not have given reliable and valid information on the topic under study. The current study was done in Zambia and involved the use of primary data from the field in addition to secondary data from literature review.

Mui (2019), however, explored the diaconal work in the Christian church in Vietnam for empowerment through its educational programmes. For Mui, the most important feature of a Christian educational programme compared to the educational system of Vietnam was its foundation in Biblical values and the emphasis on both character building and knowledge mastery. The study by Mui related to the current one in that its focus was on the nature of the Christian educational programmes and their functions. However, Mui's study compares the Viet Nam educational system and the Christian education system in the same country, Viet Nam, while the current study only focused on the nature and functions of Christian academies in Zambia.

Hiemstra and Brink (2003) carried out a study of faith-based school choice in Alberta, Canada. The study had two aims; the first focused on presenting the wide diversity of the types of school authorities and schools which at that time functioned within Alberta's overall systems. The second focus was on examining the wide range of types of faith-based schooling offered by each type of school authority and the schools which were legally in Alberta. In their study, Brink and Hiemstra analysed public data on schools under the authority to determine their faith-based component. The study focused on a wide variety of schools in Alberta and later on the faith-based schools and their varieties. Hiemstra and Brink's study relates to the current study in that in trying to explore the varieties of faith-based schools, the nature and functions of those schools could have been some of the parameters used to find out the differences. The current study is similar though it is not comparative, and data was collected and analyzed qualitatively for data credibility and trustworthiness.

Crawford *et al.*, (2023) conducted a study entitled, *The impact of private Schools, School Chain and PPPs in developing countries*. The study was conducted on the premise that the private school sector has expanded with almost no public intervention to educate half of primary school children in many urban centers in Africa and Asia. Simple comparisons of test scores would suggest that these private schools may provide better quality education than public schools, but how much of this difference is due to selection effects is unclear. Much donor and policymaker attention has proceeded on the basis that private schools do perform better and focused on models of public subsidy to expand access, and investment in networks or chains to encourage expansion. They conducted a systematic review for eligible studies, with transparent search criteria. The search resulted in over 100 studies on low-cost private schools and PPPs, with a large majority being on low-cost private schools. Their meta-analysis shows moderately strong effects from private schooling, although the limited number of experimental studies find much smaller effects than quasi-experimental studies.

Exley and Suissa (2013) conducted a study entitled "Private School Choice and Ethical Environment" the study focused on considering the relationship between the existence of private schools and public attitude towards the question of education provision. The findings were based on data from the 2010 British Attitude Survey which suggested that parents who choose private schools may become more entrenched in their support for more extensive forms of the potential partiality with potential ramifications for the future of progressive education.

The studies above by Crawford (2023) and Exley and Suissa (2013) are relevance to the current study due to the fact that they describe some aspects of private schools, a category under which Christian academies in Zambia fall. As such, they will provide additional theoretical

background to the discussion and explanation of the nature of these institutions in the later chapters of this work. However, the main focus of this study is the nature and functions of the Christian academies in Zambia as a Christian nation.

Another scholar, Roy (1988), sought to identify fundamental premises underlying Christian education and establish a set of ground rules for critical discussion and development of a model to faithfully represent the enterprise. According to Roy, the purpose of the Model was twofold; to capture realistically the dynamic nature or special character of Christian schools as communities of faith and in so doing provide a useful frame of reference for critical review, strategic planning and renewal of schools calling themselves Christian. Roy's study is characteristically similar to the current study as it focuses on the nature of Christian schools, but Roy also goes an extra mile by also looking at the dynamic nature of these schools. However, the current study will also probe the functions of these institutions of learning in Zambia's Lusaka city, a scenario quite different to Roy's whose study was done in Australia. Additionally, Walford (2008) conducted a study on faith-based schools after ten years of Tony Blair as Prime Minister of England.

In his argument, Walford stated that while faith-based schools had been an integral part of England's state-maintained system of education, during Tony Blair's premiership there was a distinct encouragement or motivation of the sector. Hence the article then sought to trace the continuity and discontinuity in policy with regards to faith schools and to make an evaluation of Blair's legacy in the area of faith-based education. Results showed that the number of the minority voluntary schools was still small despite Blair's support and that the Christian churches had partially exploited the possibility offered to them and many within the church questioned the desirability of any expansion. This study by Warford focused on faith-based schools which are typically within the church framework while the current study explored Christian academies which might be run by faith organizations and might not necessarily be church or faith institutions but based on faith principles.

Walford, West and Wolfe (2018) came up with a report which provided a brief history of the school system and the development of the academy programme in England. It discussed the funding agreement for academies, academies 'chain' regional school commissioners, the legal identity of academies, and some of the freedoms of academies. It also summarized some key issues raised by what was described and presented as proposals for policy makers and addressed some of the issues which were raised. According to the two authors, in Europe academies had proved to be the best schools for many parents as they could be assured of the best education for their children in these schools. Clearly the report by West and Wolfe relates

to the current study because in trying to explain the history of academies, the authors brought out one key aspect of the current study, which was explaining the nature of academies in Zambia's Lusaka city. The aspect of functions of the schools was touched on by West and Wolfe's report.

West and Wolfe (2018) further stated that there had been a rapid and significant transformation of school-based education in England since 2000, with nearly a third of schools being 'academies' rather than 'maintained' by local authorities. These academies were owned and run by 'not for profit' private trustees. They were funded and controlled by the central government using contracts between trusts. Presently, there has been no clarity of the description or understanding when it comes to academies. In some cases, trusts run a single stand-alone academy under a contract with the Secretary of State, some trusts run several academies under the umbrella term, Multi-Academy Trusts (MATs) under a single contract, in some instances individual stand-alone academies with individual contracts or even (MATs) have grouped themselves under an umbrella trust and some into what is called collaborative partnership.

Green (2012) also explains academies as those that were originally known as city academies and independent of local education authority control, giving them flexibility in management, staffing and curricula. Tolley (2001) stated that academies represented a significant break from relatively narrow schooling that had been previously available to the students in the early Latin Grammar Schools and further clarified academies as institutions providing a relatively advanced form of schooling that was incorporated to ensure financial support beyond that available through tuition alone. These academies are said to have been broadly Protestant but also non-denominational. From the foregoing studies and discussion, it is clear that academies in England and the US were flourishing in terms of funding and control due to the trusts which were created probably with guidelines which the academies were expected to adhere to.

Eyles and Machin (2015) observed that the academy school model was initiated under the 1991-2010 Labour government when strong concerns were being expressed about the quality of education being delivered to children in some local authority schools. There was an urgent need to try and improve educational standards and confront significant behaviour problems. The only solution then was to replace the old schools with a new type of state schools to be run outside local authority control and management.

The House of Commons Education Committee (2014-15) explained the autonomy of academies which arose from the package of academy freedoms that came with the change in

status. Academies then received funding directly from the Department for Education (DfE) and so had no control over their budget like state-maintained schools. They were required to teach a broad and balanced curriculum, including English, Mathematics, Science and Religious Studies, but they still had the freedom to develop their curriculum to suit their needs. Academies could also set their term dates and their school hours. Finally, they could set teachers' pay and conditions which differed from those in maintained schools and could employ unqualified teachers. The House of Commons Committee report gives us a picture of academies in England which touches on both the nature and functions of these institutions. The current study's concern was that in Zambia we did not seem to have a uniform management system for these kinds of schools called Christian academies.

A study by Eyle and Machin (2015) provides details of the origin and functions of academies in England as they explained that the main impetus for coming up with the system of academies was to replace failing schools in order to generate school improvement. This was to be achieved by moving away from the conventional school type that had populated the England school sector in the past.

The authors explained that academy schools delegated the management of the schools to a largely self-appointed board of governors who had responsibilities for employing all academy staff, agreeing on levels of pay and conditions of service and deciding on the policies for staffing structure, career, discipline and performance management. Eyles and Machin further stated that by the time of writing, nearly 2000 of England's secondary schools (63%) and a further 2,300 (15 %) of the primary schools had become academies. The duo wanted to find out the genesis of academies and their performance effects. The National Pupil Database (NPD) and the Pupil Level Annual Census (PLASC) were used as their data sources. Academies are very common in England due to the system of school management which was introduced around the 2000s. This work is important to the current study as it provides some background material for reference in dealing with nature and functions of Christian academies in Lusaka city, which was the focus of the current study.

Dimmock (2011) conducted a comparative study of education reforms in England and Singapore. He used three aims or approaches in comparing England and Singapore: he first profiled the evolution of specialist school policies in both states about school improvement, then focused on social justice in the schools in both nations and lastly undertook a comparative policy analysis to conclude as to how the relationship between central government and schools were reconfigured in those countries. He observed that within the context of fierce global economic competition, school diversification and specialist schools had been seen by

governments as cornerstones of education policy to engineer school improvement in both England and Singapore. For many years diversification was promoted in each school, emphasizing distinctiveness in its curriculum often with implications for funding and degree of autonomy which differentiates it from others. There is normally the intention to scale up curriculum innovations school wide. Dimmock (2011) further explained that the Cameron government in the UK instituted the Academies Act 2010 to extend the specialist schools policy to champion academies. There was also a declaration that all existing schools, including specialist schools, were going to be transformed into academies in due course. At the end of 2010, the government accelerated the academy programme to apply to all schools in England (BBC, 2010).

Green (2012) stated that academies were an extension of the City Technology College (CTC) which was initially introduced in 1985; the CTCs and academies were sponsored by individuals and groups who provided an initial investment of Pounds 2 million in return for per-capita funding and ongoing government investment. The academies served areas of social and economic deprivation and often replaced schools deemed by the government to be failing. Green's assertion agrees with Gorard *et al* (2018) who stated that they acknowledged that the school system in the UK had undergone a huge transformation in recent years with the introduction of academies and free schools across the country similar to the charter school model in the United States. Schools in the UK that adopted academy status became more autonomous with great control over the finances, teaching contracts and to some degree pupil admission. These schools were funded directly by the central government rather than through their local authority and in many cases received extra funding from private sponsors such as charitable trusts, businesses, Church groups and private schools.

Furthermore, Dronkers *et al.*, (2003) conducted a study on the effectiveness of public and private schools from a comparative perspective. Dronkers and his colleagues sought to understand the schools in terms of students' performance and in the study, a control was done for sociological and demographical characteristics. The analysis revealed that private, independent schools were less effective than public schools with the same students, parents, and social composition.

Cohen and Saunder (2007) conducted a study trying to quantify the religious factors in private school education, in the United States by using a random utility model of school choice in which households choose among public – nonsectarian, Catholic and Protestant schools. Cohen and Saunder's study relates with the current study as one category of its focus on schools was that of the nonsectarian schools where most of the academies under this study may fall.

The foregoing studies conducted in Europe were mostly focused on faith-based schools. However, there was also evidence of studies focusing on academies which were sometimes Christian or run by trustees and have probably developed in the recent past. The data on academics seemed to be more prominent in England than elsewhere in Europe. This was due to the legal framework and government regulations in England which seems to be more supportive and accommodating towards Christian-based education compared to other European countries. Thus, the structure and the organisation of the education system in England allows for greater diversity and autonomy in school choices than elsewhere in Europe. Faith-based organisations and Christian institutions in England have more opportunities to develop and run their academies. A similar kind of school was found in the USA and was referred to as a charter school. Generally, most of these academies were initially government schools which were seen to be lagging behind and so were given the academy status so that they could have access to government support, especially for those schools that were in the minority areas.

As may be seen, the foregoing studies were therefore relevant to this study of Christian academies in Zambia, which is officially a Christian nation. Although the countries and circumstances of the reviewed studies were different, the literature nevertheless provided the much-needed theoretical background which enabled the researcher to acquire a broader understanding of the current topic of study.

3.3.2 African Studies

In his journal article entitled, 'Christian Missions in Africa and Their Role in Transformation of African Societies', Villanova (2017) explained that in their attempt to spread the Christian faith, win converts and transform African societies, Christian missions of all denominations opened schools and disseminated education. Scientifically very important was their pioneer work in African languages. By producing grammars, dictionaries, textbooks and translations of religious texts, missionaries laid the foundations for literature in African languages as well as literacy and education in other areas. Africans were, however, not passive recipients of the new knowledge, influences and cultural patterns but positive recipients of this education. This work was important to this study as it provides background information to the discussion of the history of Christian academies in Zambia. However, this study might also show the difference between missionary education or schools and current education in the Christian academies.

Like Villanova above, Snelson (1974) also delved into missionary education issues. He admitted that it was tempting to conclude that some missionary societies were more

enlightened than others in their educational objectives and that while certain churches were more concerned only with saving the souls of men, others endeavoured to improve their physical and social well-being. Therefore, there were different approaches among the missionaries. Some regarded the school as purely an evangelizing agency and looked on decisions for conversion as ultimate proof of the value of their educational activity. Others took the view that the objective of the schools was to instruct the existing Christian community and to strengthen its leadership. Another group felt that schools must be maintained as a Christian obligation to the community as a whole, Christians and non-Christians alike. Snelson further pointed out that the Christian perspective of education was one way of witnessing the truth. Education was also looked at as a process by which children might be led into that fullness of life which was part of the gospel's meaning for mankind. As such, missionaries have the mandate to educate, just as they have the mandate to evangelize. The two processes could not be separated. As a result, this approach emphasizes the obligation to make available in Christ's name an 'education for life'.

Snelson and Villanova's studies seem to indicate that the Christian education aims by the missionaries could have been the motivation for the establishment of Christian academies which have only mushroomed and become common in the past two decades, especially after the declaration of Zambia as a Christian nation. As such, there was a need to explore the nature and functions of these Christian academies in the country.

Nishimuko (2009) asserted that colonialism brought formal education to Africa through Christian missionaries and the spread of Islam also led to the provision of education throughout the continent. He explained, for example, that Sierra Leone's development of Christian Education in the British colonial times started in 1808, when the colonial government handed over the control of education to the Christian missions which established schools, higher education institutions, and clinics. The schools were set up not only for basic education but for higher education as well. Although these schools were nationalized after independence, the missions have continued to play important roles in managing schools and the development of education generally. Thus, currently in Sierra Leone, 75% of primary schools are owned and managed by Faith Based Organisations (FBOs). It is believed that FBOs have a solid foundation in social development, including education. The relevance of Nishimuko's work to this study is that by describing the origins and history of FBOs in education, it provides a general historical background to this study. However, while Christian academies might take a leaf from the initial FBOs, it was not clear whether the Christian name they carry was in line

with the kind of education provided in these institutions. This was one of the issues this study will address.

Tiberondwa (1989) observed that in providing education to the people of Uganda, missionaries first and foremost focused on the spiritual interests of the child as paramount to every other matter as divine interests were supreme. He further stated that although the teaching which went on in these mission or Christian schools was not of high quality, it was better than nothing. The missionary teachers introduced a set of principles which were later used by the Government Department of Education in the building of a better education system. Through the missionary efforts, Ugandans realised that Western education was an important force which helped people to advance as individuals and collectively in the social, economic and political fields. Missionary teachers were devoted Christians whose moral standards were considered high. Those Africans who were converted to Christianity aimed at attaining the standards and values set for them by the European teachers from both Catholic and Protestant churches even after the attainment of political independence.

From Tiberondwa's work, the education provided by missionaries was mainly Christian in nature, aimed at Christianising the Africans. Consequently, Ugandans were impacted positively in many areas of life such that even after their political independence the same education was still maintained and upheld by the new national leadership probably because of its emphasis on values.

However, Tiberondwe's focus on his work was on missionaries as agents of colonialism, while this study will not be based on education provided by missionaries but sought to understand the nature and functions of the Christian academies in Zambia's Lusaka city with the help of the functionalist theory, which underpinned the study. There is a general assumption that Christian academy formation stems from the missionary education background hence the need to refer to literature on missionary education.

Describing his 2014 study, Okon stated that its purpose was to determine the correlation between the nineteenth-century missionary enterprise and the colonial occupation of Africa. According to Okon, European missionaries entered Africa simultaneously at the very beginning of the colonial conquest and domination of the continent. As such it can be deduced that while the missionaries had the provision of education as one of the aims of their work in Africa, their other major intention could have been to colonise Africans. So, it cannot be denied that colonialism aided the missionary work in Africa. Okon further stated that colonial administrators occasionally, rendered significant help including security to the missionaries.

The colonial image of the missionary enterprise affected the reception of the gospel message by the Africans. Even though the missionaries came with the good intention to evangelise Africa, the timing was bad. The missionaries came to Africa along with colonial administrators and traders with the plan to introduce Christianity, commerce and civilisation. The implication here is that the missionaries had a hidden agenda of colonising Africa despite bringing what seemed attractive (civilisation) to the African. Akon's study focused on the pre-colonial and colonial eras where education was mostly provided by the missionaries while the current study took place in the post-colonial era when, especially in Zambia, education is liberalised and providers vary from government, individuals to private organisations. It is therefore important that this study will explore the nature and functions of the Christian academies in Zambia with a specific focus on those found in Lusaka city.

According to Mazonde (1995), the church-government dualism in Africa was suggestive at once of the limitation of the colonial administration and the social function of the missions. In lending help to the missions, European administrations in Africa were working based on their experience at home. The understanding between church and state in Europe was extended to Africa but, in so doing, colonial powers were considerably relieved of the administrative and financial burden that went with colonialism. On the other hand, the character of the missionary society conditioned the type of schooling offered. While Anglican and Catholic missions, constituting by far the largest majority, were principally concerned with providing academic education, evangelical missions, whose preachers originated more often from the artisan class in the metropolitan society, tended to teach manual skills over and above literacy and arithmetic. The importance of missionary education and schools was further reflected in the economic function they performed. With the expansion of trade and administration, both the government and commercial enterprises needed local staff to fill the lower posts which would have been impossible to fill with expatriates.

Mazonde's work was relevant to this study because Faith-based schools are still in operation in the post-colonial Africa except that very few, especially in Zambia, have expanded to accommodate more learners. As such, with the developing world and swelling population in Zambia and elsewhere, founders and proprietors of Christian academies have come on board to assist in the provision of education. Therefore, it was necessary that the Christian academies were studied and understood in terms of their nature and functions. And this was exactly what this study delves into.

Another study on the role of religion in education and development by Apoku *et al* (2015) asserted that 'Religion' and 'Education' are inseparable aspects of every human society.

Education has most often been considered the backbone of development. Similarly, many development theorists have expounded on the contribution of religion towards development. The responsibilities that religions share in human societies are realized in different aspects of national life. Of particular concern is religion's role in education toward national development. Apoku et. al (2015) work was discussed from the dimensions of the contributions of Christian and Islamic education in Ghana. Generally, education is understood to mean 'to train or mold'. In the study conducted by Apoku and his counterparts, education implied the art of learning, literacy and the process of acquiring knowledge. In the quest to advance the livelihood of members of society through education, it has become important to expatiate the role of religion in the development of education. This is to help stamp out the reluctance to consider the influence of religion in sustainable and authentic human and national development. Apoku and his counterparts focused on the contribution of religion to education and the relationship between the two aspects of education and religion which are also key in the current study. However, the current study will be different as it will primarily focus on the nature and functions of the Christian academies in Zambia's Lusaka city using a functionalist theory.

Pike (2010) observed that critics point to several factors which they thought gave academies an advantage over other schools such as the receipt of greater investment and public funds to provide new buildings as well as better resources, admission policies that enable some academies to select a significant proportion of students and higher rates of pupil exclusion. He further conducted another study in 2011 entitled "the value of Christian Ethos schooling for secular students, in his finding through a survey and FDG, he established that values of Christian ethos that central place and are transmitted in form of character education.

Concerns have also been raised about the beliefs and values of private business sponsors and whether their influence on school culture and ethos is always in the best interests of students. Pike (2010) further stated that Christian schools embrace a strong Christian 'ethos', which leads to learners having a high degree of autonomy in the uptake of religious beliefs and attitudes. Such claims and criticisms referred to above will receive careful evaluation and examination in this study. Hence, Pike's analysis of academies was useful to this study. However, the difference between the former and the latter was that the current study focuses on the sampled Christian academies in the city of Lusaka in terms of the nature and functions of Christian academies in Zambia as a Christian nation.

Chukwuma (2022) conducted a study in trying to examine the role of Christian education in imparting knowledge, skill acquisition, and morals in higher education for students' preparedness for national unity and economic advancement. In addition, the aim was to restate

the need for the development of a Christian philosophy of education in higher education institutions through the integration of biblical principles in the teaching and learning process, which helps transform the lives of students to be relevant in society. In this study Chukwuma focused on role of Christian education in imparting knowledge morals and skill, this dimension of focus relates with the current study on the aspect of imparting morals and values, a part of an area of focus for this study.

Meanwhile, another study by Cawood (2018) entitled, 'Religion, Solidarity and Identity: A comparative study of four South African schools with a religious affiliation' in which he explored how schools with a religious affiliation recruited religion in school culture. Cawood's main concern in the study was to understand how the character of an affiliated school related to the privileging of a particular form of solidarity and identity. He used Bernstein's (1975-2000) theory which proposed that the ideology inherent in the pedagogical discourse constitutes particular instantiation of the power and control that structures the school curriculum and pedagogic methods. Cawood's study is relevant to this study because it dealt with religiously affiliated schools and academies affiliation to Christian churches and organisations is one of the issues explained in this study. However, while Cawood's study mainly focused on comparing religiously affiliated schools sociologically, this study focuses on explaining the nature and functions of Christian schools or academies in Lusaka, Zambia which is officially a Christian nation.

Additionally, White and Afrane (2017) conducted a study on the topic; 'Maintaining Christian Virtues and Ethos in Christian universities in Ghana: The Reality, Challenges and the Way Forward.' The study employed eclectic methodology in data gathering and analysis. The research revealed that for a university to be called a Christian university, it must have at its core the vision for Christ-centredness, mission mindedness and discipleship focus. This must also be reflected in the attitude of both students and staff in the way they relate to and manage God's resources. The researchers discussed Christian universities as established to integrate Christian faith, principles, and virtues into their academic programmes with the expectation that through this holistic Christocentric education, students would be well-prepared to serve and to contribute positively to transform society. They also acknowledged that this approach to education was good, but it did not come without the challenge of how to maintain these Christian virtues considering increasing secularisation and permissiveness in contemporary society. Their article examined the realities and challenges of maintaining Christian virtues and ethos in Christian universities in Ghana and recommended some helpful solutions.. This study

is in line with the current study as it centres on the importance of Christian values in a Christian university, it however does not focus on the nature and functions of Christian academies which the current study sought to explore.

In his journal article entitled 'Universities in Nigeria and the Consequences for Citizenship' Aremu (2015) stated that the emergence and rapid expansion of faith-based universities was helped by the historical advantage that missionaries had in the education sector. Having acquired extensive knowledge, experience, and expertise in establishing, organizing, and managing schools, churches and religious groups were the most appropriately prepared non-state entities to put together the resources necessary for establishing universities within a short period. In terms of meeting the requirements for the establishment of universities (land, license fees, staffing, and other elements), religious bodies had the necessary capabilities and networks that allowed them to seize the opportunity granted through the liberalisation of university education. In line with a desire to boost their congregations and, to some extent, earn a profit, investing in the creation of university squares with the overall interest of many religious groups.

Therefore, rather than explain the rapid growth in faith-based universities on the grounds of improving access or remedying the failings of public universities by offering credible alternatives, the desire for religious propagation, congregation growth, and profit appears plausible.

Nevertheless, Aremu claimed that in Nigeria, non-state provision of university education expanded rapidly within a short time and faith-based universities accounted for the largest share of it. Probably the reason for the rise of faith-based universities in particular, reflect the fact that religious groups are the most organised groups that can take advantage of the fertile grounds to establish flourishing non-state universities, they can mobilise resource and activities as well as the networks needed to set up the universities. According to Aremu, the move received overwhelming support from the public because public universities were bedeviled with moral decadence in the form of cultism, sexual harassment and other anti-social behaviours. The public was therefore of the view that there was a need to infuse discipline, sanity and morality into university education and seemed to open the door for faith-based universities. According to Aremu's study, at the time the non-state universities were developing in Nigeria, the faith-based universities gained more support than those that did not belong to churches. Moreover, it seems that parents were more interested in taking their children to faith-based institutions with the view that their morals would be shaped, and other vices might be avoided.

Despite Aremu's work focusing on universities, his study still related to the current study in that the universities in question were faith-based higher learning institutions which could have been the background for the establishment of religiously affiliated academies or schools. The current study's focus was on Christian academies which might not be Christian per se but were run by a Christian organization or individual on Christian principles. The nature of such schools or academies were what this study sought to investigate.

3.3.3 Zambian Studies

In a study called, 'Religious Education in a Christian Nation: The Case of Zambia', Simuchimba (2001) examined problems of multi-faith RE in a predominantly Christian Zambian society which was also officially declared a 'Christian Nation' in 1991. He first explained the pluralistic nature of both Zambian society and Zambian RE before discussing the problems that had arisen in the subject area since the adoption of a liberal and democratic socio-political system and the declaration of the country as a Christian nation both in 1991. He then explained that some of the problems facing education and RE in the country today included calls for the reintroduction of Bible Knowledge in schools, promotion of a Christian ethos in state-run and grant-aided schools and starting RE lessons with either a Christian prayer or a reading from the Bible. He pointed out that there was need to overcome these problems so that Zambian RE could continue developing along the existing pluralistic approach. He stresses that the subject could not revert to the promotion of Christian beliefs and values at the expense of other religious beliefs and values. The author concluded his study by emphasizing that Zambia was a liberal, multi-faith society where education and RE should be open, critical and meaningful to the learner. However, this kind of education and RE should not be developed by the Ministry of Education alone, but in consultation with the different religious and non-religious stakeholders in the country.

This was an important study to this current study as it touched on some of the issues which might be dealt with or examined later in this study. However, while Simuchimba's work was specifically on RE as a curriculum subject in schools, the current study's focus was on the kind of education offered in Christian schools or academies, and the nature and functions of these institutions which have mushroomed in Zambia since 1991.

One of the major education reforms introduced by the Movement for Multi-party Democracy (MMD) government through the education policy adopted in the Third Republic (MOE, 1996) was the liberalisation of education provision. The churches, private organisations and individuals were invited to partner with the state in the provision of education at all levels

ranging from primary to university. This opened the door for the establishment of various types of schools including Christian academies which were founded mostly by Christian organisations or individuals. The government also called for quality education to be provided in both public and private institutions of learning. Private schools (the category in which academies fall) in Zambia have become important entities in the country's educational landscape, playing an essential role in adapting a range of philosophies and academic values. The genesis of private education in Zambia dates back to the reforms of privatisation initiated in the 1990s, which aimed to meet the challenges encountered in the public education sector, particularly overcrowded classrooms, and inadequate resources (Masaiti, 2018). This development towards privatisation has led to an exponential growth in the number of private institutions, which are now aimed at various students and provide alternatives to the traditional public education system. Carmody (2007) stresses that private schools in Zambia are often characterised by their mission to offer quality education that aligns with global standards. Many of these establishments adopt educational philosophies that prioritise academic excellence, moral development, and the culture of social values among students.

Historically, the creation of private schools has also had cultural influences because many of these institutions have been founded by various religious and community organisations. These organisations often integrate cultural values and moral lessons in their educational frameworks, thus enriching the program beyond simple academic instruction (Masaiti, 2018). The response of private schools to local cultural contexts allows them to promote environments conducive to holistic development, where academic performance is supplemented by ethical and social learning. Such integration of cultural values improves students' educational experiences and shapes their identity, promoting a feeling of belonging and community commitment.

In addition, the various values promoted by private schools can have large-scale implications for the development of students. The emphasis on the education of characters and leadership skills in many private establishments prepares students to play an active role within their communities, promoting a feeling of social responsibility (Carmody, 2007). This concentration on community participation is often reflected in the study program and the extracurricular activities offered, encouraging students to participate in apprenticeship projects by the service and in community service initiatives. Such commitments cultivate not only the civic consciousness of students but also improve their interpersonal skills and empathy towards others, thus strengthening the positive impact of private education on broader societal development.

Furthermore, the landscape of private education in Zambia is not simply a response to systemic challenges; It is a dynamic component that influences educational philosophies, incorporates cultural identities, and impacts students' development and community commitment. The unique positioning of private schools in promoting various values highlights their importance within the Zambian education system, justifying a more in-depth exploration of their contributions and implications. Private schools in Zambia show various educational philosophies that shape their educational approaches, the curricular offers, and students' experiences. Academic excellence is a predominant priority among many of these institutions. As Muleya (2015) highlighted, private schools often adopt rigorous academic standards to prepare students for competitive exams and promote critical thinking skills. This attention to academic results is usually integrated by emphasising moral education, in which schools incorporate ethical values into their curricula to cultivate responsible and principal citizens. Bajaj (2009) notes that private institutions often perceive moral education as an integral part of the general development of students, supporting the teaching of values such as integrity, respect, and empathy together with academic subjects. This alignment between academic performance and moral principles underlines a holistic approach to prevalent education in many private schools in Zambia

In his booklet entitled, *Interfacing, Religious Education in dialogue with Educating Our Future*, Henze (2003), explained some of the major changes in the education system demanded by the national education policy, called *Educating Our Future* (MOE, 1996) and how they affected education in general and RE as a curriculum subject in particular. These changes included an emphasis on skills rather than rote memorisation of texts or facts, using knowledge rather than just acquiring it, critical and creative thinking rather than passive acceptance of knowledge on the part of the learner in both public and private schools. The educational policy document also called for change from knowledge to self-knowledge, discipline to self-discipline and ideals to elf-ideals. These changes meant that education in general and RE in particular had to undergo radical changes in its content, approaches and methodology.

They needed to become more pluralistic and inclusive in content, more process-based, explorative, experiential and open-ended in approach, and learner-centred, participatory and activity-based in methodology. Both the Ministry of Education's *Educating Our Future* educational policy document and Henze's work are significant for this study because while the document provided for the establishment of private education institutions including Christian schools or academies, Henze explained some of the changes affecting RE or Social, Spiritual and Moral Education as a curriculum subject as well as education quality issues in both public and private institutions. Therefore, in focusing on investigating the nature and functions of Christian academies in Lusaka, this study used these works as background information so as to achieve full understanding and explanation of the issues involved.

According to Carmody (2004), from the perspective of the Church, one of the great hallmarks in the history of education in Zambia has been the maintenance of RE or Social, Spiritual and Moral Education on the school curriculum, though at basic or primary school level, the subject has to some extent been absorbed into the new integrated Social and Development Studies (SDS) syllabus. The author criticised the mainline churches for not speaking out on this negative happening in the area of RE at primary school level. He argued that the integration of RE with other subjects on the school curriculum should not mean or lead to the subject becoming fully part of Social and Development Studies. Instead, RE should remain distinct (as in the past) so that it could help learners in both public and private schools to have a coherent, structured understanding of religion and religious matters especially that Zambian society was predominantly Christian. The author concluded his study by reiterating the need for the Church or Christian bodies such as the Zambia Conference for Catholic Bishops to critically and constructively participate in the Ministry of Education curriculum reform discussions generally and reforms affecting RE in particular. The foregoing study by Carmody is relevant to the current study because it provides additional historical and theoretical background to this work by encouraging the churches to participate in the education sector in line with the provisions of the education policy. The current study went further by finding out and discussing the level of participation of the churches in education through the Christian academies in Lusaka.

In a part of his doctoral thesis, Simuchimba (2005) discussed the possible reasons for the declaration of Zambia as a Christian nation; the meaning and interpretations of the declaration; and how the declaration affected education and RE in particular. One interpretation floated mostly by Evangelical Christian leaders was that the existing pluralistic RE syllabuses in schools should be set aside and replaced with the Bible Knowledge.

A related interpretation of the declared Christian status of the country was that the churches or denominations could now establish as many Christian private schools as possible where, by law, they would be free to teach only Christian beliefs, values and ethos to young Zambians. Already, by the year 2000, Evangelical and Pentecostal churches had begun to put the above stated interpretation of the official status of the country as a Christian nation into practice by establishing a few Christian private schools in the cities, while the Roman Catholic Church and the United Church of Zambia were cautiously considering taking back some primary and basic schools offered by the state. However, Simuchimba cautioned that the problem with this interpretation or development was that it could easily take the country back to the days of

denominational and sectarian RE with its attendant dangers of promoting religious intolerance, bigotry, prejudice and fanaticism. Clearly this would be the opposite of what liberal education and pluralistic RE was trying to achieve and what the state wanted to avoid if it was to maintain a liberal, democratic, multi-faith and harmonious Zambia.

The foregoing work by Simuchimba was relevant to the current study because it provided a good explanation of the declaration of Zambia as a Christian nation and how this affected or was going to affect education, especially with some churches establishing their own Christian private schools, including the Christian academies which are the focus of the current study. However, Simuchimba's work did not go on to examine the nature and functions of the Christian schools or academies and that was where the current study came in to fill the gap.

Masaiti (2018) discussed education providers in Zambia after fifty years of independence. He observed that through the 1996 policy on education, the government opened up space for education provision to be based on partnership, decentralisation and cost-effectiveness. As such, even though the government remained the major player, it had since provided an enabling environment for other providers to come on board. Masaiti further argued that involving private organizations in the provision of education services has expanded the education market and produced a new form of public-private engagement. He further stated that outsourcing education-related services was justified because private expertise and education innovations can add value to public education. Moreover, in many developing countries, Zambia inclusive, the capacity of the public sector to deliver high-quality education is compromised by the lack of expertise in effective pedagogical approaches. The government therefore was left with no choice but to contract private organisations with successful track records to deliver key education services including primary, secondary and tertiary education institutions.

On its own, the government cannot effectively and efficiently provide education to its citizenry hence the need to encourage Public Private Partnership (PPP) with organizations willing to support the education cause. Masaiti's work was relevant to this study because currently in Zambia, the other education providers include the church, private agencies and individuals. Some of the schools run by the private organisations and individuals are the ones called Christian academies as they had Christian names or had the word, 'Christian' attached to their names; these were the institutions which the study focuses on. In the current study the researcher went further by undertaking a focused study on the nature of the Christian academies in Zambia, focusing on those found in the city of Lusaka.

Daka and Mulenga (2018) conducted a study on the sustainability and accessibility of private schools in Zambia. In their study, they explored the experiences of low-cost private schools about their financial viability and accessibility in the provision of education to learners of low-income households in the peri-urban areas of Lusaka. The study utilised a mixed method design and utilised the questionnaire and interview guide as tools for their research and the neo liberation theory was also used in the study. The main findings were that private schools made a huge difference in the attainment of the education goals in Zambia. However, they were quick to mention that the schools lacked support to sustain their activities as funding was limited to the minimal fees collected. The study also made recommendations that the government should provide grants to private schools and adjust the registration criteria for low-cost private schools. The study by Daka and Mulenga was related to the current study in that it also focused on private schools in Lusaka. However, the current study focused exclusively on private schools with a Christian identity or Christian academies and sought to understand their nature and operations.

Cheyeka (2014) observed that the declaration of Zambia as a Christian nation on 29th December 1991 encouraged the Pentecostal movement to continue its involvement in the country's affairs, leading to the creation of the Religious Affairs Desk at State House. Cheyeka (2016) further observed that the declaration of the country as a Christian nation has since attracted researchers due to its many faces; the interpretation of it has accrued, which has also generated debate on things it has spawned, including numerous Pentecostal churches, political parties with the Christian tag, as well as Christian education institutions such as Christian academies. It has also given birth to organisations such as the Christian Nation Foundation, Christian Nation Coalition and most significantly the National Chapel or House of Prayer for all Nations Tabernacle, which is currently under construction. In line with Cheyeka, Preston (2001) concluded that Zambia is 'a laboratory for studying some typical tendencies in a certain kind of evangelical politics in action in highly favourable circumstances.' Cheyeka (2022) in his article on *Actualizing Zambia as a Christian nation, 2016 to 2021*. He states that since 1991, the declaration of Zambia as a Christian Nation by President Frederick Chiluba has remained a hollow religious-political proclamation because it has not translated into praxis. President Chiluba's intention was that as a Christian Nation, Zambia would be governed by the righteous principles of the Word of God and that righteousness and justice must prevail at all levels of authority so that the righteousness of God would exhort Zambia. Twenty-five years later, in 2016, the Ministry of National Guidance and Religious Affairs was created and one of its mandates was to 'actualise the declaration of Zambia as a Christian Nation'. Employing a

qualitative research strategy, an intrinsic case study by design, and through a critical reading of the Ministry of National Guidance and Religious Affairs policy, the implementation plan, and a cautious interpretation of the two documents and interviews with two informants – one from the Zambia National Broadcasting Corporation and the other from an abolished Ministry of National Guidance and Religious Affairs, the article concludes that the measures to actualise the declaration of Zambia as a Christian Nation are purely symbolic as they do not address, political expediency aside addressing President Chiluba’s concerns.

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The foregoing literature on the declaration of Zambia as a Christian nation gives an idea as to why almost all the academies in Zambia are tagged ‘Christian’; it might probably be that even the owners of the schools in question felt the need to associate their institutions to the declaration since it also appears in the Preamble of the Zambian constitution. However, although several studies have been conducted on the declaration of Zambia as a Christian nation, these studies have hardly attempted to explain the nature and functions of Christian academies which have mushroomed as a result of the same declaration. As such, this study sought to address this research and knowledge gap.

3.4 Models for the Management of Christian Schools and Academies

In this section the researcher reviewed some models in order to gain some insights on how a framework for the organization and management of Christian academies could be developed.

The intention of the researcher was to find and adopt aspects of the models were which could be suitable for the organisation and management of Christian schools in a Christian nation like Zambia. . The models reviewed included, Christian school towards a faith-oriented model, the Star model and the ADKAR model.

i) Christian School towards a Faith-oriented Model

The Christian School towards a faith-oriented Model is one of the models used in some Christian schools. Borrowing Palmer's (1990) idea of space, Don (2018) argues that space is indispensable to effective learning. The conceptual possibilities of the space metaphor are helpful to defining boundaries for contributing elements, while on the other hand allowing openness for thoughtful creative choice of action within that space. This is consistent with the way God created humans in his image. It also recognizes those facets of 'being human' that come into focus when seeking the kind of restoration within the sight of God. The arrangements of those spaces seek to show their interrelatedness in the cultural context in which they are embedded. The cultural context, in this case, the learning environment, the spiritual connection and the relationship between exercise that focuses on information transfer and reproduction. Below are the aspects that are interrelated and interconnected in order to create an intellectual as well as a spiritual being.

Intellectual Space- This dimension of the learning environment refers to the way we tend to think about teaching and learning in the pedagogical sense- subject content concept, the students and the teaching strategies. Schools are about learning, consequently, pedagogy is of major importance, it is also a significant point of engagement between the teacher and the learners. Revitalized teaching and learning are consistent with community-building calls for a reorientation towards rich learner centered pedagogy. it adopts diverse techniques promoting reflection, creativity, collaboration and decision-making and the engagement of students as agents of their learning. such attitude and behaviour on the part of the teacher towards learners reflect the makeup and potential of human nature as a created being (Don 2018) .

Emotional Space- The dimension refers to the ambience throughout the school and classroom. Because the climate supports or inhibits learning, its importance cannot be overemphasized. In essence, a safe caring, supportive environment inspires assurance and confidence. Subject information guidelines, expectations and procedural items are organized and communicated to minimize confusion and anxiety. learners are more likely to be creative and take calculated risks if their responses are viewed with sensitivity and affirmed by their teachers and fellow students alike. A teacher's ability to recognize signs of personal tension and the ability to deal with them constructively is of paramount importance and embodies grace (Don, 2018).

Relational Space- Interpersonal relationships between teachers, learners and peers both inside and outside the classroom complement the emotional space in the impact on the quality of learning. in a Christian academy, a pervading ethos of agape, mutual respect and acceptance emulates the way Jesus modelled and related to other people of value. The ethos also reflects the active presence of spiritual gifts. Learners respect teachers who appropriately have a distinct role and responsibility. Conversely, positions of authority will not be abused by teachers. Rather they will be infused with a sense of empathy, respect, humility and service.

Physical Space- The fundamental part of humanness supports or inhibits the way we function in all other facets of our beings. Physical space is an important dimension and its relationships to mental and spiritual vigor cannot be ignored. Energy and personal vitality are seen as being directly related to our capacity to function optimally. In all aspects of life, not only in our capacity to perceive and understand but also in the quality of our character is expressed. The dimension also recognizes the importance of practice that supports and impacts the physical and in turn the other dimension (Don ,2018).

Spiritual Connection- In keeping with the ultimate goal, the heart of the model focuses on the transcendent response to personal restlessness and a craving for meaning, fulfilment and shalom. Recognition of our learners as fellow creatures in the image of God and relating to them accordingly is truly sacramental (Don, 2018). The model is illustrated in the figure below.

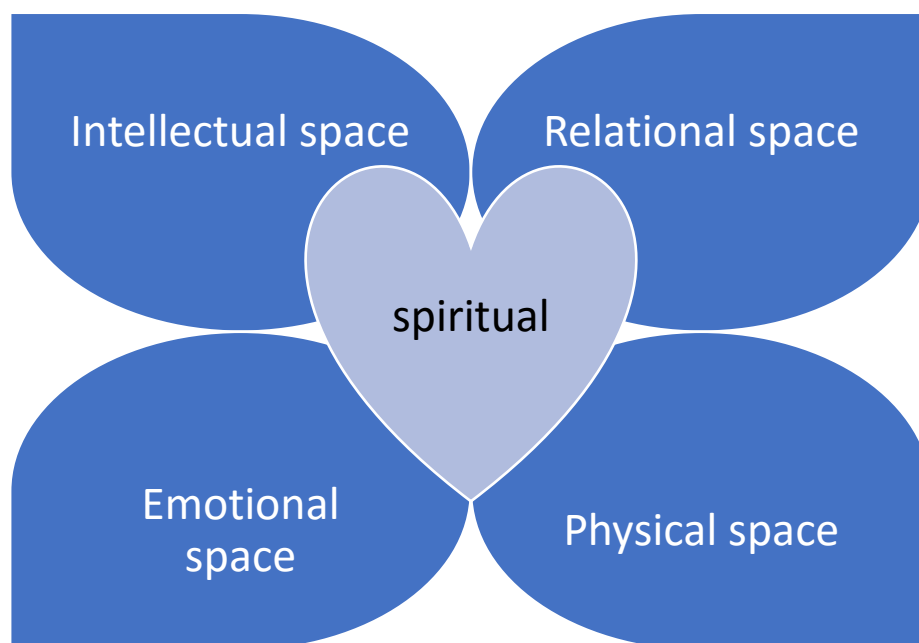


Figure 1. An illustration of Christian academy models

The foregoing, 'Towards a Faith-oriented Model' for managing Christian schools is not suitable and cannot be used in Zambian Christian schools on its own as it seems to be based totally on Christian principles. In as much as Zambian Christian academies or schools promote Christian values and ethos, they are also obliged to adhere to the liberal and inclusive education principles set out in the national policy on education. The Model would, however, be helpful if it was used in conjunction with other more liberal models as it is important for any model of school management used in Zambian Christian academies and other types of schools operating in the country to have both spiritual (Christian) and liberal values which are expected by the Ministry of Education (MOE, 1996: 3-5).

ii) ADKAR Model

According to Hiatt (2006), another guide for the management of schools is the ADKAR Model. This model stipulates that the logical and progressive stages that change management frameworks both at the individual and organisational levels are critically important for Christian academies to consider. The five key areas for consideration are as follows: awareness, desire, knowledge, ability and reinforcement and are explained in detail below.

Awareness: The awareness phase describes the understanding of the need for change. Hiatt (2006) contends that the awareness section focuses on acquiring information about the internal and external drivers that created the requirement for change. Hiatt further explains that the factors influencing the need for change and the risk associated with ignoring the call for change. This implies that, in the process of running the school or any organisation, when symptoms of challenging situations are observed, it is important to acknowledge them and develop a plan to address the situation in the form of awareness. Achieving this awareness will involve communicating the goal and business case for the change with stakeholders so that everyone involved would be aware of and support the initiative. Sharing and explaining the impact of the change proposal would help alleviate some of the apprehensions associated with the imperative of the organisation.

Desire: this is the second level of the ADKAR model. it is described as the personal or group motivation and choice to support the change initiative. In the case of a school be it private or government school, members should have the desire to participate in organisational change, effort does not always come easy, however, when the employees and stakeholders in a school setting (learners) get clear information and would have a better chance to get motivated to be part of the movement. Hiatt (2006) discusses four factors that influence groups and individuals to desire change: organisational context, nature of change intrinsic and extrinsic motivators.

From the Christian academy perspective, after developing awareness of the concerns and challenges associated with the symptoms of stagnation, decline or failure, developing the desire and performance improvement set the school or any institution to act.

Knowledge: Knowledge is the third element of the ADKAR change model. it represents actionable intelligence and capacity that is needed to implement change. This involves having detailed information and understanding the change initiative on the organisation's capacity to sustain competitiveness and leadership in its product or service offering. for an academy, this requires awareness of the need for performance transformation having the desire to change and being knowledgeable of the procedure and standards required to implement the desired improvement, the school will then have a greater chance of success.

Ability: Ability represents the demonstrated capacity to implement the change and achieve the desired performance levels. Hiatt (2006) states that this element in the model demonstrates the action associated with achieving the desired change so the goals of the transformation initiative are realized. Hiatt discusses the factors that impact a person 's ability to implement change as; psychological block, physical abilities, intellectual capacities and time needed for developing the skill and availability of resources. considering the elements mentioned, effecting change in an organisation can be a challenge unless the required resources and abilities are available.

Reinforcement: Reinforcement involves actions or events that are taken to affirm and strengthen the changes attained in an entity; it is the expression of affirmation to those who are involved in the change initiative that their efforts matter and that the work they do will enable the organisation to move forward and achieve its objectives. This can be reached in various means and ways such a way as Christian academies recognizing the efforts of employees, rewards and celebrations. The effectiveness of the reinforcement phase can be gauged by several factors including the meaningfulness of the change initiative of the person impacted, linking the outcome with the actual progress, the absence of negative consequences and the existence of an accountability framework or reinforcement of the change in the organisational system and business process.

The ADKAR Model described above is partially suitable for application in Zambian Christian academies as it provides important knowledge on how to change and thus creates awareness of the need to change among employees in an organisation. The model is, however, not suitable for the management of Zambian Christian academies in that its focus is more on individual development rather than holistic organisational (or school) progressive change and development.

iii) Star Model

Gaibraith's (2014) Star Model is a framework used to identify and analyse the key components of an organisation. The framework is composed of five major components that affect an organisation's effectiveness, namely, strategy, structure, processes, reward and people; the components are briefly explained below.

Strategy: this component is concerned with the organisation's mission, vision, goals and objectives. It refers to the directions and scope of an organisation over the long term.

Structure: The organisation's structure refers to how systems are organized; this includes its hierarchical levels, reporting on relationships and the allocation of resources.

Processes: the components involve the business processes that the organisation uses to achieve its goals, such as product development, sales, marketing and customer service.

Reward: The rewards are those components that refer to the incentives and performance metrics that are used to motivate employees and promote desired behaviours in the organisation.

People: The people's component focuses on the employees in the organisation, including their skills, knowledge and abilities.

The Star Model is a useful tool for organisations including academies, as it helps its managers to identify areas of weakness which may require improvement and help to develop strategies for achieving organisational goals.

The Star Model is a useful tool for management of organisations, including Christian academies, as it helps the managers to identify areas of weakness which may require improvement and help to develop strategies for achieving set organisational goals. The Model helps organisations to holistically create a system necessary to sustain an institution. However, on its own the Star Model cannot be a sufficient and adequate in coming up with a framework for managing Christian academies in Zambia as its focus is mostly concerned with management the Christian academies or schools also require incorporation of religious values which would help learners to have a basis of morality through the Christian religion which is also promoted by these institutions.

iv. KIPP Leadership Framework and Competency Model

This model is Christ centred and has the following stages.

1. Commitment. The starting point for the Christian life and the Christian leader is a heart commitment to Jesus Christ as Lord. The Christian school leader must also have a deep commitment to Christian schooling.

2. Calling. Although the Christian school is an educational institution (not a church), it is a spiritual ministry. The Christian school leader must feel a sense of God's calling to leadership; not based on credentials but based on a Spirit led conviction that God has placed him/her in this particular leadership seat at this time. All key leadership positions bring varying degrees of conflict and criticism, and without a strong sense of calling, leaders will waiver in their commitment to lead. Leaders should also have significant external confirmation from others that God has gifted them to lead.

3. Character. The effective Christian school leader must go beyond a personal commitment to Christ to a daily, personal, Spirit led walk with Christ that demonstrates the fruit of the Spirit. (Galatians 5:22-26). Every Christian leader should see Jesus Christ as the ultimate example of leadership, and Christ both taught and modeled servant leadership. (Mark 10:41-45; John 13:12-17) The power of servant leadership has also been recognized by the academic community, and other research suggests that the combination of humility and determination produce the most effective leaders.

4. Chemistry. Chemistry in this context refers to the leaders "natural wiring" – which includes ability, personality, and ability to handle multiple levels of relationships (KIPP Leadership Framework and Competency Model, 2013).

3.5 Gaps In Literature

From the literature explored in the study, much of the work by scholars has been on faith-based schools and the performance of learners as well as the schools' effectiveness. Unlike the Christian academies under the current study, faith-based schools were typically under the Church framework. Many studies, especially in England and other European countries have focused on academies. The focus of these studies specifically in England was to establish the academies' freedoms and the transition, and about the government and its contribution to the education provision. The studies explored were focused either on faith-based schools or academies, but not Christian academies. Additionally, most of these studies were conducted in Europe and other African countries and not in Zambia. While most of the studies in the

reviewed literature used quantitative methodologies to understand different aspects of these schools, the current study utilised qualitative methods to have an in-depth understanding of the nature and functions of Christian academies in Zambia as a Christian nation. In understanding the nature and functions of the academies studied, the study sought to understand the schools' ethos and values as well as the organizational and administrative structure of these schools. It was, therefore, important to undertake this study as there was no clear evidence of a study of its nature in Zambia.

3.7 Summary

The preceding chapter reviewed the literature related to the study of academies. The literature was mostly based on faith-based schools and only a few European studies were on academies which are the focus of interest in the current study. Studies on academies varied in their focus ranging from exploring the relationship between religious and secular life to the operations of academies in the context of religious diversity and others on the consistency of financing academies. None of the studies reviewed utilised structural functionalism theory, perhaps because the academies sampled were slightly different from those under the current study. While the academies in the literature reviewed were generally schools that were run by local councils and a group of individuals who felt the need to maintain and improve the schools for the community, the *Zambian academies* have a Christian inclination with Christian values as their basis. Having dealt with literature review, the next chapter discusses missionary education in *Zambia* and the declaration of *Zambia* as a Christian nation.

CHAPTER FOUR

CHRISTIAN MISSIONARY EDUCATION AND THE DECLARATION OF ZAMBIA AS A 'CHRISTIAN NATION' IN THE 1990s

4.0 Overview

This chapter discusses the arrival and settlement of Christian missionaries in the territory which later became Northern Rhodesia during British colonial rule and Zambia after independence in 1964. It also discusses missionary education in terms of its curriculum, aims and ethos. The chapter further discusses the Declaration of Zambia a 'Christian nation by Movement for Multi-Party Democracy government led by the Second Republican President, F.J.T. Chiluba in 1991. These two thematic areas are important as background issues to this study because there is a general assumption that Christian academy establishment and development stems from the missionary education background while the Christian Declaration gave impetus and momentum to the establishment and development of these academies, hence the need to discuss the two areas in detail in this chapter. Thus, this is to provide additional historical and theoretical background to the analytical discussion of Christian schools or academies in modern-day Zambia in later chapters of this study and thesis.

4.1 The Coming and Settlement of Christian Missionaries

The inspiring figure behind missionary work in Central Africa including Northern Rhodesia, now Zambia, was Dr David Livingstone. Following his death in 1873 in Northern Rhodesia, eighteen missionary societies had by 1945 entered and established themselves in the area (Snelson, 1974: 10). A few more Protestant mission churches such as the Lutheran Church of Central Africa, Apostolic Faith Mission and Pentecostal Assemblies of God arrived afterwards in the 1950s and 60s (Henkel, 1989: 39, 40).

In 1890 the territory of Northern Rhodesia came under the control of the British South Africa Company (BSAC) whose administration lasted until 1924 when it handed over the territory to the British Colonial Office. The BSA Company state's administration structure (by 1924) was as follows: The Territory Administrator at the capital and District Commissioners, Native Commissioners and Assistant Native Commissioners at district centres or towns and local centres or areas. There were also (District) Magistrates and Assistant Magistrates to take care of legal and other related matters throughout the territory. During the 34 years of BSA Company rule, it welcomed and encouraged missionary societies to establish themselves in Northern Rhodesia and then left the responsibility of providing education to the local people almost entirely to them (Snelson, 1974: 121; Gadsden 1972: 98). With regard to the provision

of African education, perhaps the most prominent missionary groups were the London Missionary Society (LMS), the Church of Scotland Mission (CSM), the Primitive Methodists (PM), the Paris Evangelical Missionary Society (PEMS), and the Catholic Church's Society of Jesus (Jesuits). Almost without exception, missionary groups established themselves in different areas of Zambia by building a church and starting a school almost at the same time.

4.2 Missionary Education Curriculum and aims

The chief aim and purpose of mission education and mission schools and was 'evangelisation' and 'conversion' of the local people to Christianity (Snelson, 1974; Mwanakatwe, 1974; Carmody, 1992; Gadsden, 1992). Given this aim, the missionary school curriculum generally consisted of the following subjects: 'Vernacular or local languages, Basic Literacy, Church Doctrines, Bible Knowledge, Morality, Hygiene... Arithmetic (Numeracy)...Woodwork and Bricklaying' (MOE, 1999: 7). Apart from Hygiene and Arithmetic, all the other subjects contributed directly towards the achievement of the overall aim of missionary education stated above. While Literacy enabled the local people to read and teach others the Bible or Word of God in their languages (later even in English), Church Doctrine, Bible Knowledge and Morality deepened the learners' knowledge and understanding of the new religion of Christianity. Similarly, Woodwork and Bricklaying gave the local people the crucial practical skills needed for the continued construction of more churches, schools and other mission projects. Most original or main mission schools run by the missionaries themselves served as training centres from which African students or converts who became able to read, write and count were sent out as catechists or local teachers to satellite or bush schools to continue teaching the 'Three Rs' (reading, writing, arithmetic) and Bible Knowledge.

As can be seen from the foregoing, the establishment of schools and provision of education was 'complementary to the [main] missionary objective of increasing the number of Christian followers' (Masterton, 1985: 4; Mwanakatwe, 1968: 11). As the London Missionary Society (cited by Snelson, 1974: 11-12) put it in 1908:

It is easy to see that if the converts from heathenism are to have any real intelligence or stability, they must be in a position to read for themselves the Word of God. A Christian community which is wholly dependent on oral instruction can never become strong and intelligent in its faith and will lack the most important elements of perseverance and true aggressiveness. The Christian Church, even in the most elementary conditions of society, ought to have teachers instructed in the truth able to teach their fellows. These two facts are at once the explanation and the justification of the larger part of the Society's activity in the establishment and maintenance of schools.

What this means is that every available opportunity and all possible ways were used to give religious instruction to the young people who attended school. Apart from class time teaching of Church Doctrine, Bible Knowledge and Morality, regular morning and evening worship (including prayers, and sermons), catechumen lessons, Bible study or recitation and other related denominational activities were used. So religious instruction (RI) both in and outside the classroom was central in the whole missionary education system.

During this period, the Church was a mixed bag of various missionary groups with different ideologies, backgrounds and policies about the role of education in missionary work. So, although there was a lot of similarity in the curriculum and general ethos taught by different missionary societies, some differences in the general approach to African education still existed. For example, among Protestant missionary groups, the Free Church of Scotland Mission and the Paris Evangelical Missionary Society stood out for being 'more open and readier to provide education not merely as a means to conversion but as a source of social mobility and intrinsically valuable to the [local] individual' (Gadsden, 1992: 101). On the other hand, extreme evangelical groups like the Christian Missions to Many Lands, the South African General Mission, the Dutch Reformed Church Mission and the Baptists were only ready to provide education as a means to conversion before anything else. In their view, 'conversion ... did not need extensive book learning, [but] only the ability to read from sections of the Gospels translated into the vernacular' (Gadsden, 1992: 103). As such, the form of education and religious instruction offered in the former groups' schools was likely to be a little more liberal than that offered in the latter groups' schools.

Similarly, among the Catholic missionary groups, the Jesuits' position was that education was important in the evangelisation and conversion of the local people (Carmody, 1992; Gadsden, 1992: 103). On the other hand, for the White Fathers, an individual's moral worth was more important than his educational achievements, except in the training of priests (Gadsden, 1992: 104). Again, this might mean that the Jesuits were likely to be a little more liberal in their approach to religious instruction than the latter.

However, with time, and as more missionary groups joined the provision of African education, the need for some common approaches in this area began to be felt. According to Snelson: 'The need for a common curriculum [even in religious instruction] ...was being increasingly recognised by the missionaries themselves' (1974: 127). Unfortunately, despite a unified [religious instruction] curriculum...' being discussed at the 1914 First General Missionary Conference (Bolink, 1967: 145), a common syllabus for this does not seem to have been a priority for the missionaries. The issue was not even raised or discussed at the 1919, 1922 and

1924 General Missionary Conferences held at Kafue and attended by delegates from Protestant missionary societies and representatives (except for the 1924 Conference) from the Catholic Jesuits in Northern Rhodesia. What this means, then, is that each missionary society or Church denomination had its syllabus for religious instruction, which was taught in all schools under it or within its sphere or area of influence.

Hence, apart from the 'Three Rs' (Reading, Writing and Arithmetic), each missionary group maintained its character and identity by teaching its doctrine, practices and traditions in its religious instruction syllabus.

4.3 Ethos and Life in the Mission Schools

As partly explained under definition of terms in chapter 1, by ethos and way of life in mission schools, we are referring to the kind of life, values and principles promoted and imparted in the pupils (and workers) who entered these mission stations and schools.

According to Snelson (1974: 11):

There was general abhorrence expressed by pioneer missionaries at the way of life in traditional tribal society. They regarded the people as immoral, lazy, and drunken, steeped in superstition and witchcraft and doomed to spiritual damnation. There could be no question of grafting the Christian message on to the traditional culture. That whole culture was rotten, in their view, and had to be replaced root and branch.

Due to this basic attitude and approach among the missionaries, early missionary education was aimed at totally converting the pupils from their traditional culture to the Christian and Western culture. The Christianised pupils had to abandon their traditional beliefs, values and practices and adopt Christian beliefs, and values which also had a European or American cultural jacket. According to Vilhanova (2007: 257):

Both White Fathers [Catholic missionaries] and Protestant missionaries hoped that in providing education they would be able to form Christian character. The schools they established were often boarding schools because missionaries believed that in an atmosphere...far removed from the traditional cultural influences of their homes, the new converts [pupils] would more easily give up all or most of their traditions. The school system promoted Western values and desires...Missionary schoolmasters presented a total culture pattern, including church attendance, Christian morality, table manners, etc.

Apart from class time teaching of Church Doctrine, Bible Knowledge and Morality, regular morning and evening worship, catechumen lessons, Bible study or recitation and other related religious or denominational activities formed part of the daily routine in these mission schools.

According to Snelson (1974), the Northern Rhodesia educational system developed as a result of cooperation between missionary societies and the Department of African Education. This close cooperation between Church and state was partly made possible by the close similarity in the Church and state policies on African education. As already seen, while the chief aim of missionary education was evangelization and conversion of learners, the colonial government's education policy also '...attached great importance to religion and ...character training [where] religious teaching and moral instruction should be accorded an equal standing with secular subjects' (Snelson, 1974: 142). The colonial government further expected character training '...founded on the formation of habits of industry, of truthfulness, manliness, of readiness for social service and of disciplined cooperation' (1974: 143). These attributes and values were very similar to the missionaries' own goals and aims for Africans, so they had no serious problems in working with both state's Department of African Education. Thus, cooperation with different mission church providers of education was a keystone of the colonial government's education policy. From the outset, the government had made it clear that the purpose of the Department of African Education was to assist missions through the payments of grants to run the country's primary schools.

By the 1960s, and as Northern Rhodesia's independence as Zambia approached, there were 1112 schools and training colleges in existence. Of these, the government managed 28 schools and native authorities managed 23. The remainder, totaling 1061 schools, was run by the twenty-one missionary societies.

4.4 Mission Church Education after independence

Carmody (2004) explains that after independence in 1964, as the case was with many other independent African countries, the new Zambian government sought to centralise and control the education system, which it did through the Education Act of 1966. While the government recognised and upheld the principles of partnership, it made clear who was in control. Although churches retained most of their secondary schools, they did not have much autonomy. The 1966 Education Act had placed serious restrictions on their free operations. Between then and the coming into the picture of the *Education Reforms* document (MOE, 1977), the general attitude and understanding among the mission churches seemed to have been that since the state could not make adequate education provision for everyone, mission or grant-aided schools were permitted to continue providing education services in the country albeit under the provisions of the restrictive provisions of the 1966 Education Act. Quoting Prof. Lungwangwa speaking as Minister of Education, Carmody (2004) further explained:

An increase in state support for government schools gave them an advantage over schools managed by other agencies. The supply and retention of teachers in voluntary agency schools, in particular, became very difficult. Compared to government schools, such facilities as housing, school buildings, school equipment, and fringe benefits like transport facilities when on leave were generally lower in schools managed by voluntary agencies. These schools found it difficult to recruit and retain teachers.

However, by 1986, the appraisal by the Education Reforms Implementation Project (ERIP) put the Aided schools at an advantage. The institutions were commended for their cost-effective and good academic performance of their learner. During that time, the churches were operating thirty-seven out of the one hundred and ninety secondary schools, many of which were boarding schools in rural areas. According to Carmody (2004), in the new political climate of the 1990's government further amended the regulations governing grant-aided institutions to make them more attractive to the Church and in the hope that the government would be helped in restoring a system that had greatly deteriorated. In 1993, the amended 1966 Education Act was updated to provide for virtually autonomous management boards in aided institutions which would exercise extensive control over every aspect of education provision in grant-aided schools.

To ensure more providers were brought on board, the Ministry of Education in *Educating Our Future, national policy on education* document (MOE, 1996: chapt. 13) stated explained the major objective in education provision as to establish new and revitalized partnerships involving all providers of education at all levels; partnerships between the Ministry of Education and other government ministries, partnership between Government and non-governmental organisations, the private sector, local communities, religious groups and families (MOE, 1996: 137-139). The policy direction on partnerships, especially with the Church, was further supported by the declaration of Zambia as a Christian nation which had come a little earlier in 1991 but was now included in the 1996 Republic of Zambia Constitution. Zambia was a Christian nation, which would however, uphold the right of every citizen to enjoy his or her freedom of conscience and religion. (Mukuka, 2001). This naturally encouraged churches, Christian organisations, individual Christians and groups to consider establishing educational institutions, including the Christian academies which mushroomed in 2000s and are thus the subject of this study. As already stated in chapter one, the study aims to use the functionalist theory to explore and explain the nature and functions of Christian academies in Lusaka, Zambia from 2000 to 2020.

4.5 The Declaration of Zambia as a Christian Nation

As earlier alluded to in chapter 1, the coming to power of Fredrick J.T. Chiluba's Movement for Multi-Party Democracy (MMD) which also marked the beginning of the Third Republic in Zambia in 1991, brought with it major policy changes that affected all sectors of the country including education. One such important change was the declaration of Zambia as a 'Christian nation' on 29th December 1991, by President Chiluba at State House. In declaring the country a Christian nation, Chiluba, on behalf of the Zambian people, repented of 'our wicked ways', prayed for Zambia's restoration and revival, entered into a covenant with God, and submitted the government and the nation to the Lordship of Jesus Christ so that the principles of the Word of God, righteousness and justice could prevail in all levels of authority and governance (Gifford, 1998: 198). This religious declaration by the President was certainly controversial. However, four possible reasons why Mr (later Dr) Chiluba declared Zambia a Christian nation have been put forward. Firstly, the country was just coming out of an era dominated by the philosophy of Zambian Humanism which was based on socialist/communist ideologies. Since Zambian Humanism was automatically dropped when the capitalist- oriented MMD came into power, an ideological vacuum was created which President Chiluba sought to fill with some kind of 'Christian ideology' which the majority of Zambians were familiar with and would support (Simuchimba, 2005: 147). Secondly, since Zambia would soon start implementing harsh socio-economic reforms commonly known as Structural Adjustment Programme (SAP) under IMF and World Bank supervision, President Chiluba wanted to use religion or spiritual matters to divert people's attention from the hardships that would come with the programme (Cheyeka 2002: 173). Thirdly, since the late 1980s, Islam as a religion in Zambia (and other parts of Africa) has been growing so steadily that leading Evangelical and Pentecostal Church leaders such as Pastor Nevers Mumba (Victory Ministries) and Reverend Joe Imakando (Bread of Life Church International) prevailed on the MMD government to consider declaring Zambia a Christian nation (Cheyeka 1998: 56-58). Due to this pressure and out of his own fear that some Islamic countries friendly to former President Kenneth Kaunda would assist him to overthrow the new government, Chiluba declared the country Christian and expelled Iranian and Iraqi diplomatic officials a year later. Fourthly, President Chiluba might have made the declaration as a result of his own personal conversion or transformation as a 'born again' Christian.

Whether these reasons provide an adequate explanation or not, the declaration of the country as a Christian nation was controversial because the Zambian Constitution guarantees religious

freedom to all Zambians. Article 14 of the 1991 Constitution under which multipartism was reintroduced stated that:

Every person in the country has the freedom to change religion or belief and in community with others, and both in public and in private to manifest and propagate his or her religion or belief in worship, teaching, practice and observance.

Thus, both the democratic political system that the country had just embraced in 1991 and the provisions of the constitution on religion demanded that there should be wide consultation and a national consensus before an important declaration like the one above was made by the state. This, however, was not the case. For only a few prominent Evangelical and Pentecostal Church leaders who, as mentioned earlier, had actually called for the declaration of Zambia as a Christian nation were probably aware of what the President would soon pronounce.

The meaning of such a declaration in a country like Zambia generated a lot of debate in various circles, especially among the clergy and intellectuals. It was also received with mixed feelings among both Christian and non-Christian Zambians. Although the Evangelical and Pentecostal churches through their umbrella body, the Evangelical Fellowship of Zambia, joined the mainline churches represented by the Christian Council of Zambia and the Zambia Episcopal Conference in officially reacting cautiously to the declaration by praising it and warning against divisive interpretations on 16th January 1992, there was a general euphoria among many of the former (Gifford 1998: 198). With President Chiluba himself and the third highest ranking leader, Minister Without Portfolio, Brigadier General Godfrey Miyanda as 'born-again' Christians, the Evangelical Fellowship of Zambia 'saw this [declaration] as their hour, having in the past felt slightly overshadowed by the Christian Council of Zambia and the Zambia Episcopal Conference' (Gifford 1998: 198). Despite being cautious in their official response, some of the mainline churches were very critical of the declaration and the unconsultative manner in which it was done. The Communications Officer at the Catholic Secretariat, for example, wrote in the *National Mirror* of 17th February 1992:

I still feel that the declaration of Zambia as a Christian Nation was unnecessary, ill-timed, poorly thought-out, and unfortunately framed in a covenant ceremony which made President Chiluba look like the new Moses of modern times. The televised show [of the declaration] did and does contain, for him, the seeds of political embarrassment in the future.

In a seminar presentation at the University of Zambia, the Secretary-General of the Catholic Secretariat, Fr Ignatius Mwebi (cited by Simuchimba, 2005: 147) also later explained why the Church could not whole-heartedly welcome the declaration:

The instant declaration of a covenant between God and Zambia was presumptuous. There was a lack of preparation as not all people were ready for such a major event or step in their lives. The President himself recognised the need for preparation and

repentance by praying for forgiveness of the country's sins. The President might have made the declaration as a result of his personal conversion or transformation (which is acceptable), but the general populace did not convert or transform with him. In any case, at this time of human civilization when there is separation of Church and State, who legitimately declares a nation Christian or religious - politicians or religious leaders? The declaration of Zambia as a Christian nation had political, partisan overtones and was therefore robbed of its religious and spiritual significance.

Thus, contrary to what one would expect, the Christian community and churches in Zambia did not unanimously welcome and embrace the declaration of the country as a Christian nation. While those in the Evangelical, Pentecostal and 'born again' traditions generally welcomed it, those belonging to the mainstream Protestant and Catholic traditions were cautious and skeptical about the whole issue.

Apart from Zambian Traditional Religion(s), the main non-Christian religious traditions in Zambia are Hinduism and Islam. Although Muslims make up only 1% of the total Zambian population (Gifford 1998: 189) and are not as many as in neighbouring Malawi and Tanzania, the religion is accorded its constitutional right to exist, propagate and to be included in state school RE syllabuses. One would therefore expect the Islamic Council of Zambia (ICZ) to have reacted sharply to the declaration, but it did not. Nine days after the declaration, the Chairman of the Council, Dr John Mwale (cited by Simuchimba, 2005: 147) welcomed the declaration, but added that:

Muslims were not bent on disturbing the spiritual balance in the nation...Government should respect the constitution in total and the Declaration is no license to blaspheme Islam by some Christian clergy.

Given the fact that '70% of the Muslims do not welcome the declaration' (Siachubo, 2001: 9), this cautious statement did not satisfy all sections of the Zambian Muslim community. However, it was probably a tentative statement reflecting a 'wait and see' attitude and approach by the Muslim leadership.

Unlike Islam, Hinduism accounts for less than 1% of the Zambian population and is more insignificant. But like Islam, the religion enjoys its constitutional right to be considered in public affairs including RE. However, unlike Islam, Hinduism did not issue any official response to the declaration of Zambia as a Christian nation. The general impression, though, is that the declaration was 'not...very welcome among the Hindus' (Siachubo, 2001: 5) because of the fear that it could lead to discriminatory practices against them as a minority religion.

In the absence, at that time, of a vibrant civil society or non-governmental organisations championing civil and political rights, the general, secular opinion and response was perhaps summed up by a very critical *Times of Zambia* editorial (*Times*, 1991; Gifford 1998: 199) which described

this sudden preoccupation with the non-issue of whether or not Zambia is a Christian country as ominous and very unsettling...There can be very little at the end of [this road] except a polarised society and the gnashing of teeth.

From the foregoing, it is clear that only a small section of Zambian society - mostly Evangelical, Pentecostal and 'born-again' Christians - whole heartedly welcomed and embraced the declaration of Zambia as a Christian nation. The larger section comprising mainstream Protestant and Roman Catholic Christians, Muslims, Hindus, Traditionalists, other smaller religious groups and secularists either welcomed it in principle or rejected it altogether as unpractical, unconstitutional or discriminatory. Despite this state of affairs and despite the Mwanakatwe Constitutional Review Commission's recommendations 'not adopting a state religion' (Cheyeka 1998: 66), the MMD government went ahead to constitutionalise the declaration by inserting it in the preamble to the amended 1996 Constitution in the following words:

We the people of Zambia by our representatives assembled in...parliament, having solemnly resolved to maintain Zambia a sovereign democratic republic declare the Republic a Christian nation while upholding the right of every person's freedom of conscience or religion.

Does this statement make Zambia constitutionally a Christian nation? Although the declaration now constituted a policy on religion for the government, a preamble, as well known, is not part of the law and has no legal authority or force. In addition, Article 19 of the new 1996 constitution provided for exactly the same religious pluralism and freedoms as Article 14 of the amended 1991 constitution referred to earlier. This in effect meant that no other parts of the constitution, other laws and public policy would be changed to accommodate the declaration. Therefore, Zambia is predominantly and officially a Christian nation, but constitutionally a pluralistic and multi-faith country.

Having discussed the declaration of Zambia as a Christian nation by the State and the responses to it by the different sections of Zambian society, it may be asked: of what relevance is the declaration to the theme of this thesis? In other words, how does the declaration affect RE in the country? I will address this question towards the end of the chapter after discussing the 1992 and 1996 educational reforms. This is because although the two reforms did not attempt to make RE confessional, there were some developments in the country after the declaration which negatively affected the subject.

4.6 Effects of the Declaration of Zambia as a Christian Nation on Education

As the meaning of being a 'Christian nation' continued to be debated among religious, political, civic and academic leaders in the country, one interpretation floated mostly by Evangelical Christian leaders at a meeting with the Vice President in 1995 was that 'the current religious education syllabus[es] in schools be set aside and replaced with the Bible' (Gifford 1998: 215; Simuchimba 2000: 11). The same interpretation and call were made four years later when an Evangelical religious leader justified his call for the teaching of Bible Knowledge by arguing that 'the [current multi-faith] RE syllabus is of no spiritual, let alone moral value to our children' (Ngoma 1999; Simuchimba 2001: 107). The effect on RE and

even other school subjects of this interpretation and call was that many teachers belonging to the Evangelical tradition and 'born-again' groups were encouraged to begin adopting confessional practices in their work. Perhaps the most serious of these was starting lessons with a prayer or a reading from the Bible followed by a brief comment or sermon by the teacher before the lesson could proceed.

On the other hand, liberal teachers and many of those belonging to the orthodox Protestant and Catholic traditions rejected the above interpretation and calls for the reintroduction of Bible Knowledge or Christian education in schools. These religious and other educators insisted on continued professional handling of the existing multi-faith RE syllabuses because the religious freedom and pluralism in the country's constitution and the liberal, pluralistic goals of the national policy document on education demanded so. It was argued that Zambian RE had progressively developed from Denominationalism in the 1960s through Ecumenism in the 1970s to Pluralism from the 1980s and therefore needed to continue maturing along that path (Mujdrlica, 1995; Simuchimba 2001). So, while confessional attitudes and practices in Zambian RE may be traced back to the 1960s and 70s, it is arguable that the declaration of Zambian as a Christian nation reaffirmed these attitudes and practices in some teachers.

Although there were no official instructions to Ministry of Education technocrats to translate the meaning of the declaration into RE and other educational programmes, the fact that the declaration came from the State which was supposed to remain consistent in promoting a liberal education system in the country meant that there was a contradiction in its role. The declaration or proclamation of the country as Christian on grounds that the majority of Zambians are Christians would have been more consistent if it came from the Church whose role or interest it was to make such religious pronouncements and demands on society in general and the curriculum or RE syllabuses in particular.

Apart from the reintroduction of Bible Knowledge and Christian education discussed above, another possible interpretation of the declared Christian status of the country was that churches or denominations could now establish as many Christian private schools as possible where, by law, they would be free to teach only Christian beliefs, values and ethos to young Zambians. Already, by the year 2000, Evangelical and Pentecostal churches had begun to put the above stated meaning of the official status of the country as a Christian nation into practice by establishing a few Christian private schools in the cities, while the Roman Catholic Church and the United Church of Zambia were cautiously considering taking back some primary and basic schools offered by the State.

Not to be outdone and knowing that they were protected by religious freedom guarantees in the country's constitution, non-Christian religious traditions, notably Islam and the Bahai Faith, had also started to establish their own private educational institutions (with Islam being more vigorous than even some Christian churches).

4.5 Summary

This chapter discussed the arrival, settlement and educational activities of Christian missionaries in Northern Rhodesia/Zambia. It further discussed missionary education in Zambia in terms of its curriculum, aims and ethos. One important issue for purposes of this study that was highlighted in the chapter was the close working relationship between the colonial government and the mission churches in the provision of (African) education, which continued after independence to-date, through the current policy of partnerships in education provision, under which groups and individuals are able to establish Christian academies that are the focus of this study. This chapter's aim was to provide additional historical and theoretical background to the analytical discussion of Christian schools or academies in modern-day Zambia in later chapters of this study and thesis. With laying the foundations done, the next chapter will now present and explains the methodological issues involved in this study.

CHAPTER FIVE: METHODOLOGY

5.0 Overview

Research methodology deals with the description of the methods applied in carrying out a research study (Kombo & Tromp, 2006). Furthermore, research methods indicate the logic of development of the research process used to generate theory that is the procedural framework within which the research is conducted (Haradhan, 2017). Therefore, research methodology is simply a systematic process observed in achieving the research results. Accordingly, this chapter discusses the methods used in carrying out this research study. The aspects of the methodology discussed include research paradigm, research design, population, target population, sampling techniques, data collection methods and instruments, data analysis, ethical considerations, and trustworthiness.

5.1 Research Paradigm

In research, the term ‘paradigm’ refers to research culture made up of a set of beliefs, values and assumptions that communities of researchers have in common regarding the nature and conduct of research (Antwi & Kasim, 2015). In this study, the researcher used the interpretive paradigm, which was needed because of the paradigm’s focus on the participant’s interpretation of reality in their society. The interpretive paradigm places a strong emphasis on a better understanding of the world through first-hand experience, truthful reporting and quotations of actual conversations from insiders. Antwi and Karimu further observe that the interpretive paradigm attempts to understand phenomena through the meanings that people assign to them. The essence is to understand the fundamental meaning attached to organisational life (Saunders *et al.*, 2009). Furthermore, Cohen *et al.* (2003) contend that interpretive researchers start with the individual and try to understand their interpretation of the world surrounding them. Cohen and his colleagues further suggest that interpretivists state that reality is multi-layered and complex. They believe that people are creative and actively construct their social reality. Additionally, the interpretive research approach seeks to understand the important components of a phenomenon from the perspective of those directly involved. The interpretivist approach, however, differs from the positivist approach by emphasising the subjective nature of understanding and recognizing that meanings are emergent and contextual. This means that researchers must be conscious of their subjectivity when interpreting data and remain open to the possibility that the meaning of a phenomenon can change over time.

Accordingly, the Interpretivist paradigm was found to be ideal for this study because its focus on the participant’s interpretation of reality in their society; it also promotes the subjective views of respondents based on their interpretation of the phenomena, thereby allowing for a

thorough and deep understanding of the situation under study, which in this case, is the nature and functions of Christian academies in Zambia's Lusaka city. In other words, subjective meaning and subjective interpretations from the participants enabled the researcher to find out what goes on in the Christian academies by exploring the nature and functions of these schools.

5.2 Research Approach

In line with interpretivist paradigm above, the research approach used in this study was the qualitative approach. The approach and methodology are mainly used for exploring and understanding the meaning individuals or groups ascribe to a social or human problem. The process of research involves emerging questions and procedures, data typically collected in the participant's setting, data analysis inductively being from particular to general and a researcher making interpretations of the meaning of data (Creswell, 2014). The qualitative approach was appropriate for the study of the nature and functions of the Christian academies as it is flexible and adaptable to the research context, and it also allows the researcher to explore new and emerging issues in depth.

5.3 Research Design

According to Kothari and Garg (2014), research design refers to the advanced planning of methods to be adopted for data collection and the techniques to be used in the data analysis, keeping in view the objective of the research study and the availability of the required resources. The design also helps the researcher to organise his or her ideas in a form whereby it will be possible for him or her to look for flaws and inadequacies. Kothari and Garg (2014) further explain that a research design is needed because it facilitates the smooth sailing of the various research operations, thereby making research as efficient as possible, and yielding maximal information with minimal expenditure of effort, time and money.

The design adopted for this study was the qualitative case study. Kombo and Tromp (2006), state that case studies are in-depth investigations of a single entity (or small number of entities), which could be an individual, family, institution, community, or other social unit. In a case study, researchers obtain a wealth of descriptive information and may examine relationships among different phenomena or may examine trends over time. Case study researchers attempt to analyse and understand issues that are important to the history, development, or circumstances of the entity under study (Denise & Beck, 2017). The qualitative case study was a suitable design for the investigation into the nature and functions of the Christian academies during the period 2000 to 2020 in Lusaka city of Zambia because it seeks to explore a phenomenon under study in an in-depth manner. However, since there are different types of

case studies, it is necessary to refer to them in detail so that the most suitable type for this study is identified.

5.3.1 Types of Case Studies

There are different types of case studies which scholars have identified and tried to explain. Cresswell (2007) stated that the case types were determined by the size or intent of the case while Stake (1995) used three terms, intrinsic, instrumental and collective, to describe case studies. In his explanation, Stake stated that an intrinsic case study was appropriate for unique situations or phenomena while an instrumental case study was ideal where a researcher intended to gain insight into a particular phenomenon. On the other hand, for those researchers interested in information that was compelling and more robust, Stake recommended what he called collective case study or better Yin's multiple case study.

However, Baxter and Jack (2008) combined the different typologies by Yin and Stake and came up with six types of case studies. An exploratory case study happened to be used to explore those situations in which the intervention being evaluated has no clear, single set of outcomes (Yin, 2003). A descriptive case study was used to describe an intervention or phenomenon and the real-life context in which it occurs (Yin, 2003). There was also a multiple case study which enables the researcher to explore differences between cases. The goal was to replicate findings across cases because comparisons might be drawn. The cases should be chosen carefully so that the researchers might predict similar contrasting results based on the theory. The other type was intrinsic case study. Stake (1995) used the term intrinsic to suggest that researchers who have a genuine interest in a case should use the approach when the intent is to have an in-depth understanding of the case. Baxter and Jack (2008) also quoted Stake (1995) to classify another case study as instrumental. Stake described an instrumental case study as one that was used to accomplish something other than understanding a particular situation. An instrumental case study provided insight into an issue or helped to refine a theory. Finally, a collective case was described as the study of cases which are similar in nature and description to multiple case studies. However, in a multiple case study the context is different for each case.

In view of the foregoing, this study employed the multiple case study type of design since there were multiple cases or schools involved which, despite being similar, their contexts might lead to discovering unique characteristic which might be interesting in the study. These results might in turn influence the actual nature and functions of the Christian academies or schools, which this study aimed to find out and explain.

5.4 Population

Population referred to a complete set of elements that possess some common characteristics defined by the sampling criteria established by a researcher; it also referred to the entire group of persons or elements that have at least one thing in common (Msabila & Nalaila, 2013). Similarly, according to Kombo and Tromp (2006), a population might be a group of individuals, objects or items from which samples are taken for measurement or a larger group from which samples are selected for research purposes. The population for this study comprised all pupils, parents, teachers and administrators of all Christian academies or schools in the city of Lusaka which was the study site.

5.5 Sample Size

The sample size will comprise pupils, teachers and administrators in the selected Christian academies. These groups were targeted and were purposively sampled because they were the ones found in the school environment and were aware of what goes on. As such they were likely to have in-depth information relevant to the study. Creswell (2013) also states that multiple-case design explores real-life multiple-bounded systems through detailed, in-depth data collection involving multiple sources of information. This justifies the total number of participants, which was twenty (41), of which there were (23) pupils, (10) six teachers (6) and (2) two officers, one from the DEBS Office and the other from a private school organisation. The Christian academies targeted comprised both primary and secondary schools or institutions. This was due to the nature of the school system in Zambia, where there was a common trend of having schools beginning from pre-school to secondary school and others from pre-school to junior secondary. The focus on both primary and secondary school might be attributed to the varieties of Christian academies available which were at different levels of development depending on many other factors.

The academies sampled were from the following areas of Lusaka: Leopards Hill, Chilenje, Katima Mulilo, Ngombe, Meanwood -Mutumbi, and Matero. All the academies picked ran from early childhood to either primary or secondary school. They were also picked from the varying locations, including low-density areas, townships and shanty compounds found in Lusaka. This was because the location of an institution might affect its nature and in turn affect the functions of the institution as an institution will often play a role based on its context.

With regard to numbers and distribution of respondents, the information is contained in the table below.

TABLE 5. 1 DISTRIBUTION OF RESPONDENTS

<i>Institution</i>	<i>Administrators/ Head teachers</i>	<i>Teachers</i>	<i>Pupils</i>	<i>Total</i>
Academy A	1	1	5	7
Academy B	1	2	5	8
Academy C	1	2	4	7
Academy D	1	2	5	8
Academy E	1	2	4	7
Academy F	1	1	0	2
DEBs officers	2			
Totals	8	10	23	41

TABLE 5.2 SAMPLE SIZE AND DISTRIBUTION OF PARTICIPANTS BY GENDER, AGE AND QUALIFICATIONS (Teachers and Administrators):

<i>Institutions</i>	<i>Administrators</i>	<i>Teachers</i>	<i>Age range</i>	<i>Gender</i>	<i>Qualifications</i>
Academy A	1		55-60	F	Degree
		1	45-50	M	Degree
Academy B	1		55-60	F	Diploma
		2	25-30	F (1)	Diploma
			25-30	M (1)	Diploma
Academy C	1		40-45	F	Degree
		2	25-30	M	Degree
Academy D	1		60-65	F	Degree
		2	30-35 (1)	F	Diploma
			25-30 (1)	F	Degree
Academy E	1		55-60	M	Degree
		2	25-30	M (1)	Diploma
			25-30	F (1)	Diploma
Academy F	1		40-45	F	Diploma
		1	25-30	F	Degree
Officer from DEBs	1		55-60	F	PhD
Officer from ISAZ	1		50-55	M	Masters

5.6 Sampling Techniques

Sampling is a procedure a researcher uses to gather people, places or things to study; it is a process of selecting several individuals or objects from a population such that the selected group contains elements representative of the characteristics found in the entire group (Kombo & Tromp, 2006). The sampling process is done before any data collection can be conducted. In this study, purposive sampling procedure was used to select respondents from the selected academies. In purposive sampling, respondents were usually selected based on accessibility or the purposive personal judgment of the researcher (Musabila & Nalaila, 2013).

Accordingly, in this study, heterogeneous and homogenous purposive sampling was used to select pupils, teachers and administrators who participated in the study. Homogeneous sampling picks up a small sample with similar characteristics to describe some particular subgroup in depth. The homogenous sampling technique was used on pupils and teachers in the academies. On the other hand, heterogeneous sampling focuses on cases which are rich in information because they are unusual. This technique was used to select school managers or proprietors and workers at the affiliate organization who by being in the administration of the academies were assumed to possess rich information about their aims and operations. The different respondents were selected for the study because they were in the school environment most of the time and also were aware of the school's values, norms and regulations. The respondents' awareness of what goes on in the selected Christian academies helped in the understanding of the nature and functions of these academies, which the study sought to understand.

Unlike the government schools where workers are more independent, Christian school workers are dependent on the head teacher's or proprietor's permission and therefore consultations were in many cases made on which teacher to interview and it was up to the head teachers or proprietors to appoint who should participate in the interview. The choice of a school was based on schools along the Great East Road or slightly off the road and not any private school but those labelled 'Christian academies' or 'Christian schools.'

5.7 Data Collection Methods and Instruments

The researcher utilized the interviews, observations and focus group discussions as methods of data collection were used. These methods went with respective instruments namely, interview guides, observation checks list and focus group discussion guides. These methods and instruments were appropriate to this study because it was a qualitative research study which required a depth understanding of the values, ethos and relevance of the Christian academies to the existing education system.

5.7.1 Observation

The observation method is a systematic description of the events, behaviour and artefacts of a social setting; it allows the researcher to gain firsthand experience and knowledge of a particular social environment, including the social context and while the respondents are in their natural setting (Kawulich, 2012). According to Kawulich, (2012), the observation method was used in social sciences to collect data about people, processes and culture, and helped to identify and guide relationships with informants, to learn how people in a setting interact and how things are organized and prioritized in a setting. Additionally, direct observations are useful because some behaviours involve habitual routines of which people are hardly aware but which the observer will be able to identify (Kasonde Ngandu, 2013).

This study used the observation method of data collection because it has the strength of bringing out information that would not be captured by the interview guide such as behaviour. The researcher picked the non – participant observation method where the researcher does not get involved directly in the activities of the research study but rather remains a passive observer. The researcher used non- participant observations on the daily activities that took place in the schools, which might have been peculiar to what was considered as the normal school routine.

5.7.2 Interviews

Interviews are typically used as a research strategy to gather information about participant experiences, views, values and beliefs concerning a specific research phenomenon (Lambart and Loiselle, 2007, while (kale 1996) indicated that interviews pursue in-depth information around the topic and (McNamara 1999) stated that interviews were particularly useful for getting the story behind a participant’s experience. The interviews in this study might be based on a semi-structured interview guide. This was a written list of questions or topics that need to be covered in the interview. This kind of interview was suitable for this study because it might provide in-depth information through the use of open-ended questions, Kombo and Tromp, (2006).

The interviews were utilized in collecting data from senior officers such as the administrators and teachers and the officers from the District Education Board Secretary’s office. This enabled the researcher to collect as much in-depth and required information as possible as semi-structured interviews helped the researcher to leave no stone unturned in trying to probe for knowledge. Semi-structured interviews are interviews in the data collection process where the interviewer was not obligated to adhere to the exact formal questions while giving room for conversations with the participants instead of direct questions. These interviews allowed both

the researcher and participants to take part in the formalized dialogue, allowing the interviewer to follow the interview guide as well as digress if necessary.

5.7.3 Focus Group Discussion (FGD)

This is a special type of group in terms of purpose, size, composition and procedure. A focus group is usually composed of 6-8 individuals who share certain characteristics, which are relevant for the study. The discussion is carefully planned and designed to obtain information on the participant's beliefs and perceptions on a defined area of interest. Special predetermined criteria are used in selecting focus group participants (Kombo & Tromp, 2006). The focus group discussion method was suitable for this study because it might enable the researcher to gain an understanding of in-depth information relating to Christian academies. The FGD was used with the pupils in the selected Christian academies as it was easier and faster to deal with groups of pupils rather than dealing with them one by one. The pupils were also likely to positively influence each other or encourage one another in their responses, thereby yielding richer information than would be the case if they were to be interviewed as individuals. The study conducted interviews with pupils from grades 7 to 12. The age range of these pupils was 11-17 years.

5.7.4 Document Analysis

Bowen (2009) described document analysis as a systematic procedure for reviewing or evaluating documents both print and electronic material. The data collection method requires that data is examined and interpreted to elicit meaning, gain understanding and develop empirical knowledge. Accordingly, in this study, document analysis was used to review various models of Christian school or academy management to come up with the proposed framework to be recommended for used by the Christian academies in Zambia to adequately operate effectively in line with national educational aims and the values upheld by the Zambian society and the Christian academies set goals and objectives.

5.9 Data Collection Procedure

Cresswell (2003), places data collection procedures into four categories; observation, interview, document and audio-visual materials. The collection of data in this study was done in 2022, in the first term of the school calendar. Five schools were sampled in Lusaka based on the criteria already discussed. The data collection procedure followed five phases as outlined and discussed below.

Phase 1- Clearance and Permission

The researcher obtained the mandatory clearance from the University of Zambia Ethics Committee. A letter introducing the researcher to the Christian academies' administrations was also obtained from the University of Zambia, School of Education. Appointments were then made with the administrators for interviews and FDGs with teachers and pupils in the selected Christian academies. A similar procedure was followed to assess the other participants who were involved in the study. Consent from the participants was also obtained and appropriate time was set for interviews to be conducted. Before the interviews could take place, participants were informed about the purpose of the study and were given assurance of anonymity and confidentiality with regard to the information they would provide.

Phase 2- Face to Face Interviews

According to Polit and Beck (2017), in semi-structured interviews researchers prepare a written topic guide which is a list of areas or questions to be covered with participants. However, Kyale (1996) cautions that although interviews may be seen as a conversation between two people, the relationship between those people is not equal. Therefore, it is necessary to create a rapport and trust from the onset. Legard *et al* (2003) suggested that the demeanor of the interviewer is crucial in implementing this; a relaxed, confident approach demonstrated by the interviewer might help a good interview relationship develop. It is the role of the interviewer to ensure that the interviewee is at ease and not threatened. Hence a correct, comfortable environment is important. Ryan *et al.* added that another aspect of the role of the interviewer is active listening. Active listening is communicated through both verbal and non-verbal mediums is an open posture, appropriate facial expression and good eye contact.

The researcher conducted interviews with administrators and teachers in the academies and senior education officers at the DEBS office in Lusaka. Participants in the interview were allowed some time to familiarise themselves with the interview guide; this helped the researcher to obtain the intended responses to the research questions. The participants were also provided with a generally conducive environment and comfortable atmosphere for the best results to be achieved.

Phase 3- Focus Group Discussion

As a method FGD was useful in generating a rich understanding of participant experiences and beliefs. The method is designed to obtain the participants' perceptions of a focused topic in a setting that is permissive and non-threatening. Gill *et al* (2008) observe that focus group discussions are used to generate information on collective views.

In this study, focus group discussion was used with pupils in the sampled academies. Depending on the school, 5- 6 pupils were involved in the discussions, spearheaded by the researcher. According to Whitehead (2016), the main advantage of the FDG in data collection is the generation of data from multiple participants; the focus group also offers a collective set of values, experiences and observations that are later interpreted in context.

Phase 4- Observation

In research, observation provides the researcher with a unique and rare opportunity to collect first-hand information by making use of his/her senses for looking, judging and interpreting things instead of relying on others. Observation might be regarded as a data collection tool that could be used in a wide variety of behavioural science research; it is a process of recording all that is being observed in a situation by the researcher without interacting with the subjects or respondents of the study. In this study, during the data collection process, the researcher employed an observation checklist to observe activities, taking place in Christian academies and identify key characteristics or indicators that related to particular issues of interest in those school or Christian academy.

Phase 5- Document Analysis

Document analysis is a systematic procedure for reviewing or evaluating documents both printed and electronic. Document analysis is often used in combination with other qualitative research methods as a means of triangulation or a combination of methodologies in a study of the same phenomenon. As a research method document analysis is particularly applicable to qualitative case studies- intensive studies producing rich descriptions of a single phenomenon, event, organisation or programme (Stake, 1995; Yin, 1994).

Document analysis provides supplementary research data as information and insight derived from documents can be valuable additions to the knowledge base (Bowen, 2009). In this study and research process, document analysis was used to find information related to the models that academies might use in the running of the Christian schools to help achieve the educational and other set institutional aims and work in line with the wider national education aims.

5.10 Data Analysis

Data analysis referred to examining what had been collected in a survey or experiment and making deductions and inferences; it involved uncovering underlying structures, extracting important variables, detecting any anomalies and testing any underlying assumptions (Kombo & Tromp, 2006: 117). Furthermore, data analysis is a mechanism for reducing and organising data to produce findings that require interpretation by the researcher (Burns & Grove, 2003:

479). In this study, analysis of data was done using thematic analysis. This form of analysis categorises related topics and the researcher used it because the study is purely qualitative. Themes referred to topics or major subjects that emerged from the data. In using this form of analysis, major concepts or themes were identified (Kombo & Tromp, 2006). Creswell (2007) explained thematic analysis as finding within the data three to six overriding abstract ideas that summarise the phenomena of interest. The researcher elected to use the procedure by Salleh *et al* (2017) in the process of utilising thematic analysis. The following were the procedures:

- i) Data Familiarisation:* This is a process to be immersed and familiarised with the data that was obtained interactively during the field observations and interview sessions.
- ii) Code Generation:* The coded data was generated from the list of ideas from participants on the nature and functions of the Christian academies that were extracted from transcripts. Ideas were coded manually based on feature similarities such as functions and routine activities.
- iii) Theme Searching or Revision:* The list of coded data was analysed and sorted into potential themes at a broader level.
- iv) Theme Definition:* Defined themes and sub-themes were also justified as possible functions and nature of Christian academies.

The processes of data analysis outlined above were followed by ensuring the data from discussions and interviews were transcribed. After having read the text files thoroughly for general understanding, the common themes were then identified according to their categories. Data was then reduced to its relevance and the most striking quotes were identified. Thereafter, information related to the objectives was identified and further analysed to check for emerging themes. Through this process of data familiarisation, code generation, theme searching and theme definition contrasting and similar viewpoints were highlighted and interpreted in line with the theoretical framework in this study.

5.11 Trustworthiness of the Study

A research study demonstrates trustworthiness when the experiences of the participants are accurately represented. The trustworthiness of data in method triangulation is demonstrated through the research's attention to the confirmation of information discovery, which is referred to as rigor. The goal of rigor in qualitative research is to accurately represent the study participant's experiences (Streubert Carpenter, 2007). Trustworthiness is also described as a way of establishing validity and reliability in qualitative research. Qualitative research is trustworthy when it accurately represents the experiences of the study participants. The

following are the aspects of trustworthiness that are needed to achieve assurance of validity and reliability in qualitative research.

i) Credibility: The credibility of the study refers to the confidence that is placed in the truth of the research findings (Polit & Beck, 2014). Credibility establishes whether the research findings represent plausible information drawn from the participants' original data and is a correct interpretation of the participants' original views. Credibility is equivalent to internal validity in quantitative research, and it is concerned with the aspect of true value. The strategies that might be used to ensure credibility are prolonged engagement, persistent observation, triangulation and member checking. In this study, the researcher employed triangulation of methods, prolonged engagement with the participants as well and observation to ensure data credibility.

ii) Transferability: Transferability is the degree to which the results of qualitative research can be transferred to other contexts or settings with other respondents. The researcher facilitates the transferability judgment by a potential user through thick description. Transferability is concerned with the researcher's application of data. There is a need to provide thick descriptions of the participants and the research process to enable the reader to assess whether the findings are transferable to their settings. For this study on Christian academies, the researcher provided an account of descriptive data to provide the reader with adequate information through the data analysis process and procedures.

iii) Dependability: Dependability involves participants' evaluation of the findings, interpretation and recommendations of the study such that all are supported by the data received from participants of the study. It also referred to the stability of findings over time. Dependability includes the aspect of consistency, checking whether the analysis process is in line with the accepted standard for a particular design.

iv) Confirmability: This referred to the degree to which the findings of the research study could be confirmed by other researchers. Confirmability is concerned with establishing that data and interpretations of the findings are not figments of the inquirer's imagination but derived from the data. This aspect emphasizes neutrality, meaning the interpretation of data should not be based on one's particular preferences and viewpoints but the interpretations should be grounded in the data collected. In trying to ensure confirmability the researcher used verbatim, interpreted them and related with the views of other scholars in the related fields of study.

v) **Reflexivity:** This is the process of critical self-reflection about oneself as a researcher (own biases, preferences, preconceptions), and the research relationship (relationship to the respondent, and how the relationship affects participant's answers to questions). Reflexivity enabled the researcher to ensure all biases were avoided as research is being undertaken. To ensure reflexivity was observed the researcher made sure that personal values, beliefs and opinions did not influence the process of data collection and processing.

The preceding chapter discussed the methodology the researcher employed in undertaking the study. This involved the description of the methods which were being applied in carrying out the study.

5.12 Ethical Considerations

Ethical concerns are a very important component of social research. Cohen *et al* (2000) claimed that the ethical concerns encountered in educational research in particular can be extremely complex and subtle and can frequently place researchers in a moral predicament that may appear quite irresolvable. Polit and Hungler (1999) proposed that confidentiality means that no information that the participation divulges is made public to others. The anonymity of a person or institution is protected by making it possible to link aspects of data to a specific person or institution. Confidentiality and anonymity are guaranteed by ensuring that data obtained are used in such a way that no one other than the researcher knows the source (Lobiondo-Wood & Harber, 2000). Bos (2020) asserted that confidentiality in research entails an obligation on the part of the researcher to ensure that any use of information obtained from and shared by human subjects respects dignity and autonomy of the participants

As such, the researcher-maintained integrity as data was being collected, presented and analysed. Where private interests were affected, the researcher assured the respondents and other stakeholders of the security of their privacy. The researcher also ensured that informed consent was obtained from all the participants. This was done by explaining to the respondents that the study was purely for academic purposes and that their participation was voluntary, meaning that they were also free to leave or withdraw from it at any point and for any reason. The researcher further ensured that the Christian academies under study were coded to conceal their identity. The researcher also maintained and acknowledged responsibility to the educational research community by adhering to appropriate ethical conduct throughout the entire process of this study. This was partly achieved by subjecting this research work to the relevant Ethics Committee of the University of Zambia and obtaining its clearance before any data collection can commence.

5.13 Summary

The proceeding chapter started by presenting key protocols that are observed in research methodology such as the research paradigm, research approach and the research design suitable for the study. It further went on to discuss the research population, sample size, sampling technique, data collection methods and data collection instruments, data analysis, ethical consideration and trustworthiness.

CHAPTER SIX: DISCUSSION OF FINDINGS

6.0 Overview

This chapter presents the findings of the study on the nature and functions of Christian academies in Lusaka, Zambia, within the context of Zambia as a Christian nation, covering the period from 2000 to 2020. The data, collected through one-to-one interviews, document analysis, observations, and focus group discussions (FGDs). Data was further organized according to the primary research questions and emergent themes. The following research questions provide the framework for the presentation of the findings:

1. What are the types of Christian academies in Lusaka, Zambia, from 2000 to 2020?
2. How are Christian academies in Lusaka, Zambia, structurally organized and managed?
3. By what ethos, values, and educational philosophies are Christian academies guided?
4. What framework may be used in the organisation and administration of Christian academies in Lusaka, Zambia?

6.1 What are the types of Christian Academies in Lusaka?

As earlier indicated in chapter one, the word types in this study refer to the characteristics of these schools including activities that define the institutions. In order to address research question one on the nature of the Christian schools or academies in Lusaka, the head teachers who the administrators of these institutions were and, in some cases, class teachers at the institutions were interviewed. What follows below are the findings presented under the following themes which emerged from the data on the nature of academies: Categories of Christian academies, Christian identity of the academies, Affiliation of academies to independent bodies, Fees and other requirements, and Devotional activities in the academies.

6.1.1 Categories of the Christian academies

It was established that academies fell under the category of private schools in Zambia. Private schools are also defined as schools that are dependent on user fees to cover all or part of their operational and development costs, they were managed largely independent of the state and owned and funded independently of the state, (Day-Ashley et. Al 2014, Tooley Longfield 2015). As already explained (in chapter one), private schools were owned and managed by religious institutions, private individuals or groups of interested people. They receive no grants or subsidies from the government but collect user fees from pupils. The administrators of two of the six academies sampled indicated that their schools run from preschool to grade 7. The head teacher of academy C had this to say about the organisation of his academy or school:

Our school runs from pre-school to grade 7 and it is a single stream institution with a total number of pupils ranging from 207-245, and the number of teachers being at 11. The teacher-pupil ratio is usually 1-20, which is a plus compared to other schools.

One of the directors for academy C said, *‘Our school started as a multi-grade one with two classes only and later had a third class added. We currently have 10 rooms, and we are now running from baby class to grade 7. ‘*

A teacher from academy A reported the following about his school:

Our school runs from grade 8 to 12 with a single stream and about 30 to 33 pupils in each class. The learners in our school are also exposed to field trips and graduation ceremonies which are a must as a way of motivating the learners to work hard.

The head teacher from academy A also explained as following about her institution:

Our school is a boarding school with both local and international students and has been in existence for 13 years. The school has pupils from baby class to grade 12 with the average number of pupils per class being between 20 and 25. The school has two streams per grade.

Although the majority of the academies run either from baby class to grade 7 and from baby class to grade 12, there was a small category of a few of these institutions which run up to grade 9. This was confirmed by the head teacher of academy B who said: *‘Our school has been in existence from 2014 to date (2022) but the year 2020 was a bad one due to COVID-19; we had pupils up to grade 12 but after two years we are only running up to grade nine.’*

6.1.2 Christian Identity

Another obvious theme that emerged from the data concerned the (Christian) identity of the academies. In probing into the nature of the academies, the respondents were asked whether their institutions were affiliated with a specific Christian organisation since almost all of them carried the word ‘Christian’ in their names. From the responses, it was established that all the academies visited were not affiliated with any Christian body or organisation. At academy C, the two teachers interviewed indicated that they belonged to different Christian denominations. One of the teachers said: *‘I am a member of the new Apostolic Church’*, while the other teacher said he was a member of the United Church of Zambia. Similarly, at academy D the head teacher explained as follows:

The couple who owns the school are members of the Reformed Church in Zambia (RCZ) and the teachers and other members of staff belong to different denominations, so we have pupils from different Christian denomination backgrounds and possibly non-Christians, but they are all expected to adhere to Christian values in school. However, our school as an institution is not affiliated with any religious denomination or organisation.

The situation was the same at academy A where, in a focus group discussion, the pupils indicated that there was religious diversity among themselves. One of the pupils put it this way:

Some of our friends belong to the Buddhist religious tradition and each time they have to go for their religious activities, they are permitted to go. At other times the religious leaders from different churches come to meet their members here and conduct their religious programmes within the school premises. Learners are also allowed to also conduct their planned religious activities which are shared with the patron.

Similarly, at academy D the teacher interviewed responded as follows: *‘Our learners have a free denominational path, and we have a system of ensuring that they register every week their schedules for religious activities.’* According to the teacher respondent, this trend was the same in all the Christian academies or schools in Lusaka if not the whole country.

To probe further into the nature and identity of academies, the respondents were again asked, slightly differently, why their schools had the name ‘Christian academies’ when they were not even affiliated with any Christian organisation. One of the teachers interviewed from academy D responded: *‘Our school carries the Christian name because we educate the child about life in the world and God; we also give teachings based on Christian values since Zambia is a Christian nation.’*

Similarly, one teacher from academy C had this to say; *‘Children are expected to be raised as Christians and also to practice Christian values as Zambia is a Christian nation.’* Another teacher from the same institution added:

Zambia is a Christian nation and so, as teachers, we have to impart moral values in our learners at a tender age through teaching the word of God to them. However, learners are not coerced to belong to a particular Christian denomination as the school also has teachers from different religious backgrounds.

6.1.3 Affiliation to Independent bodies

On the other hand, it was established that while the academies were not affiliated with any Christian organisation or body, they were affiliated with different private school associations, although some were independent or unaffiliated. One of the administrators at academy B had this to say about the affiliation of her academy: *‘Our school is not yet affiliated to any organisation as we have had some challenges to meet the required standard, but we are in the process of registering it.’*

Similarly, the head teacher of academy C explained further as follows:

Our school is affiliated with the Private Schools and Colleges Association of Zambia (PRISCA) and our learners participate in co-curricular activities with other schools

affiliated with the same organisation. Like in government schools, our learners get involved in sporting activities, debate and scripture union meetings with the other schools which are members of our affiliating organisation. The affiliating organisation also plays the role of preparing common mock examinations for their students in affiliate schools before the learners are exposed to government common mock examinations and national examinations at the end of the year.

Furthermore, the head teacher for the primary section at academy A indicated that the institution was affiliated to ISAZ and its learners participated in many extra curriculum activities with other schools under the organisation.

6.1.4 Fees and other requirements

Another related sub-theme that emerged from the data was fees charged by the Christian academies. It was established that these were different according to the registration identity of the academies. Thus, when asked how much the schools charged their pupils, the head teacher of academy C reported that the fees varied depending on the status and probably locality of the school. The fees ranged from K600.00 to K8, 000.00 per term. Commenting on the same, the head teacher of academy A further explained that academies that were affiliated to independent bodies had to charge more fees because for them to be registered, they needed to meet specific financial and status criteria. In addition to the general criteria set by the government for all private institutions, the schools were free to set and add their own specific requirements.

The ESOs from the Ministry of Education explained the government requirements as follows:

The government through the Ministry of Education requires that academies ensure that they have teachers with the required qualifications, learning materials, furniture, toilets: at least 1:20, playing fields, Teaching Council of Zambia registration for each teacher, minutes of board meetings, a copy of ZRA certificate, and latest bank statements.

On the other hand, according to one of the members of the ISAZ secretariat, some of the additional requirements set by the organisation based on its core values were that ISAZ member schools are expected to value collaboration and connectedness, building on the best traditions to promote excellence and professionalism. He added: *‘We value the diversity of our member schools which covers the complete age range and varies in size and nature, from early years to senior, boarding and day schools, co-educational and single gender schools; all these values can be brought to life with the availability of the financial resources.’*

6.1.5 Devotional activities

Another important theme that emerged from the data collected was the existence of different kinds of devotional activities in the academies. Two of the academies sampled had devotional themes which were set to be observed weekly while the rest of the academies had prayers with

a form of bible sharing to be conducted each day. In some of the institutions, learners were also given memory verses which were shared during assembly and sometimes in class during devotion time. The head teachers and other members of staff in these academies had a deliberate programme for prayers and bible study. Some of the outstanding devotional activities which were reported in all the six sampled academies included: singing, reciting Bible verses, reciting Christian poems, Bible quizzes, Bible reading, preaching, singing and praying.

Contributing to the discussion on devotion activities, one of the teachers at academy B said:

Our week begins with the morning devotion on Monday morning during assembly. We have a chosen scripture that we share with pupils during assembly and as they meet in their respective houses (groups) on Wednesdays and Fridays, pupils are expected to continue discussing the same scripture.

Another related response came from the head teacher of academy E who said:

Our school has virtues which run as weekly themes, and we encourage our teachers to run through them with the pupils. The enforcement of the virtues is spearheaded by the teachers on duty for a particular week and each day they are discussed by the class during devotion time. The discussions in lower classes are led by pupils from higher grade classes and those in the class are led by teachers.

Similarly, a teacher at academy C reported:

Since our school is a Christian academy, we always start our days with prayer. As part of nurturing tomorrow's leaders. We teach our learners how to be responsible to young people who fear the Lord. Additionally, every Monday during assembly we begin with devotion before any other activities. These activities are done in line with the institution's desire to bring out the best in the children and also to promote the national values of Christianity.

Furthermore, at academy F, a teacher indicated that the learners at the institution always prayed on Monday during assembly and thereafter every day before lessons began. Grades 1-4 recited the Lord's Prayer each morning, while grades 5- 7 were expected to conduct personal prayers.

As indicated above, apart from prayers, some academies had additional devotional activities such as poetry, sketches and memory verses which, according to a teacher at school A, '*... are meant to enrich the learners' lives and lifestyles.*' The teacher added: '*The fear of God is the beginning of wisdom, so it is important to instill this attitude in our learners through such activities.*' Additionally, it was also observed that there was observation of some scriptures that were stuck on the office walls. One notable scripture was '2 Corinthians 3: 10' which says: '*For what was glorious has no glory now in comparison with the surpassing glory.*' When asked what the scripture meant to the institution, the head teacher of academy F had this to say: '*The school looks at the scripture as an encouragement to our pupils to be focused on and abide by*

the Christian and national values; if they are focused, they will be able to achieve the surpassing glory through the education at our school.'

Below is the timetable for one of the academies, which shows that devotion is actually provided for as a routine activity in these Christian schools.

FIGURE 6. 1 TIMETABLE FOR ACADEMY/SCHOOL D

	07:45-08:00	08:00-09:00	09:00-09:30		10:00-10:30			
Monday	Morning Devotion	Integrated science	English	B	Social Studies	Expressive Arts	L	SP1
Tuesday	Morning Devotion	Mathematics	English	R	Technology Studies	Ichibemba	U	SP2
Wednesday	Morning Devotion	Mathematics	Expressive Arts	E	Integrated Science	Computer Studies	N	SP2
Thursday	Morning Devotion	English	Social studies	A	Mathematics	Technology Studies	C	CLUBS
Friday	Morning Devotion	Integrated Science	English	K	Mathematics	Ichibemba	H	SPORTS

Source: Field Data

In winding up the presentation of findings on the first question whose focus was the nature of Christian academies in Lusaka, it was established that while the academies can generally be categorised as independent schools, they can be further divided into different sub-categories depending on the bodies with which they were affiliated. Similarly, although these institutions are called Christian academies or schools, they were not affiliated to any Christian organisation or church even though they provide a lot of Christian devotional activities in their routines for learners. Like other private schools, the Christian academies charge wide-ranging fees to enable them to operate and meet regulatory requirements.

6.2 How are the Christian academies in Lusaka structurally organised and administered?

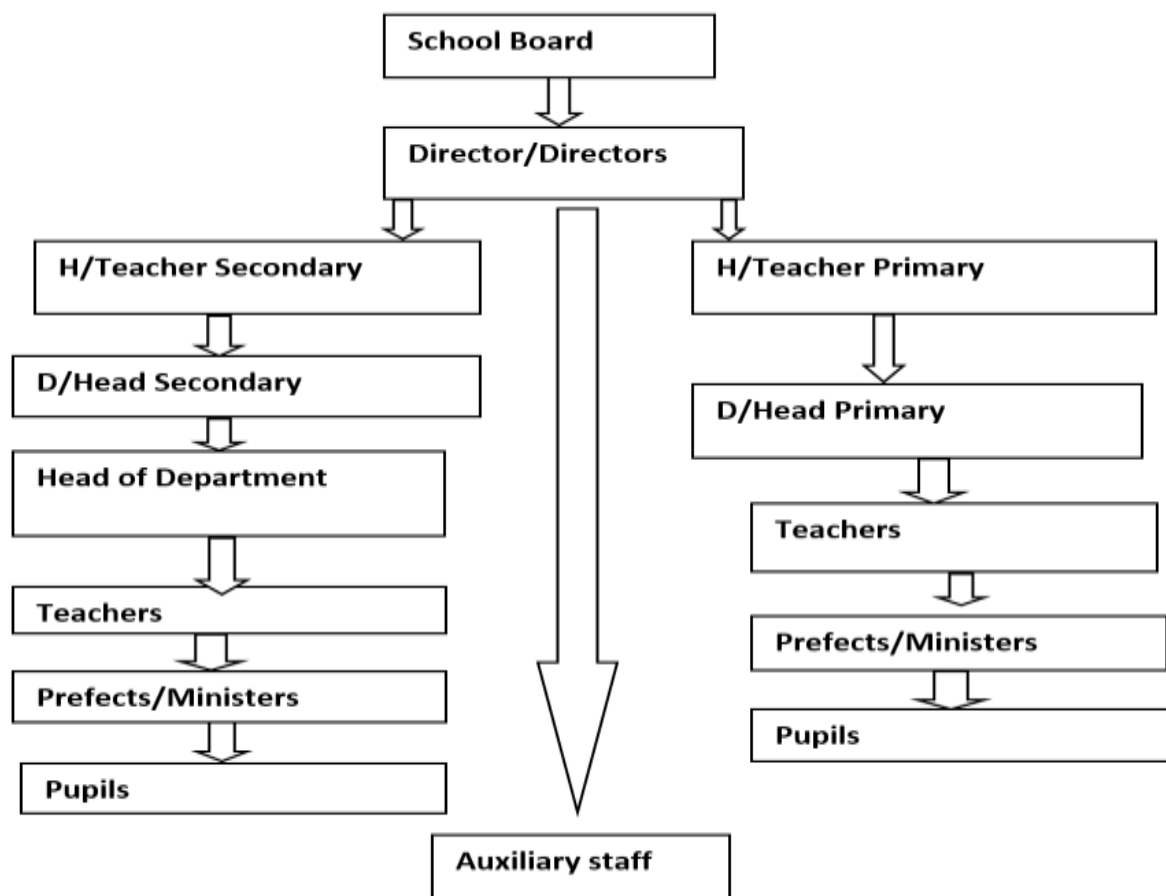
In order to address research question two, which mainly sought to establish the organisation structure of the Christian schools or academies in Lusaka, Zambia, head teachers who the administrators of these institutions were interviewed. However, one of the head teachers also happened to be the co-proprietor or co-owner. The research questions asked sought to find out the organisational and administrative structures found in the Christian academies. What follows below were the findings presented under the following themes which emerged from the data collected: Organisational and administrative structure, Staffing levels, and Numbers and characteristics of learners.

6.2.1 Organisational and administrative Structure

As earlier indicated in chapter 1, organisational and administrative structure of the Christian academies in this study refers to the system of operation and administrative positions and their roles. The data collected showed that all academies were run by individuals, families or business partners. However, one school was owned by partners in a limited liability arrangement.

Among the academies or schools sampled, those that were affiliated with the private school organisations, PRISCA and ISAZ, had the kind of organisational structure shown in the organogram below.

FIGURE 6. 2: ORGANISATIONAL STRUCTURE OF THE CHRISTIAN ACADEMIES



Source: Field Data

The figure or organogram above shows how some of the academies affiliated to private school umbrella organisations were structurally organised to ensure the smooth running of the institutions. The highest organ and policy making body was the Board. Below the Board was the director or directors who were responsible for providing strategic vision and direction for the academy and overseeing the day-to-day operations of the institution. The director was in most cases the owner or a group of owners of the academy. The duties of the head teacher were

similar to those of the director, except that the head teacher was more focused on the day-to-day running of their institution which involved staff management, professional development, pupils' welfare and maintaining strong professional relationships.

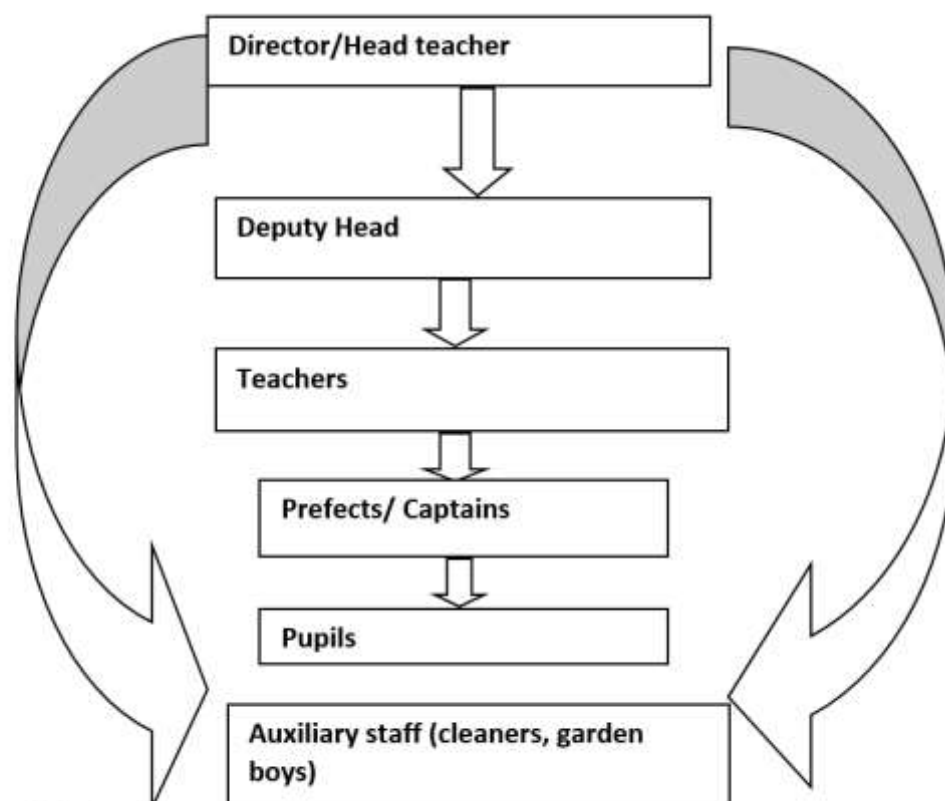
In line with the foregoing, the head teacher at school C, further explained the administrative structure of the academies as follows:

The affairs of the school in terms of academics are mostly run by the head teachers. All academic activities are managed by the head teacher with his deputy and the senior teachers or head of departments in the case of secondary schools. However, issues to do with the auxiliary staff are directly dealt with by the director. The auxiliary staff comprise the secretary, accounts officer, security officers and cleaners. The cleaners also help with taking care of the young ones in pre-school by sometimes bathing them or helping them to feed.

At school D, it was observed that the accounts officer also served as the Secretary and shared the same office with the Head teacher. The learned that this arrangement was common in the academies or schools under study due to not having sufficient office space to accommodate each of the officers.

Apart from the foregoing, two of the sampled academies were found to have a slightly different organisational structure which is shown in the organogram below

FIGURE 6. 3: *ALTERNATIVE ADMINISTRATIVE STRUCTURE OF CHRISTIAN ACADEMIES*



Source: Field data

The second figure or alternative organogram above shows how a few other academies that were not affiliated with independent private school umbrella organisations were structurally and administratively organised. The highest office or authority which was also responsible for policy was the Director or Head teacher. The director was in most cases the owner of the academy. The duties of the head teacher were similar to those of the director, except that the head teacher was more focused on the day-to-day running of the institution which involves staff management, professional development, pupils' welfare and maintaining strong professional relationships. Below the director/head teacher was the deputy head who was responsible for academic staff and part of the other administrative responsibilities. Below the deputy head were the teachers who were responsible for classroom teaching and performance of any other duties assigned to them by the head teacher. Below the teachers were captains or prefects whose responsibility was to assist the school authorities in maintaining order and discipline among fellow pupils. The pupils were of course there to learn and were therefore the main business of the academies. Last but not least were the auxiliary staff who included secretaries, drivers, cleaners, and garden boys.

In responding to the question on whether the government had any influence on the organisational structure of the academies, the Education Standards Officer said: '*No, the academies are independently run by boards or proprietors.*' Asked whether the role of the Ministry just ended at facilitating the academies' registration, the Education Standards Officer further explained as follows:

Apart from registration matters, the Ministry of Education is involved when it comes to examinations and at times inspection of standards as they do in government schools. The government does not provide human and material resources to these schools, but they are free to consult, and they are monitored when need arises. The Ministry of Education also gets involved in the academies' affairs when they invite these private schools to take part in relevant Ministry programs such as important orientation and sensitisation workshops.

6.2.2 Teaching Staff Issues

In terms of staffing, the numbers of teaching staff in the academies ranged from 10 to 30. The academy, with the highest number of teaching staff, initially started with 6 and now had 32 teachers. The number of members of staff was determined by the category of a school in terms of the level of development and the number of learners as well as the income generated by the school. In School B, which had 12 teachers in number, the head teacher reported that at inception his institution which now had classes up to grade 9 was primary with only a few teachers but had continued growing.

One of the administrators at school A which had existed for 13years reported as follows:

The school started with only two blocks with 6 six teachers but now it has five blocks with 18 teachers and separate primary and secondary school sections. As a motivation to our teachers, the school offers teachers' children support ranging from 50 to 100 percent. The support is given to the first 3 of each teacher's children, meaning that the first receives 100%, the second 75% and the third 50%.

Furthermore, it was found that the teachers in these schools did not stay long in one institution mainly because most of these teachers are those who have just graduated and await recruitment. Thus, all the sampled schools had teachers who had been in those schools for periods ranging from only a few months to 3 years, except for school...B which had some teachers who had been there since its inception.

The teachers in the academies were also found to possess the required diploma and first-degree qualifications in their respective teaching subjects as shown in the last column of the table below:

TABLE 6. 1: TEACHING STAFF NUMBERS, GENDER AND QUALIFICATIONS

<i>Academy/Institution</i>	<i>Number of Teaching Staff</i>	Male	Female	<i>Qualifications</i>
A	18	8	10	11 degrees , 7 diplomas
B	12	3	9	7 diplomas, 5-degree
C	28	11	17	6 degrees, 15 diploma, 7 certificate
D	11	3	8	3 degrees, 3 diploma and 5 certificate
E	20	6	14	13 degrees, 7 diploma
F	11	4	7	2 certificates, 6 diplomas, 2 degrees

Commenting on the qualification of teachers in the academies, the administrator at school D said: 'Our teachers are all qualified to teach and they are committed to their work; it is also a requirement even for teachers in private schools to register with the Teaching Council of Zambia and get licensed to teach.'

Generally, the teachers in these academy schools seemed to be satisfied with their conditions of services as the jobs were mostly temporal for most of them since many were among those waiting for government deployment into the Teaching Service after completing training at various colleges and universities. Some of them were retired officers who chose to work in these institutions on contract. Due to these statuses, these teachers did not belong to any labour unions. For their professional development, the head teacher of academy C explained that the affiliating organisations like ISAZ and PRISCA had deliberated programmes where teachers met and shared knowledge and expertise. He further explained that as private schools they also collaborated with the Ministry of Education through joining local Zonal professional association groups where teachers shared ideas, knowledge and skills with their counterparts from the government schools during subject associations and meetings. Figure 6.4 below shows an example of a Staff room at one of the academies.

Figure 6. 4: Staffroom at Academy A



Source: Field Data

6.2.3 Numbers and Characteristics of Learners

From the researcher's observation, the learners in these academies generally came from mixed backgrounds with some coming from poor or low-income homes and others from well to do homes. The learners in the academies generally looked like they were coming from lower class families to middle class families, except for one school where most of the learners

seemed to come from well to do families. To this effect, the head teacher for the primary section at school A reported as follows:

Our learners come from well to do backgrounds; their parents are able to pay fees ranging from K 7,000 to K 9,500. The learners are also boarding where adequate food is provided. With regard to recreation, the learners are exposed to several activities such as swimming, ball game and in-door games during their free time

The head teacher of academy D further reported:

Our learners have mixed backgrounds, and our catchment is mostly that of the middle-class learners with a small section of needy learners who are provided with assistance by the school. Many learners at our school are ferried by their parents, although a good number also use the school bus as the school has adequate transport for learners who need this service.

On the other hand, the administrator at academy B reported the opposite of the foregoing scenario; she said: *‘Most of our learners come from broken and poor homes where they are either given food or sometimes have nothing to eat, hence as a school we provide minimal help to the most needy learners, by giving them some snacks or basic meals that can sustain them while in school.’*

The study further found that the numbers of learners in the academies were generally low. So, the academies were mostly single stream schools with only two among the six sampled academies being double stream. Table 6.2 below shows the enrollment figures in the sampled academies.

Table 6. 2: Enrollment of Learners in the Academies

<i>Academy</i>	<i>Level and Streams</i>	<i>Total Number of Learners</i>
A	Primary & Secondary, single stream	207
B	Primary and junior secondary Single stream	187
C	Early childhood and Primary	720
D	Primary Single stream	245
E	Primary	284
F	Baby class to grade 9	150

From the figures in the table above, it can be deduced that a class had an average number of 16 -17 pupils. In response to why the pupil numbers were this low, the head teacher at academy B reported: *‘Our school mainly has learners from a poor background, moderate children and those from broken homes, so these cannot be many but few.’* Similarly, the head teacher from the primary section at academy A explained: *‘The school has pupils from all walks of life, but it attracts mainly those from families of ‘big people; the school also has a few children from shanty compounds who are sponsored by the school management.’*

Figure 6.5 below shows examples of classrooms at two academies.

Figure 6. 5: Early Childhood classroom at academy D and Secondary school Classroom at Academy A



Source: Field Data

It was further found that almost all the learners were relatively new in all the sampled institutions. Regardless of the grade they were doing, they would not have been in that school for a long period. The period they would have been in a given school ranged from a few months to 2 years and only a few could have been around much longer. During the focus group discussions, one learner at school A said: *‘I came to this school in grade 8’*; another one said: *‘I have been in this school for only 3 months’* while the others equally indicated similar periods of stay at their schools. In response to the question why the learners did not remain in one school for longer periods, a teacher at academy C indicated that some parents failed to maintain their children in one school due to high fees, and in a focus group

discussion, one learner explained as follows: *‘Sometimes we change schools because the teachers we trust move to other schools and others get employed by government and leave the school.’*

It was also observed that most pupils in the academies could freely relate with their teachers and the learners seemed to have a high sense of accountability in their academic performance. A teacher at academy B gave *high fees and relatively smaller numbers in the classes* as the reason for this. He added: *In our school we mainly have learners who aim to reach international standards as far as education is concerned.’* Responding to the same question, an executive committee member of ISAZ said: *Some of these schools are run as business enterprises, as such learners are conscious of the value of their education and therefore ensure they do their best in their academic journey.’*

In terms of the character of the learners in the academies, a teacher at academy D explained: *Due to the emphasis on values and character building in our school, our learners are mostly respectful, responsible and well-behaved individuals.’* The same view and explanation were given by the authorities at the other academies.

In concluding the presentation of findings under the second question, the data collected showed that the Christian academies or schools were run by individuals, families or business partners. There were two slightly different types of organisational or administrative structures which the schools followed depending on which independent schools umbrella body they were affiliated with. The numbers of the teaching staff in the academies ranged from 10 to 30 per institution and they possessed the required qualifications in their teaching subjects. Similarly, the numbers of learners in the academies were small as they 150 to 784. Financially, it was established that the academies were dependent almost entirely on the fees paid by the pupils as they did not receive any funding or material support from the government through the Ministry of Education.

6.3 By what Ethos, Values and Educational Practices are the Christian academies guided?

In order to address the third research question which sought to find out the ethos, values and educational practices that guided and were found in the Christian academies in their day-to-day activities, the administrative staff, teachers, learners as well as affiliating organisation representatives were interviewed. What follows below were the findings presented according to the themes that emerged from the data collected. These included: Ethos and values, Significance of academy names, and Unique academic subjects and activities.

6.3.1 Christian Ethos and Values

As earlier explained in chapter one, in brief, values in this study are those behaviours or acts held with high esteem in the academies. Similarly, ethos are the ideas and attitudes that are associated with and practiced in the Christian academies.

In response to the question on what kind of values were promoted in the academies, the academy administrators and teachers in all the sampled institutions reported that their institutions were guided by Christian ethos and values. They gave examples of values such as: honesty, respect, discipline, responsibility, friendship and love. They explained that these values and ethos were promoted through the religious activities that were conducted in schools. One of the teachers at academy B stated: *‘We promote the values of Christianity through prayers that we conduct every day, pupils pray when classes begin, at break and at lunch time.’* At academy F the teacher interviewed explained as follows:

Values and ethos are promoted through observing some themes labelled as virtues each week. Each of the themes is assigned to teachers on duty who are expected to lead in promoting the virtue through Bible readings during assembly on a Monday. Thereafter, throughout the week, the virtue is shared and discussed in classes every morning during devotion time.

At the same academy, the following virtues (in figure 6.6 below) were lined up for observation during the term (except for the mid-term week when learners are at home): love, togetherness, discipline, honesty, courage, confidence, friendliness, forgiveness, empathy, integrity, determination and compassion.

Figure 6. 6: Virtues for Observation during Term I of 2022

WEEK	DATE	T. O. B.	VIRTUE
1	24 TH TO 28 TH JANUARY	ALL TEACHERS	LOVE
2	29 TH TO 4 TH FEBRUARY	TR. RUTH	TOGETHERNESS
3	5 TH TO 11 TH FEBRUARY	TR. SEKWALE	DISCIPLINE
4	12 TH TO 18 TH FEBRUARY	TR. CHAMA	HONEST
5	19 TH TO 25 TH FEBRUARY	TR. BANDA	COURAGE
6	26 TH TO 4 TH MARCH	TR. LUYANDO	CONFIDENCE
7	5 TH TO 11 TH MARCH	TR. CHAMA	MID-TERM BREAK
8	12 TH TO 18 TH MARCH	TR. RUTH	FRIENDLINESS
9	19 TH TO 25 TH MARCH	TR. SEKWALE	FORGIVENESS
10	26 TH TO 1 ST APRIL	TR. BANDA	EMPATHY
11	2 ND TO 8 TH APRIL	TR. CHAMA	INTEGRITY
12	9 TH TO 15 TH APRIL	TR. SEKWALE	DETERMINATION
13	16 TH TO 22 ND APRIL	TR. BANDA	COMPASSION
		ALL TEACHERS	

The head teacher at academy B indicated said: *‘The values of love, teamwork, and good morals and are emphasised in the school as some of our pupils come from broken homes.’* In the same school, one teacher added: *‘We emphasise on the importance knowing God and following the*

Ten Commandments.’ At academy A, one of the teachers explained: ‘*Since our school’s aim is to strive for excellence and the school is Christian, some of values promoted include: chastity, honesty, co-operation friendship, hard work and trust.*’ In the same academy, the learners reported during focus group discussion that the values of honesty, co-operation, friendship, trust, good behaviour and being responsible citizens were emphasised in the institution.

Contributing to the same discussion on values promoted in the academies, a teacher at academy E explained as follows:

Our school promotes values and related practices of fairness, forward movement, professionalism, focus on people, reward and results, providing the highest care and responsibility. We also have school values which directly connect to academics, and these are progressive innovation and empowerment; this is as a way of adding value to the learning process.

6.3.2 Significance of academy names

An obvious and important theme that emerged was the names of the academies and their significance. Data collected indicated that the names given to the institutions were associated with Christian and religious values and were meant to give a positive outlook. Among the six academies sampled, two had names that were just in line with the locality in terms of street or place where they were found while the other four had names that carried deep meanings related to Christian beliefs and values upheld in the respective institutions or values related to their long-term goals and vision. Responding to a question on the significance of the names of the academies, the head teacher of academy B had this to say: ‘*The name of the school depicts a shining star helping learners from the catchment area to have a positive outlook since the school is found in a locality which has mostly children from broken homes, child headed homes and homes that are poverty stricken.*’

At academy C the head teacher, who happened to have been in the institution since its inception and was now a co-director of the school, had this to say about the name of his institution:

The name is derived from the African Eagle and the association with the African eagle implies that the learners are expected not to settle for less in appearance, morality and academic work. Like an eagle, the learners need to have a clear vision in their life and academic pathway.

Similarly at academy A, the head teacher of the primary section explained as follows:

The school was named after a bird of national significance to Uganda, the country of origin for the proprietor. The bird is said to occupy a prime position on the Ugandan national flag and coat of arms. So, its significance is associated with the importance of the students or learners in this school.

Furthermore, the head teacher from academy E indicated that the name of the school implies giving glory to God for the good things he continues to do in our lives. Furthermore, in trying to understand the values upheld in academies, the researcher sought to understand why many

of the institutions had the word, 'Christian' in their names. A volunteer at an affiliating institution for private schools explained as follows:

These schools in many instances have indicated that they use of the word 'Christian' is simply for business; it is meant to attract parents as many of them associate good morals with Christian values which many parents subscribe to. And the word 'Christian' is also used to ensure easy and quick registration at Patents and Company Registration Agency (PACRA) The registrar of societies seems to be more sympathetic to Christian organisations than others.

However, one of the head teachers had this to say about the word 'Christian' in his academy name: *'Our school initially had the word 'Christian' in its name, and we recently removed it, but on the online page the name of the school still appears with the word 'Christian.'* When asked why the word 'Christian' was removed the head teacher indicated that as management they realised that in as much as they upheld Christian values, they need to be inclusive in practice.

Additionally, the Education Standards Officer had this to say on the issue:

Academies have shaped their curriculum in such a way that they promote core education and impart morals in the boys and girls in their schools. Furthermore, academies have low enrolment levels, resulting in producing good results. These schools are also used as a way of promoting and spreading religious values and teachings through education. Academies also contribute to the country's 'Christian nation' status in that learners are taught good morals and values in school which learners go with into the community and uphold as they continue growing up.

6.3.3 Unique Academic activities

Under the third research question, one obvious theme that came up was the educational practices inspired by the educational philosophies of the Christian academies. Educational philosophy refers to a comprehensive set of beliefs about the teaching and learning transactions. It helps an educator to recognize the need to think clearly about what they are doing and to see in a larger context of individual and social development (Gary 2007). Educational philosophies influence the way educators think about teaching, learning and all education experiences in a particular school. These philosophies particularly influence teaching methods, curriculum design and educational policies, ultimately shaping the educational experiences of the learners.

Accordingly, in response to the question, what unique educational practices are undertaken in your academy, one of the administrators at academy C indicated that his school philosophy was focused on an education that inspires an enduring commitment to excellence and service to the community and the nation as a whole. Another administrator at academy F responded: *'Our school aims to provide quality education for the glory of God... we aim to provide*

integrated and valid programmes that prepare our students to communicate effectively and cherish lifelong learning as citizens of Zambia and the whole world.'

Data further showed that the institutions had different educational practices which were in some cases unique from academy to academy. A teacher at academy E responded to the above question as follows:

Learners are also encouraged to innovate as the create a link between subjects and empowerment comes into play in terms of the kind of education provided as it does not only require a student to get good points but also the education that transforms. In line with the said values teachers are expected to be aware of reflective value addition through engaging in cross-cutting links where subjects like physics and computer science are integrated.

Reporting further on the same, the administrator at academy C had this to say:

The school as a whole is expected to be a leading school. In line with the school's name learners are encouraged to research on their own as the eagle hunts for its food. We also encourage the learners to develop their research skills by exposing them to reading clinics. Our learners are also taught subjects like character building, nutrition and lifestyle and Christian morals and values. Our learners are also taught cursive handwriting.

Answering the question, what makes your school unique from the other schools', a teacher from academy F responded:

In this school we have subjects which are not in the national curriculum like creative art, weekly storybook reading, community studies, entrepreneurship, carpentry, metal work and hands-on computer studies. 'Another teacher at school C said. 'Apart from the core subjects in the curriculum, our school also offers reading clinics and cursive writing.

The head teacher of academy D also explained: *Apart from the government recommended curriculum, our school offers crosscutting issues, and we have lesson cautiousness for the learners' safety 'practices in the area of teaching basic safety rules like staying close to adults in public, not talking to strangers, being aware of the surrounding and wearing protective gear for instance masks in case of COVID or cholera.'*

In concluding the presentation of findings under the third question, the data collected showed that in line with the Christian academy name tag, the academies or schools were largely guided by Christian values, virtues and ethos. The specific names given to each academy were also associated with Christian and religious values and were meant to give a positive outlook or image of the institutions. Additionally, the academies had unique educational practices which were influenced by each institution's educational philosophy and mainly aimed at promoting academic and moral excellence.

6.4 What framework can be used in the Organisation and Administration of Christian Academies in Lusaka, Zambia?

As indicated in chapter one, organisational and administrative framework refer to various structures or frameworks that businesses and other organisations like educational institutions use to arrange or distribute employees their tasks and functions. As may be recalled, the last objective and accompanying main research question of the study were to propose a framework for the organisation and management of Christian academies in Lusaka today and beyond. So, in order to address this key research question, both primary sources in the form of key respondent interviews and secondary sources in form of literature on the sub-topic were explored. Accordingly, secondary data were collected under Section 2.5 entitled ‘Models for the Management of Christian Schools’ in chapter 2. From the different models reviewed, it was found that the Star Model Garner (2015) was a useful tool for the execution of an organisation (including Christian academies)’s business framework as it helps managers to identify areas of weakness which may require improvement and help to develop strategies for achieving organisational goals and targets. The model helps organisations to holistically create a system necessary to sustain an institution.

However, on its own the Star Model cannot be a sufficient and adequate for the creation of an appropriate framework for managing Christian academies in Zambia as it focuses more on the general management strategies which are not specific to a school, while the Christian academies in Zambia also require the promotion and incorporation of religious or Christian values, which are meant to provide learners with a basis of morality as shown by the data reported in this chapter above under sub-sections 6.3.1 and 6.3.2. Therefore, another model called ‘Christian School towards a Faith-oriented Model’ (Roy, 2008) is needed to complement the Star Model with the aspect of Christian values which are needed in a management framework for Christian-oriented institutions like the Christian academies in Lusaka, Zambia. The ‘Christian School towards a Faith-oriented Model’ mainly focuses on the emotional, relational, physical and intellectual being of the learner and having spiritual connectedness as the central focus. For purposes of this study, the spiritual connectedness aspect was picked as one which embraces all the aspects and takes the holistic approach.

In addition, school administrators and teachers were interviewed in order to help the researcher arrive at and propose a management framework that also took the local context and experience into consideration in the organisation and administration of Christian academies in Zambia, particularly Lusaka. The data from the interviews are reported below.

In response to the question, what model or framework of administration does your academy use', the administrator at academy C had this to say: *Like many other schools, our school uses a managerial school management model which is prominently focused on the setting of goals and ensuring the activities in schools run according to set goals.* Another administrator or head teacher at academy A explained as follows:

We follow an independent model and operate autonomously without direct ties with a specific denomination. We have a board of directors responsible for setting policies and overseeing school operations while maintaining the Christian identity through drawing inspirations from various Christian denominations and national values. We further offer high quality education that matches national and international standards and learners are also accorded extracurricular activities and they are occasionally taken to recreation centres with the school administration meeting the cost.

Similarly, a teacher at academy D reported: *'Our school is guided by the model based on the affiliate association principles in working collectively to maintain Christian principles and educational resources while the school, as much as possible, retains an autonomous position in terms of its curriculum and governance.'*

The administrator at academy E also had this to say:

In this school we use a project-based model of management where we encourage our learners to have hands-on experience as project-based learning encourages critical thinking and problem-solving skills. Additionally, our learners are exposed to well managed extra curriculum activities, modern integrated curriculum computer lessons and guided education tours. Prizes are also given to deserving learners as one way of encouraging academic excellence.

The document from ISAZ were also analysed to understand the objectives of the organization for the member schools. The following objectives were observed: *strategic, enrichment, advocacy, continuing professional development*

6.4.1 Proposed Framework

As earlier explained, it is now necessary to merge the Star Model of Management with aspects of the Christian School towards a Faith oriented Model including the curriculum-based management practices the academies which the academies are currently using in order to come up with a more effective framework for organising and managing Christian academies in Lusaka and perhaps rest of Zambia as well. The proposal of such a framework is as a result of academies central focus which is premised on academic excellence with the twist of Christian values as the core values for most Zambian people and supported by the Constitutional clause on the declaration of Zambia as a Christian nation. In line with the overall purpose of this study, I propose to call the new framework the *integrated Christian school administrative framework* whose aspects and features are as shown in the figure below.

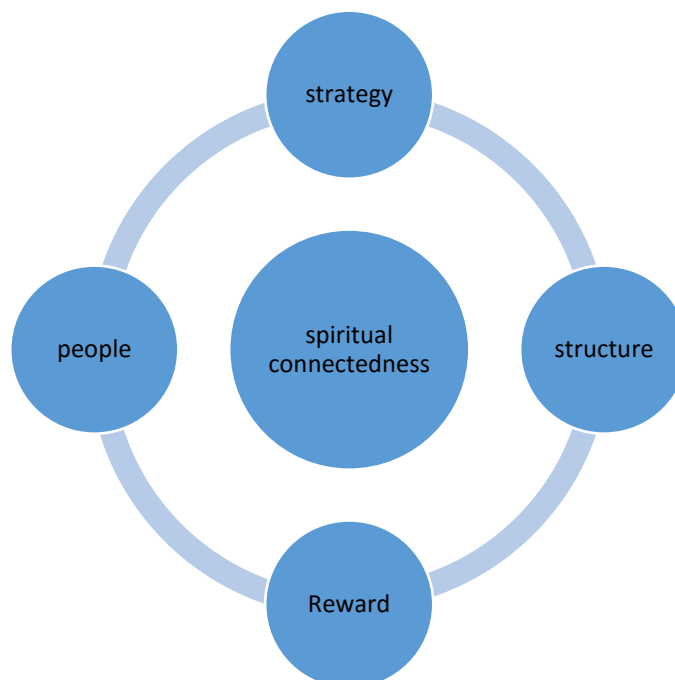
As alluded to earlier, the framework combines aspects from the Star Model, the Christian School towards a Faith- oriented Model and the Curriculum-based management practices currently used in the academies in Lusaka, as illustrated in the table below.

Table 6. 3: Integrated aspects and features

<i>Original Model/Framework</i>	<i>Aspects/Features for Integration</i>
Star Model	Goal of organisation Strategies, organisational systems Human resource and motivation
Christian School towards a Faith- oriented Model	Emotional space and relational space Intellectual space, Physical space and Spiritual connection
Academy Curriculum-based management practices	Educational goals Religious aims

The aspects and feature for intergratin shown above from the various models that were explored, enabled the researcher to come up with key aspects which will be needed in coming up with the proposed framework for management in Christian academies. This was motivated by the understanding of the key aspects of management from one of the affiliating institutions for the academies ISAZ. Figure 6.7 shows the newly developed framework;

Figure 6. 7: Integrated Christian School Administrative Framework



The aspects shown in the figure above will be discussed in detail in the next chapter. Suffice to mention here that it is expected that the functionalist Christian academy framework might enable the academies to function better in terms of achieving both their academic and religious goals and aims. Currently institutions seemed to be more focused on achieving religious goals than educational goals. If followed, the framework might help the Christian academies to balance their education provision, ensuring that the educational and religious aims of the institutions are fulfilled simultaneously.

6.5 Summary

The preceding chapter presents the findings of the study. The presentation was done according to themes that emerged under the main research questions of the study. The main themes that arose from data under the first research question included: Categories of Christian academies, Christian identity of the academies, Affiliation of academies to independent bodies, Fees and other requirements, and Devotional activities in the academies. The themes that arose from data under the second research question included: Organisational and administrative structure of the academies, Staffing levels, and Numbers and characteristics of learners. Similarly, the following themes emerged under the third research question: Ethos and values, Significance of academy names, and Unique academic subjects and activities. Additionally, under the fourth and last research question, a new organisational and management or administrative framework called Integrated Christian School Administrative Framework was proposed for possible adoption and use by the Christian schools or academies in Lusaka and potentially beyond. The next chapter discusses and explains the main findings of the study.

CHAPTER SEVEN: DISCUSSION OF FINDINGS

7.0 Overview

This chapter delves into the findings presented in the previous chapter, discussing them to provide clarity. The findings are discussed according to the objectives of the study outlined in Chapter One. As a recap, the study aimed to establish the nature or type of Christian academies in Lusaka, Zambia from 2000 to 2020; explore the organisational and administrative structure of the Christian academies in Lusaka, Zambia; examine the ethos, values, and educational practices of the Christian academies; and propose a framework for the organisation and administration of Christian academies in Zambia today and beyond.

7.1 The types of Christian Academies in Lusaka

The discussion under this objective and heading encompasses several key themes derived from the findings of the study. They include categories of academies, Christian identity of the academies, and Christian devotional activities.

7.1.1 Categories of Academies

The findings revealed a diverse array of academies in Lusaka, spanning from preschool to upper primary, primary to junior secondary, and junior to senior secondary school levels. These variations in educational stages were contingent upon the proprietor's capacity and the community's demand. Notably, all academies were initiated and developed by their proprietors, aligning with the SABER Country (Zambia) Report (2016), which categorizes academies as independent private schools financed privately through fees.

However, a distinction arises when comparing these findings with studies conducted in England. Eyle and Machin (2019) asserted that academies in England operated autonomously outside of local authority control, often as conversions of pre-existing schools. Similarly, Wolf and West (2018) noted that academies in England were designed to replace failing schools, sponsored by businesses and granted significant autonomy. Contrarily, this study's findings showed that academies in Lusaka were predominantly privately owned, often originating from the proprietor's initiative. Consequently, these academies were typically housed on the proprietor's premises and are subject to their capacity limitations. While autonomy existed in daily operations and curriculum development, as observed by Eyle and Machin (2019), government regulations still exerted control over curriculum and schooling conditions, in line with the national policy on education (MoE, 1996) and the guidelines set forth by the IIEP (1999). The nature of academies in Lusaka reflects a liberalised education provision, allowing

individuals to establish and operate institutions in accordance with their principles within the framework of government regulations and oversight.

7.1.2 Christian Identity of the Academies

The study findings indicated a prevalent use of Christian names or nomenclature associated with Christianity among almost all Christian academies, despite lacking affiliation with any specific Christian organization or denomination. Notably, these schools often incorporated Biblical names and the term "Christian academy" within their titles. This observation aligned with assertions made by the World Bank (2014), suggesting that faith significantly influences parental decisions regarding primary and secondary school enrollment, particularly considering these formative years. Additionally, Jeyne (2003) posited that religious schools fostered better learning habits among students, emphasizing the potential impact of Christian values on educational choices.

It can be inferred that the strategic use of Biblical and Christian names by academies served to influence parental decision-making regarding school selection. Furthermore, the World Bank (2014) suggested that parents who opted for Christian schools prioritised morals, values, behavior, and attitude in their children's education, distinguishing these institutions from secular alternatives. The prevalent use of the term "Christian academy" also resonated with Zambia's declaration as a Christian nation, potentially bolstering parental confidence in these schools. Indeed, two respondents cited Zambia's Christian nation status as a motivating factor for incorporating the term "Christian" into their academy names, emphasizing the centrality of Christian values in a nation with such designation.

However, an intriguing aspect to consider is the interdenominational identity shared by all academies, as confirmed by a teacher at academy D. This indicated that learners at these institutions had the freedom to explore various denominational paths, without being restricted to any specific denomination for enrollment. Moreover, students were encouraged to participate in religious activities alongside peers from diverse denominational backgrounds, underscoring the inclusive ethos promoted within these Christian academies.

Furthermore, another important finding worth discussing was that apart from being interdenominational, the academies were also multi-religious. This was confirmed by a learner at academy A who reported that some of his fellow pupils at the school belonged to the Buddhist religious tradition. This means that these school also give freedom to learners who belong to other religions to freely participate in their main religious activities when called upon. This was in line with the Ministry of Education's 1996 educational policy mission statement which is stated as follows:

The mission of the Ministry of Education is to guide the provision of education for all Zambians so that they are able to pursue knowledge and skills, manifest excellence in performance and moral uprightness, defend democratic ideal and accept and value other persons on the basis of their person worthy and dignity irrespective of gender, religion. Ethnic origin or any other discriminatory characteristics. MOE (1996: 1.)

Explaining the foregoing from the functionalist theoretical framework, it might be said that regardless of their identity, the Christian academies as institutions function as voluntary education providers which supplement government efforts in providing religious-based, quality education to many young people in Zambia society. Without these institutions, some young people of school age would be out of school. The institutions also function as socialisation agents where religious and other (national) values and skills are transmitted to the young people as future citizens of the country.

7.1.3 Affiliation of Academies to Umbrella Bodies

The study findings revealed that despite bearing Christian names, many academies were not affiliated with Christian organisations. Instead, these institutions often aligned themselves with private school umbrella associations, which served as monitoring bodies, overseeing services and activities to ensure enhanced quality and adherence to educational regulations. This trend corresponded with the government's liberalisation policy (MoE, 1996) and Carmody's (2009) observation that liberalisation facilitates the establishment and operation of educational institutions by various entities, subject to government regulatory frameworks.

The choice of affiliation for academies depended on the criteria set forth by these umbrella organizations and the schools' capacity to meet them. Consequently, some academies operate independently, not tethered to any overarching body. In this manner, liberalisation policies contributed to the proliferation of educational opportunities while upholding parental rights to choose suitable educational environments, whether public, private, religious, or communal.

Partially corroborating these findings, Daka and Mulenga (2018) highlight challenges faced by low-cost private primary schools, including the cost and complexity associated with school registration with the Ministry of Education. Initially managed by the Private Schools and Colleges Association (PRISCA), this responsibility was assumed by the Ministry of Education in 2015. Despite this transition, some schools remained under PRISCA's purview, while others affiliated with the Independent Schools Organisation of Zambia (ISAZ). Notably, ISAZ primarily catered for high-cost schools with superior service quality standards.

Consequently, despite their independence, academies were subject to regulatory compliance dictated by affiliating organisations, serving as governmental partners in education policy

implementation. Through such affiliations, academies functioned as agents of socialisation, facilitating effective interaction and socialization among learners across various platforms.

Contrary to this Zambian context, Eyle and Machin (2019) documented the establishment of academies in England, where existing schools transitioned to academy status following legislative changes in 2010. This shift, facilitated by the Conservative-led coalition government's Academies Act of 2010, aimed to convert maintained schools into academies. Despite contextual differences, both Zambia and England experienced the rise of academies spurred by shifts in educational policy provisions.

From a functionalist theoretical perspective, Christian academies functioned as voluntary education providers, complementing government efforts in delivering religious-based, quality education to Zambia's youth. These institutions served as essential socialisation agents, transmitting religious, moral, and national values and skills to young learners, thereby shaping them into future citizens of the country. Without such institutions, many school-going youth would potentially be deprived of educational opportunities. Thus, the Christian academies played a crucial role in Lusaka city and Zambian society.

7.1.4 Christian Devotional Activities in the Academies

The study's findings underscored the pervasive incorporation of devotional activities across all academies, constituting a fundamental aspect of daily school life. These activities, integrated into the curriculum and timetabled for regular participation, served as anchors of spiritual nourishment and moral guidance for learners. While some academies allocate a brief 15-minute window for devotions, others expanded upon this, incorporating deeper religious engagements guided by thematic scriptures, often facilitated by class teachers. These extended sessions, ranging from 30 minutes to an hour, typically occurred post-lunch, offering students an immersive religious experience.

In the absence of explicit affiliations with specific Christian organisations, the prevalence of devotional practices in academies aligned with Zambia's national identity as a Christian nation, reflecting parental preferences for imbuing education with Christian values. This observation resonated with Cheyeka's (2014) assertion regarding Zambia's Christian ethos, which had permeated various spheres of society, including education. The researcher opined that the integration of devotional activities into the academic routine served as a tangible expression of this societal expectation, affirming the importance of Christian influence in educational settings.

Devotional activities assumed multifaceted significance for learners, extending beyond mere religious observance to encompass broader aspects of holistic development. The researcher posits that these activities fostered academic motivation, emotional well-being, and existential exploration, providing students with a moral compass and a sense of purpose. In a societal context where parental involvement might be limited, academies emerged as crucial institutions for moral and spiritual formation, offering students a nurturing environment grounded in Christian values.

However, the researcher cautions against an overemphasis on religious activities that may detract from the core educational mission of academies. While the integration of Christian values is essential, an imbalance could potentially compromise academic rigor and detract from the pursuit of educational excellence. The researcher underscores the importance of maintaining a delicate balance between spiritual enrichment and academic attainment, ensuring that devotional activities complement rather than overshadow educational objectives.

This discourse aligned with the Functionalist theory, which posits that education and religion as societal institutions served to propagate cultural norms and values. By integrating religious and educational values, academies fulfill their dual mandate of academic instruction and moral guidance, preparing students to navigate the complexities of the modern world with both intellectual acumen and ethical integrity.

7.2 Organisational and Administrative Structure of the Christian Academies

The collected data under the second question and objective pertaining to the organisational and administrative structure of Christian academies yielded two important themes worthy further discussion; these are different organisational and administrative structures in Christian academies and dependency on tuition fees.

7.2.1 Different Organisational and administrative structures

The collected data under this theme unveiled a diverse landscape shaped by the proprietors' preferences and affiliation with independent school umbrella bodies. These structures exhibited variability, reflecting the autonomy afforded to academies in shaping their organisational models. Thus, the organograms presented in Figures 6.2 and 6.3 illustrate distinct approaches to organisational design, indicative of the spectrum of arrangements observed among academies. Figure 6.2 depicts an organisational structure with the board at the helm, independent of direct affiliation with any religious organisation. Academies adhering to this model operate autonomously, with governance entrusted to the board or proprietor. Academy A serves as an example of such institutions, registered with the registrar of societies and

affiliated with private school independent boards. These boards collaborate with the Ministry of Education to ensure regulatory compliance with standards and facilitate operational oversight.

Conversely, schools represented by the organisational structure or organogram in Figure 6.3 typified by Academy B, are in the process of meeting regulatory requirements. While not yet registered with the registrar of societies, these schools are actively pursuing compliance to formalise their status. These findings resonated with Tamam *et al* (2020), who emphasised the non-standardised nature of existing school organisational structures. They posit that flexibility allows for adaptation, enabling adjustments to be made in response to evolving needs or inefficiencies.

Despite variances in registration status, both organisational and administrative models prioritise the integration of educational and religious values, aligning with broader objectives of moral and intellectual development. This was in line with George and Jones (2005) who elucidated the pivotal role of organisational structure in delineating relationships within the management team and the broader workforce. A well-designed structure fosters clarity in task allocation, facilitating efficient task performance and goal attainment. The motivational efficacy of organisational structures lies in their ability to empower employees to fulfill their duties effectively within established hierarchies and communication channels.

In reconciling these organisational models, it became evident that the success of academies hinged not only on pedagogical practices but also on the coherence and functionality of their administrative frameworks. By strategically aligning organisational structures with institutional goals, academies could optimise operational efficiency and foster a conducive environment for educational and moral cultivation. This was in line with Cuthbert (2015) who observed that in a well-structured educational institution, teachers work in clusters and manageable teams, fostering staff development and knowledge sharing on new trends. This organizational approach supported the system theory of management, which stressed the interconnectedness of entities within an organisational structure.

Effective organisational structures require departments or groups with similar characteristics designed to enhance productivity. This system-oriented approach is essential for the effective functioning of institutions such as schools, ensuring that all components work together harmoniously to achieve set goals.

7.2.1 Dependency on tuition fees

Though not the main focus of this study, financial sustainability in the academies emerged as a critical aspect of the operational landscape of the Christian academies, with findings indicating a heavy dependency or reliance on tuition fees as the primary revenue source. This dependency underscores the absence of government funding or material support, necessitating a comprehensive examination of financial dynamics within these institutions. This finding contrasts with Wolf and West's findings in the UK for similar schools. Wolf and West (2018) stated that city academies in the UK around 2000s had their revenue costs met directly by central government and set at a comparative level to maintained schools in the area with additional funds to cover the cost of services for which an academy would be directly responsible once it was no longer maintained by the local authority. This state support could have helped in sustaining the academies and contributing to their smooth running since they were created from their initial status of 'failing schools.'

A pertinent question arose regarding the extent of the academies' dependency on tuition fees and whether alternative revenue streams exist to diversify funding sources. While the data indicated a predominant reliance on pupil fees, it remained essential to explore supplementary avenues for financial support and long-term sustainability. Potential sources included donations, sponsorships, or income-generating initiatives such as asset management or business ventures and learner's activities like civilian day.

In light of these financial considerations, it became evident that the sustainability and effectiveness of Christian academies hinged not only on pedagogical excellence but also on prudent financial management. By fostering transparency and exploring innovative funding mechanisms, academies can bolster their financial resilience and advance their mission of providing quality education rooted in Christian values.

Financial sustainability is a critical aspect of the operational landscape of Christian academies. The study indicated a heavy reliance on pupil tuition fees as the primary revenue source, highlighting the absence of government funding or material support. This reliance necessitates a comprehensive examination of the financial dynamics within these institutions.

The extent of the academies' dependency on tuition fees raises important questions about their financial sustainability. While the data indicates a predominant reliance on pupil fees, it is essential to explore supplementary revenue streams to diversify funding sources. Potential alternatives may include donations, sponsorships, or income-generating initiatives such as asset

management or business ventures. Investigating these supplementary income streams could provide insights into the academies' financial resilience.

The common practice for academies in trying to meet the operational costs was providing transport for learners and parents were charged on a monthly basis. This effort was, however, not adequate to meet ongoing operational costs including expenditures associated with staffing, infrastructure maintenance, and instructional materials procurement. As such the academies were involved in various fundraising ventures in order to raise additional funds for operational needs. The sustainability and effectiveness of Christian academies hinges not only on pedagogical excellence but also on prudent financial management. By fostering transparency and exploring innovative funding mechanisms, academies can bolster their financial resilience and advance their mission of providing quality education rooted in Christian values. Thus, a comprehensive examination of financial dynamics serves as a cornerstone for ensuring the long-term viability and impact of Christian academies in Zambia.

From a functionalist perspective, the organisational structure of Christian academies could be seen as a system that promoted the values, norms, and customs of the society. The functionalist theory emphasizes the importance of social institutions, such as education and religion, in maintaining social order and cohesion. Christian academies, through their organizational structures, function as voluntary education providers supplementing government efforts in offering quality education to young people in Zambian society. Thus, Christian academies played a crucial role in transmitting religious, moral, and educational values to students. These values include honesty, generosity, cooperation, critical thinking, problem-solving, and creative thinking. By integrating these values into their organisational structures and daily operations, academies contribute to the holistic development of students, preparing them to be responsible and ethical members of society.

The organisational and administrative structures of Christian academies in Lusaka, Zambia, exhibit a blend of autonomy and affiliation with independent organizations. These structures vary based on the proprietors' preferences and their capacity to meet registration and affiliation requirements. The financial sustainability of these academies relies heavily on tuition fees, necessitating the exploration of alternative revenue streams and prudent financial management. By understanding and optimising their organisational structures and financial dynamics, Christian academies can continue to provide quality education that aligns with their religious values and educational goals.

7.3 Ethos, Values and Academic Activities

The third research objective sought to examine the ethos, values and educational practice of the Christian academies in Lusaka. The study revealed that schools have varied ethos, values and some unique educational practices which are not part of the Ministry of Education Ministry curriculum and are not found in public or government schools. Accordingly, the discussion of key findings under this objective will be organised under the following themes: Christian values and ethos and Unique educational activities.

7.3.1 Christian Values and Ethos

As indicated earlier in Chapter One, 'ethos' in this study referred to the ideas and attitudes associated with the people (owners, managers, teachers, learners) found in the Christian academies. Similarly, 'values' referred to the key beliefs and behaviors or acts held in high esteem in the Christian academies. These two concepts are closely related in meaning and context and thus cannot be separated. Therefore, values and ethos will be discussed together in this section.

Regarding the key findings, the study revealed that the Christian academies took Christian and Biblical teachings very seriously through their education processes and daily routines. Biblical teachings are considered the standard of behavior for both pupils and staff. To this effect, one member of staff cited the scripture, "The fear of God is the beginning of wisdom" (Proverbs 9:10). This finding aligns with Green (2012), who stated that Bible teaching was a high-status activity within City Technology Colleges (CTC) and academies, with tutor prayers and Christian religious values teachings planned on a rolling cycle during each assembly meeting. Green further noted that these activities address what conservative Protestant theologians describe as the non-negotiable theological turning point. This observation was consistent with the CAPE Outlook Report (2013), which stated that Christian education provides purpose and meaning to life. Consequently, a growing number of parents desire the opportunity to choose schools, such as Christian academies, whose primary purpose was to provide students with a sound moral and religious education.

The premise was that private Christian schools or academies were the only type of institutions that could assist parents with the religious and spiritual development of their children, essential for their complete and proper upbringing.

In agreement with the findings, it could be said that generally, the behavior and values of Zambian citizens were shaped by African traditional religious values and Christianity. This had been enhanced by the declaration of Zambia as a Christian nation, leading many Zambians to

focus on Biblical principles as their standard of behavior. This observation was supported by the functionalist theory, as stated by Loy and Booth (2004), who posited that cultural items or social activities are positively functional for social order, promoting unity within societies and fulfilling sociological functions. Based on the view above from the functionalist perspective, religion as an important part of the academy society helped to integrate learners and staff in the school environment through the sharing of common beliefs, morals and opinions.

The data collected further revealed that several other values are promoted by the academies to fulfill their educational and religious aims. Examples of these values include discipline, cooperation, honesty, chastity, respect, responsibility, faithfulness, and love. Most of these values align with Christian beliefs and Zambia's national values as a Christian nation.

This was in line with Bajaj (2009) who noted that private institutions often perceive moral education as an integral part of the general development of students, supporting the teaching of values such as integrity, respect, and empathy together with academic subjects. This alignment between academic performance and moral principles underlines a holistic approach to prevalent education in many private schools in Zambia. This is supported by Maheka (2015) who stated that private schools often defend integrity, excellence and responsibility which are integral to their educational philosophies

This is supported by Munshya (2019), who observed that the amended Zambian Constitution of 2016's Preamble declares Zambia to be a Christian nation, while still according to every citizen the freedom to belong to any other religion of their choice. Msiska (2010) also claimed that in a Christian nation like Zambia, there is a dominance and emphasis on the predominant Christian religion in all sectors of society, including culture, norms, conduct, dressing, worship, and education. The prevalence of Christian values in the academies was further supported by Cheyeka (2016), who observed that Zambian Pentecostal pastors believe that 'A nation is not Christian by declaration but by deeds.'

The Christian values promoted in the academies form the basis of the day-to-day running of these institutions and help curb common vices such as bullying, stealing, and intimidation in many of these educational institutions. The disciplinary measures in these academies are rooted in Christian principles, aiming to mold students into morally upright individuals. The choice of ways to impart certain values to learners depends on individual schools and their specific aims. These aims and values are partly reflected in the names of the academies, projecting positive values that enable learners to focus and achieve their best in academic performance. This was in line with Deal and Peterson (2003), who argued that effective culture, including values, fosters school effectiveness, productivity, problem-solving, and performance improvement.

The values promoted by the academies were also aimed at encouraging learners to become meaningful citizens in Zambian society. Deal and Peterson (2003) further argued that a good school culture promotes collegial activities and collaboration, fostering good communication and problem-solving skills among community members. Such a culture also promoted commitment and loyalty to the community for a common purpose, providing motivation, energy, and vitality to individual members and the community as a whole. This was supported by Bajaj (2009) who notes that private institutions (a category of schools where Christian academies belong) often perceive moral education as an integral part of general development of learners, supporting the teaching of values such as integrity, respect and empathy together with the academic subjects. The alignment of academic performance and moral principles underline a holistic approach to prevalent education in almost all Christian academies in Zambia,

The criteria for meaningful citizenship in Zambia include a commitment to community service, ethical behaviour, and active participation in societal development. Christian academies promote these qualities by incorporating community service projects, teaching ethical decision-making, and encouraging active participation in school governance and extracurricular activities. Some academies have names that reflect Christian values, intrinsically projecting positive thinking and a progressive mindset in learners. Mweetwa (n.d.) asserts that as a liberal democratic society in the modern world, Zambian schools must promote cooperation, understanding, and tolerance needed by a democracy. They should also foster an independent and cooperative spirit needed in a market economy, the knowledge, understanding, and skills required in the technological age, and the attitudes and values needed intrinsically for inner satisfaction and self-fulfillment, and extrinsically for harmony with others, the environment, and the supernatural.

Applying functionalism to these findings, religion as a societal institution enhances social solidarity through religious norms and values accepted by a particular society or group, such as a Christian academy. Religion also promotes collective realities such as values in such a society or group. Thus, the ethos in academies helped to promote behavior in line with religious or Christian norms, which most parents desire for their children. The teaching of Christian values and norms upheld by many in the country aligns with the functionalist theory, which describes society as having the function of transmitting societal values. Christian academies, in this sense, fulfill this role as expected.

7.3.3 Unique academic activities

Another minor theme that arose was unique academic practices or activities in the academies. The study revealed that besides following national curriculum, the academies have come up with some different and unique subjects and academic activities that are not usually found in other schools, especially public or government institutions. Subjects and activities like reading clinics; carpentry, metal work, creative art, character building, Christian moral education were mostly found in primary schools though the subjects were not examined. Some schools with relevant capacity even offer the International General Certificate of Secondary Education (IGSCE) Syllabus. The introduction of subjects outside the official school curriculum is in line with Eyles *et al* (2018) who asserted that academies enjoy a much larger degree of autonomy than other school types in the states system. Thus, the *Education Act 2011* (GRZ, 2011) provided that a community, proprietor or organisation operating as an aided or community education institution may, subject to the approval of the Ministry, make changes in the management structure of the aided or community educational institution for the benefit of the learners at the educational institution or adopt a management structure of the public educational institution. This entails that the academies have the liberty to operate with minimal supervision and restrictions and are free to come up with areas of study deemed relevant to the learners as long as they work in consultation with the Ministry of Education.

It also might also be added that these academies use their opportunity and freedom to include subjects and academic activities which are not part of the curriculum in order to influence the choice of prospective parents as explained by Carmody (2009) who observed that liberalisation of education provision contributes to the expansion of educational opportunities while protecting the right of parents to send their children to educational institutions of their own choice, be they public, private, religious or communal. He further asserts that private schools in Zambia are often characterized by their mission to offer quality education the align with the global standards. Many of these establishments adopt educational philosophies that prioritise academic excellence, moral development and the culture of social value among learners.

As noted above, academies used various ways of ensuring learners received education which promotes the core set of values and skills in order to foster social integration and national unity. This is in line with the functionalist theory which looks to education and religion as having the function of promoting social order and social solidarity.

7.4 Organisational and Administrative Framework for Christian Academies in Lusaka, Zambia

This section further discusses and explains the Integrated Christian Academy Management framework proposed in the previous chapter, shedding light and clarity on it. The discussion will be guided by the five aspects or features of the proposed functionalist Christian Academy framework: Strategy, Structure, People, Reward, and Spiritual Connectedness.

Strategy

The strategy for Christian academies encompasses the goals and objectives they aim to achieve, along with their mission and values. Central to this was the concept of spiritual connectedness. Developing a strategic plan is essential, outlining goals, objectives, and action steps to achieve the desired future. This process involves incorporating innovative practices to remain relevant and competitive in a rapidly changing educational landscape. By doing so, both spiritual and academic goals could be achieved, while maintaining the uniqueness of each academy through their innovative activities. Scholars such as Bolman and Deal (2017) emphasised the importance of aligning strategic planning with organizational values to foster a cohesive and purpose-driven institution.

Structure

The structure of Christian academies involves determining the placement of power and autonomy within the institution. It also requires the distribution of power to ensure specialization and efficiency. Spiritual connectedness remains the central driving force, impacting the physical, intellectual, relational, and emotional well-being of both staff and learners. This structural framework supports the school's mission and values, ensuring that every organizational activity is aligned with its spiritual and educational goals. Mintzberg (1992) argued that an effective organizational structure must reflect the core values and mission of the institution to ensure its long-term success and adaptability.

People

People refer to policymakers, enforcers, and employees. Those responsible for setting and enforcing human resource policies should ensure that employees are placed in suitable positions to enhance motivation and foster skill development. Integrating aspects of the Star Model and the Christian School towards a Faith-oriented Model enables Christian schools to value every individual and allocate duties according to skills and abilities, driven by spiritual principles. According to Schein (2010), a strong organizational culture that values and supports its members can significantly enhance performance and job satisfaction.

Reward

The purpose of the reward is to align the objectives of employees with those of the organization. Rewards also extend to learners, providing holistic education incentives. Institutions should offer rewards to deserving learners in various categories like discipline, academic performance, sports, and arts. With spiritual connectedness at the center, both employees and employers work towards meeting organizational and spiritual demands. Research by Herzberg (1966) highlighted those meaningful rewards can motivate individuals to achieve higher performance levels and align their efforts with organizational goals.

Spiritual Connectedness

Spiritual connectedness is central to the proposed framework. All activities in Christian academies should be governed by this principle. The essence of the framework is to address the deep inner longing for purpose and transcendence while achieving institutional goals and objectives. This holistic approach ensures that the spiritual well-being of staff and learners is prioritized, fostering a supportive and nurturing educational environment. Noddings (2013) suggested that incorporating spiritual and ethical dimensions into education can profoundly impact students' personal and academic development.

The functionalist Christian academy framework /Academy Management framework might help proprietors and administrators of Christian schools or academies in Lusaka, Zambia, manage and run these institutions more effectively. The framework focuses on achieving academic and business goals and creating a nurturing and supportive educational environment where faith, academic performance, character development, and service are integrated into institutional goals, aims, and objectives. The goal is to prepare learners to lead purposeful and ethical lives rooted in Christian ideologies while ensuring educational excellence.

This framework involved fostering an environment where learners, teachers, and support staff can explore and deepen their faith, integrating spiritual growth with academic achievement. The integration of faith-based principles in school management is crucial for holistic development. According to Lewis and Smith (2017), effective school management models incorporate ethical and spiritual dimensions to create a balanced and enriching educational experience. The functionalist theory emphasizes the importance of social institutions, such as education and religion, in maintaining social order and cohesion. Christian academies, through the functionalist Christian academy framework and operations, functions as voluntary education providers supplementing government efforts in offering quality education to young people in Zambian society and making creating in them meaningful and productive citizens.

In conclusion, the functionalist Christian academy framework provides a comprehensive model for managing Christian academies in Zambia. By emphasizing strategy, structure, people, reward, and spiritual connectedness, the framework ensures that these institutions can achieve their academic and spiritual goals. This approach not only enhances the educational experience for learners but also supports the professional and personal growth of staff, creating a cohesive and motivated school community. The framework aligns with the broader educational and societal goals of fostering ethical, knowledgeable, and spiritually grounded individuals capable of contributing positively to their communities.

7.5 Summary

This chapter has delved into the organisational and administrative structures of Christian academies in Lusaka, Zambia, providing a detailed examination of their management models. The exploration focused on understanding how these academies operate, highlighting the unique elements that distinguish them from other educational institutions. Initially, it was established that Christian academies in Lusaka are typically run by individuals, families, or business partners, with their organisational structures varying based on their affiliation with independent schools' umbrella bodies while a few others were independent and not yet affiliated to any affiliating body. The study identified two primary organisational structures: one where the board of directors governs autonomously and another where the schools are affiliated with an independent organization that assists in their management in consultation with the Ministry of Education

The ethos and values of these academies were also explored, emphasizing the integration of Christian and biblical teachings with daily routines and educational processes. This aligns with the values promoted in these academies such as discipline, cooperation, honesty, chastity, respect, responsibility, faithfulness, and love reflect Zambia's national values as a Christian nation and support the functionalist theory, which posits that religious values promote social cohesion and order.

Furthermore, the study proposed the Integrated Christian School Administrative Framework, guided by five key aspects: Strategy, Structure, People, Reward, and Spiritual Connectedness. The framework provides an appropriate tool for effective management of Christian academies in Lusaka and possibly beyond. By integrating strategic planning, organisational structure, people management, reward systems, and spiritual connectedness, this framework not only aims to achieve academic excellence but also to nurture the holistic development of students and staff. This approach aligns with broader educational goals of promoting knowledge and

skills, fostering ethical, knowledgeable, and spiritually grounded individuals capable of contributing positively to their communities.

Finally, this chapter's insights underscore the importance of aligning educational practices with spiritual values, ensuring that Christian academies in Lusaka, Zambia, can fulfill their mission of providing quality education grounded in Christian principles. The proposed framework serves as a guide for these institutions to navigate the complexities of modern education while staying true to their religious foundation and national values.

CHAPTER EIGHT: CONCLUSION AND RECOMMENDATIONS

8.0 Overview

This chapter presents the overall conclusion of the research study which aimed at establishing and explaining the nature and functions of Christian academies in Lusaka. The chapter first presents a general summary of the thesis, states the overall conclusion of the study, before making general recommendations of the study and recommendations for possible further research.

8.1 General Summary of the Thesis

As indicated in the overview above, this chapter winds up and concludes the whole research study. However, before the actual conclusion and recommendations, it is necessary to provide a general summary of the thesis. *Chapter one* of the thesis discussed the background to the study and other key aspects of a research proposal, including the problem statement, purpose of the study, research objectives, research questions, significance of the study, limitations of the study, delimitations of the study, and the definition of key terms used. *Chapter two* presented and explained Functionalism as the theoretical framework that underpinned the study. *Chapter three* reviewed literature related to the topic of study, which included global, African and Zambian perspectives on Christian schools or academies. In *Chapter four* the arrival and settlement of Christian missionaries in the territory which later become Zambia was discussed. Additionally, missionary education in terms of its curriculum, aims and ethos was also discussed in order to provide additional historical background to the analytical discussion of Christian schools or academies in later chapters. *Chapter five* presented and discussed key protocols followed and observed in the research methodology such as the research paradigm and the research design suitable for the study. Similarly, research population, sample size, sampling technique, data collection methods and instruments, data analysis, ethical consideration and other related aspects used in the study were explained. Crossing over to *chapter six*, it presented in detail the findings of the study before *chapter seven* discussed and analysed the data in critical detail, anchoring them on relevant literature, including the theoretical framework underpinning the study. *Chapter eight* was the last part of the study and therefore presented the conclusion to the study as well as recommendations for both action and consideration for further research.

8.2 Conclusion

As may be recalled, this research study had four specific objectives. So, for clarity of the conclusions, reference will be made to them. With regard to the first objective whose focus was the nature of Christian academies in Lusaka, it can be concluded that while the academies can

generally be categorised as independent schools, they can be further divided into different sub-categories depending on the bodies with which they were affiliated. Similarly, although these institutions are called Christian academies or schools, they are not affiliated to any Christian organisation or church even though they provide a lot of Christian devotional activities in their routines for learners. Like other private schools, the Christian academies serve to supplement government provision of education albeit at a charge of wide-ranging fees to enable them meet various operational requirements.

With regard to the second objective whose focus was on the organisational structure of the Christian academies, it can be concluded that the academies there were two slightly different types of organisational or administrative structures which the schools followed depending on which independent schools umbrella body they were affiliated to. The numbers of the teaching staff in the academies range from 10 to 30 per institution and they possess the required qualifications in their teaching subjects. Similarly, the numbers of learners in the academies are small as they range from 150 to 784. Financially, the academies are dependent almost entirely on the fees paid by the pupils as they do not receive any funding or material support from the government through the Ministry of Education.

Coming to the third objective, it can be concluded that in line with the 'Christian academy' name tag, the academies or schools are largely guided by Christian values, virtues and ethos. The specific names adopted by each academy are also associated with Christian and religious values and are meant to give a positive outlook or image of the institutions. This is in accord with the functionalist theory's holding that academic institutions partly exist to transmit the dominant values of a given society. Additionally, the academies have unique educational practices which are influenced by each institution's educational philosophy and mainly aimed at promoting academic and moral excellence.

Finally, in accordance with the last objective, the Integrated Christian Academy Administrative Framework has been proposed to provide a more appropriate and effective framework for organizing and managing Christian academies in Lusaka and potentially beyond. By emphasizing strategy, structure, people, reward, and spiritual connectedness, the framework helps to accelerate the achievement of both the school's academic and spiritual goals, thereby creating a cohesive and motivated school community and producing ethical, knowledgeable, and spiritually grounded individuals in line with the envisaged role, according to the functionalist theory, of such institutions in a Christian nation such as Zambia.

8.3 Recommendations

On the basis of the findings of this study, the following recommendations were made:

1. One of the issues the study established that was that the Christian academies were spending more time on upholding Christian values and ethos than providing quality education. Therefore, it is recommended that the proprietors and managers of the Christian academies should ensure that there is a balance in the promotion of Christian values and quality education in their institutions, which is the dual role that these institutions are expected to play.

2. Another important issue that the study established was that most teachers in the academies only stayed for a year or two or less than a year as many of them were new graduates awaiting recruitment in the government sector and a few others were retired officers from the government. This study, therefore, recommends that the proprietors and managers of the Christian academies should work out a way of retaining the teachers, both new graduates or retired officers, as this will help to ensure that academic continuity - including quality education - is maintained or guaranteed in the academies in the long run. The study further recommends that the government in its education policy should provide for paid teaching staff in those academies that might be in places where government schools are not available for the learners.

3. The study also revealed that some academies were charging very high fees while others were charging reasonable fees although even with this some learners were still struggling to pay, and in some cases the academies were forced to provide minimal assistance to enable these underprivileged learners continue with their education. In view of this, it is recommended that all Christian academy schools charging high fees should consider lowering them to reasonable rates while those academies that currently have no partial bursary facility for the underprivileged should consider introducing one in their schools so that more learners can enroll and go on to complete their school education. These measures would be in line with both Biblical teaching and moral obligation of the Christian church and individual Christian church members to help the poor and the underprivileged.

8.4 Recommendations for Further Research

Since this study focused primarily on the nature and functions of Christian academies in Zambia, it did not go further to touch on the impact of Christian values and ethos on the learner's spiritual development and the role of academies in shaping the learner's religious worldview. It is the researcher's view, therefore, that focusing on these areas would widen the knowledge base on Christian academies and help in the improving their day to day running

activities and contribute to further understanding of the Christian academies' leading role of providing value-based quality education.

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APPENDICES

Appendix A: Interview Guide for Ministry of Education Officers

The purpose of the interview is to collect data from the ministry of Education and other stakeholders on the Nature and function of Christian academies in Zambia as a Christian Nation from 2000 to 2020. A case of Lusaka District.

1. When did the government allow other education providers to participate in the provision of education
2. What is the role of faith-based organisation in education provision
3. How has the ministry helped the Christian Academy proprietors as partners in education provision?
4. Has there been any criteria used to assess standards of education provided by Christian academies
5. Are there any major differences public schools and Christian academies in terms of pupils?
6. Do the academies follow the government curriculum?
7. How do Christian academies contribute to the country's Christian nation?

Appendix B: Interview Guide for Administrators

The purpose of the interview is to collect data from the ministry of Education and other stakeholders on the Nature and function of Christian academies in Zambia as a Christian Nation from 2000 to 2020. A case of Lusaka District 2000-2020.

1. What is the name of the School?
2. Is there any meaning attached to the School?
3. How long has the school been in existence
4. What is the mission of the School
5. What values are promoted in the Christian academies
6. How does the academy contribute to the education standard in Zambia?
7. What kind of pupils do you have in this academy?
8. Is the school affiliated to any Church or organisation?
9. How has the school developed since its inception (enrolment, staff, infrastructure)?
10. Why is the school called a “Christian academy?”

Appendix C: Observation Checklist

The purpose of the interview is to collect data from the ministry of Education and other stakeholders on the Nature and function of Christian academies in Zambia as a Christian Nation from 2000 to 2020. A case of Lusaka District 2000-2020.

1. What religious messages are displayed at the school entrance and building walls?
2. Are there any religious pictures in the classrooms?
3. What kinds of classrooms are used by the school?
4. What kind of religious activities take place within academies?
5. Who takes part in these religious activities?
6. Is the school owned by the religious institution or the religious leader?
7. How often do the teachers and pupils get involved in religious activities if any?
8. Is there a Church within the Christian school premises?

Appendix D: Interview Guide For Teachers

The purpose of the interview guide is to collect data from the teachers on the Nature and function of Christian academies in Zambia as a Christian Nation from 2000 to 2020. A case of Lusaka District 2000-2020.

1. What is your religious affiliation?
2. How long have you been teaching at this school?
3. What religious activities do you do with pupils in class?
4. How often do you do some religious activities?
5. What religious values does the school uphold?
6. Are there any other religious activities that promote the Christian values of the school?
7. Are there any other characteristics that would help someone to identify the school as a Christian academy
8. Why is your school called a 'Christian academy'?

Appendix E: Focus Group Discussion Guide for Pupils

The focus group discussion's purpose is to collect data from the Ministry of Education and other stakeholders on the Nature and function of Christian academies in Zambia as a Christian Nation from 2000 to 2020: a case of Lusaka District 2000-2020.

1. What grade are you?
2. How long have you been at this school?
3. What is unique about your school?
4. What Christian values are promoted most in your school?
5. What religious activities are primarily practised in your school?

Appendix F: Document Analysis Instrument

The document analysis aims to organise and analyse documents and obtain relevant data in an organised, systematic, and structured manner. Data was collected from academy school documents and relevant information on educational management models, specifically focusing on the '*Nature and function of Christian academies in Zambia as a Christian Nation from 2000 to 2020. A case of Lusaka District 2000-2020*'.

Document	Author	Themes

Appendix G: Ethical Clearance Certificate



THE UNIVERSITY OF ZAMBIA DIRECTORATE OF RESEARCH AND GRADUATE STUDIES

Great East Road Campus | P.O. Box 32379 | Lusaka10101 | Tel: +260-211-290 258/291 777 Fax: (+260)-211-290 258/253 952 | E-mail: director.drgrs@unza.zm | Website: www.unza.zm

APPROVAL OF STUDY

1st February, 2022

REF NO.HSSREC-2021-NOV-035

Peggy Milanzi
The University of Zambia
School of Education
P.O. Box 32379
LUSAKA

Dear Ms. Milanzi,

RE: "THE NATURE AND FUNCTIONS OF CHRISTIAN ACADEMICS IN ZAMBIA AS A CHRISTIAN NATION: A CASE OF LUSAKA CITY, 2000 - 2020"

Reference is made to your submission of the protocol captioned above. The HSSREC resolved to approve this study and your participation as Principal Investigator for a period of one year.

REVIEW TYPE	ORDINARY REVIEW	APPROVAL NO. HSSREC-2021-NOV-035
Approval and Expiry Date	Approval Date: 1 st February, 2022	Expiry Date: 31 st January, 2023
Protocol Version and Date	Version - Nil.	31 st January, 2023
Information Sheet, Consent Forms and Dates	<input type="checkbox"/> English.	To be provided
Consent form ID and Date	Version - Nil	To be provided
Recruitment Materials	Nil	Nil
Other Study Documents	Questionnaire.	
Number of Participants Approved for Study		

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

Conditions of Approval

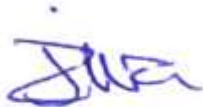
- No participant may be involved in any study procedure prior to the study approval or after the expiration date.
- All unanticipated or Serious Adverse Events (SAEs) must be reported to HSSREC within 5 days.
- All protocol modifications must be approved by HSSREC prior to implementation unless they are intended to reduce risk (but must still be reported for approval). Modifications will include any change of investigator/s or site address.
- All protocol deviations must be reported to HSSREC within 5 working days.
- All recruitment materials must be approved by HSSREC prior to being used.
- Principal investigators are responsible for initiating Continuing Review proceedings. HSSREC will only approve a study for a period of 12 months.
- It is the responsibility of the PI to renew his/her ethics approval through a renewal application to HSSREC.
- Where the PI desires to extend the study after expiry of the study period, documents for study extension must be received by HSSREC at least 30 days before the expiry date. This is for the purpose of facilitating the review process. Documents received within 30 days after expiry will be labelled "late submissions" and will incur a penalty fee of K500.00. No study shall be renewed whose documents are submitted for renewal 30 days after expiry of the certificate.
- Every 6 (six) months a progress report form supplied by The University of Zambia Humanities and Social Sciences Research Ethics Committee as an IRB must be filled in and submitted to us. There is a penalty of K500.00 for failure to submit the report.
- When closing a project, the PI is responsible for notifying, in writing or using the Research Ethics and Management Online (REMO), both HSSREC and the National Health Research Authority (NHRA) when ethics certification is no longer required for a project.
- In order to close an approved study, a Closing Report must be submitted in writing or through the REMO system. A Closing Report should be filed when data collection has ended and the study team will no longer be using human participants or animals or secondary data or have any direct or indirect contact with the research participants or animals for the study.
- Filing a closing report (rather than just letting your approval lapse) is important as it assists HSSREC in efficiently tracking and reporting on projects. Note that some funding agencies and sponsors require a notice of closure from the IRB which had approved the study and can only be generated after the Closing Report has been filed.
- A reprint of this letter shall be done at a fee.

- All protocol modifications must be approved by HSSREC by way of an application for an amendment prior to implementation unless they are intended to reduce risk (but must still be reported for approval). Modifications will include any change of investigator/s or site address or methodology and methods. Many modifications entail minimal risk adjustments to a protocol and/or consent form and can be made on an Expedited basis (via the IRB Chair). Some examples are: format changes, correcting spelling errors, adding key personnel, minor changes to questionnaires, recruiting and changes, and so forth. Other, more substantive changes, especially those that may alter the risk-benefit ratio, may require Full Board review. In all cases, except where noted above regarding subject safety, any changes to any protocol document or procedure must first be approved by HSSREC before they can be implemented.

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

On behalf of HSSREC, we would like to wish you all the success as you carry out your study.

Yours faithfully,



Dr. J. I. Ziwa

DR. J. I. Ziwa

**ACTING CHAIRPERSON
THE UNIVERSITY OF ZAMBIA HUMANITIES AND
SOCIAL SCIENCES RESEARCH ETHICS COMMITTEE - IRB**

cc: Director, Directorate of Research and Graduate Studies
Assistant Director (Research), Directorate of Research and Graduate Studies
Assistant Registrar (Research), Directorate of Research and Graduate Studies

Appendix H: Permission Letter



THE UNIVERSITY OF ZAMBIA
SCHOOL OF EDUCATION

Telephone: 291381
Telegram: UNZA, LUSAKA
Telex: UNZALU ZA 44370

PO Box 32379
Lusaka, Zambia
Fax: +260-1-292702

Date: 04 - 04 - 2022

TO WHOM IT MAY CONCERN

Dear Sir/Madam

RE: FIELD WORK FOR MASTERS/ PhD STUDENTS

The bearer of this letter Mr./Ms. PEGGY MUTALE MILANG Computer number 2018270419 is a duly registered student at the University of Zambia, School of Education.

He/She is taking a Masters/PhD programme in Education. The programme has a fieldwork component which he/she has to complete.

We shall greatly appreciate if the necessary assistance is rendered to him/her/.

Yours faithfully



Bibian Kalinde (Dr)
ASSISTANT DEAN POSTGRADUATE STUDIES- SCHOOL OF EDUCATION



cc: Dean-Education
Director-DRGS

Appendix I: The Leading Voice of Education Excellence In Zambia



"The Leading Voice of Education Excellence In Zambia"

ANNEX 1: ISAZ 2023 MEMBERSHIP

NAME OF SCHOOL	TOWN
1. ACACIA INTERNATIONAL	LIVINGSTONE
2. AMANO CHRISTIAN SCHOOL	CHINGOLA
3. AMERICAN INTERNATIONAL SCHOOL of LUSAKA	LUSAKA
4. ASHFORD ACADEMY	LUSAKA
5. BANANI INTERNATIONAL SCHOOL	CHISAMBA
6. BAOBAB COLLEGE	CHILANGA
7. BRITISH INTERNATIONAL PRIMARY SCHOOL	LUSAKA
8. CHENGELO INTERNATIONAL	MKUSHI
9. CHINESE INTERNATIONAL SCHOOL	LUSAKA
10. CRESTED CRANE ACADEMY	LUSAKA
11. DON GORDON SCHOOL	LUSAKA
12. EDUCORE - SENTINEL KABITAKA	SOLWEZI
13. EDUCORE - SENTINEL KALUMBILA	KALUMBILA
14. EDUCORE - TRIDENT COLLEGE	SOLWEZI
15. EDUCORE - TRIDENT PREP-KALUMBILA	KALUMBILA
16. EDUCORE - TRIDENT PREP-SOLWEZI	SOLWEZI
17. EDUCORE -TRIDENT PREP-LUSAKA	LUSAKA
18. FIRST STEPS SCHOOL	CHILANGA
19. HANDMAID GIRLS CONVENT	LUSAKA
20. INDIAN SCHOOL OF LUSAKA	LUSAKA
21. INTERNATIONAL SCHOOL OF LUSAKA	LUSAKA
22. ITALIAN SCHOOL OF LUSAKA	LUSAKA
23. KABULONGA TRUST SCHOOLS	LUSAKA
24. KALULUSHI TRUST	KALULUSHI
25. KCM - KONKOLA PRIMARY TRUST SCHOOL	CHILILABOMBWE
26. KCM - KONKOLA SECONDARY TRUST SCHOOL	CHILILABOMBWE
27. KCM - NCHANGA PRIMARY TRUST SCHOOL	CHINGOLA
28. KCM - NCHANGA SECONDARY TRUST SCHOOL	CHINGOLA
29. LAKE ROAD PTA SCHOOL	LUSAKA
30. LECHWE INTERNATIONAL SCHOOL	KITWE
31. LICEF SCHOOL	LUSAKA
32. LITTLE LEARNERS' NURSERY	LUSAKA
33. LUSAKA INTERNATIONAL COMMUNITY SCHOOL	LUSAKA
34. LUSAKA OAKTREE SCHOOL	LUSAKA
35. LWENGU SCHOOL	MONZE
36. MARTIN HOUSE TRUST SCHOOL	CHISAMBA
37. MARY QUEEN OF PEACE	LUSAKA
38. MCM - MUFULIRA PRIMARY TRUST SCHOOL	MUFULIRA
39. MCM - MUFULIRA SECONDARY TRUST SCHOOL	MUFULIRA
40. MCM - NKANA PRIMARY TRUST SCHOOL	KITWE
41. MCM - NKANA SECONDARY TRUST SCHOOL	KITWE
42. MPELEMBE SECONDARY	KITWE
43. MUSIKILI PREPARATORY	MAZABUKA



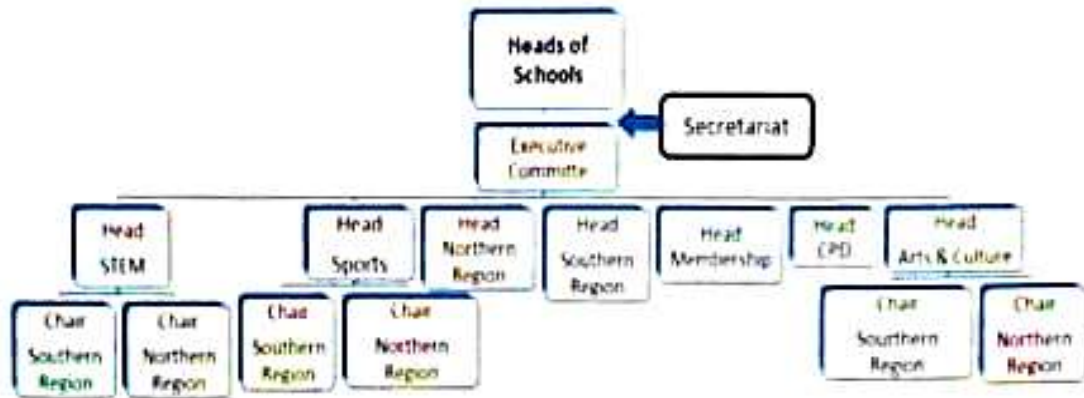
"The Leading Voice of Education Excellence in Zambia"

44	NDOLA TRUST SCHOOL	NDOLA
45	NKHWAZI PRIMARY SCHOOL	LUSAKA
46	NSANSA SCHOOL	NDOLA
47	OUR LADY OF ASSUMPTION CONVENT SCHOOL	LUSAKA
48	OUR LADY OF ANNUNCIATION CONVENT SCHOOL	LUSAKA
49	PESTALOZZI EDUCATION CENTRE	LUSAKA
50	PINEWOOD PREPARATORY	LUSAKA
51	QURRAT ACADEMY	LUSAKA
52	RHODES PARK SCHOOL	LUSAKA
53	SHAKEPEARE COLLEGE	LUSAKA
54	SHILOH LEARNING CENTRE	MKUSHI
55	SIMBA INTERNATIONAL	NDOLA
56	SONSHINE SCHOOL	LUSAKA
57	ST IGNATIUS COLLEGE	LUSAKA
58	WOODFORD SCHOOL	LUSAKA
59	THE LEARNING LADDERS MONTESSORI SCHOOL	LUSAKA
60	TOTALLY KIDS PRE SCHOOL	LUSAKA
61	WISDOM WOOD SCHOOL	LUSAKA



"The Leading Voice of Education Excellence in Zambia"

Organisational Chart



Strategic imperatives





"The Leading Voice of Education Excellence in Zambia"

ANNEX 2: NOTICE OF RECOGNITION OF CPD



THE TEACHING COUNCIL OF ZAMBIA
The Teaching Profession Act
(Act No. 5 of 2013)

NOTICE OF GRANT OF CONTINUING PROFESSIONAL DEVELOPMENT

To: *Independent Schools Association of Zambia, Lusaka District, Lusaka Province*

IN THE MATTER OF RECOGNITION OF CPD SERVICE PROVISION

You are hereby notified that your application for Recognition as a CPD Association Service Provider focusing on Professional Knowledge, Subject Content, Lesson Planning, Management and Assessment, Educational Policies and Practice, Instructional Leadership and Governance, Integrating ICT and Cross-Cutting Issues, was appraised. Your Association met the Criteria for The Teaching Council of Zambia Recognition.

Therefore, your Association has been granted *The Certificate of Recognition as a Continuing Professional Development Association Service Provider for Earlier Years Teachers, Primary and Secondary School Teachers as well as School Head Teachers / Principals* for the period from 5th December, 2022 to 4th December, 2025 on the following conditions:

- (a) Renewal is done three months before the expiry date.
- (b) This Recognition Certificate is NOT transferrable.
- (c) There is adherence to the provisions in the Teaching Profession Act No. 5 of 2013 and the Teaching Council Guidelines.
- (d) Failure to adhere to guidelines would lead to revocation or suspension of this accreditation.
- (e) In the event that the accreditation is revoked, you are expected to surrender the certificate and this notice back to the Teaching Council of Zambia.

Date: This 5th day of December, 2022.

Signed.....
Dr. Ebby Mubanga (Ph.D.)
REGISTRAR





"The Leading Voice of Education Excellence in Zambia"

ANNEX 4: OPERATIONAL PLAN

MISSION

To provide high quality and efficient services to the membership of the Association

STRATEGIC GOAL

To achieve effectiveness and efficiency in planning, management, coordination and delivery of services to support the membership of the Association, ensuring the implementation of the financial and strategic plans of the Association and coordinating subcommittee activities as identified in the annual events calendar.





"The Leading Voice of Education Excellence In Zambia"

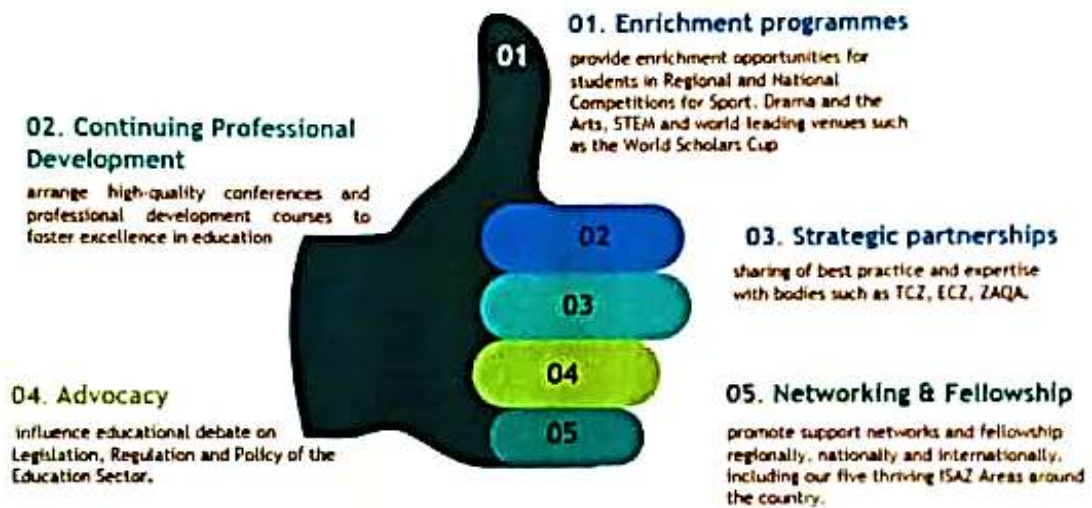
Mission statement

Working together as a community of independent schools to promote and empower a strong independent education sector in Zambia, pursuing exemplary independent education standards and advocating for independent schools.

Vision statement

To be the leading voice of educational excellence in Zambia

Objectives



Our Advocacy Eco-system





DHAMITEE CHRISTIAN SCHOOL
 | Committed to Excellence

SCHOOL VISION
 BE THE MOST PREFERRED AND LEADING INSTITUTION IN EDUCATIONAL SOLUTIONS IN THE NATION AND A SCHOOL THAT IS COMMITTED TO EXCELLENCE IN ALL ITS DEALINGS. HENCE THE MOTTO, 'COMMITTED TO EXCELLENCE'

MISSION STATEMENT
 DEVELOP A WHOLE PERSON, THAT IS, THE SPIRITUAL, MORAL, INTELLECTUAL, SOCIAL AND CULTURE WITHIN HOLY DIMENSIONS AND WITH FAITH TO EDUCATE PUPILS TO PRODUCTIVE CITIZENS OF ZAMBIA SO THAT IN TURN PROVIDING SERVICES TO THE FAMILIES, COMMUNITY AND THE NATION AS A WHOLE

About us
 WE OFFER EDUCATION SERVICES TO CHILDREN RANGING FROM 2-14 YEARS OF AGE, THAT IS FROM PRE-SCHOOL TO GRADE 7. OUR TARGET IS BASICALLY LAYING PROPER FOUNDATION FOR THE CHILDREN AT THE TENDER AGE, FOR WE ANCHOR OUR BELIEF ON WHAT THE BIBLE SAYS IN PROVERBS 22:6.

Our Core values

- ▀ Dedicated to offer excellent services
- ▀ Fairness and consistency
- ▀ Respect and courtesy
- ▀ Integrity and honest
- ▀ Innovation, team work and hard work

Our Services

- ▀ A MODERN INTEGRATED CURRICULUM
- ▀ SPECIAL READING PROGRAM
- ▀ WELL MANAGED EXTRA CURRICULAR ACTIVITIES
- ▀ GUIDED EDUCATION TOURS
- ▀ CHRISTIAN FELLOWSHIP
- ▀ COMPUTER LESSONS
- ▀ SCHOOL BUS FACILITY

CALL NOW
 0977176855/0977306539

EDUCATION

IN ADDITION EAST, Call 0978033956.