

**PROVISION OF EDUCATION TO LEARNERS WITH DISABILITIES: A
FOCUS ON THE ROMAN CATHOLIC CHURCH IN THE COPPERBELT
PROVINCE**

BY

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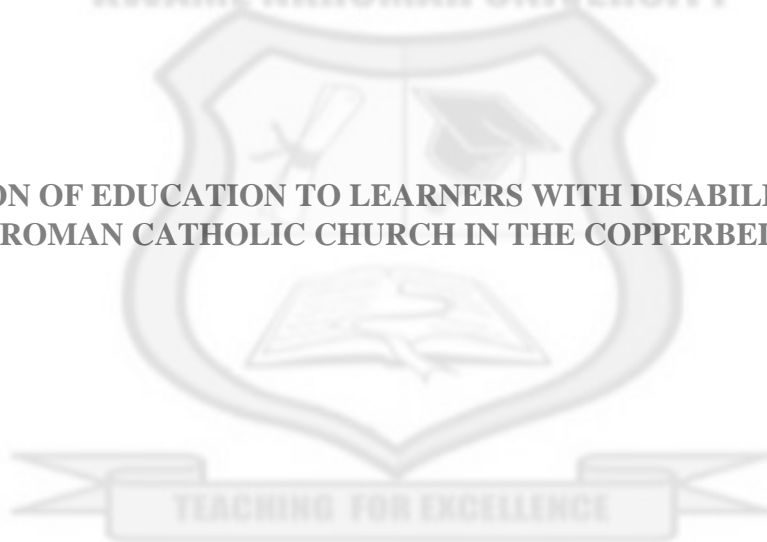
**A DISSERTATION SUBMITTED TO KWAME NKRUMAH UNIVERSITY IN
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KWAME NKRUMAH UNIVERSITY

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AUTHOR'S DECLARATION

I, **Rodah Mulenga**, hereby declare that this dissertation is my own work, and that all scholars whose work I have used in this thesis have been accordingly acknowledged, and that this work has never been presented at Kwame Nkrumah University or any at other institution for the same purpose.

Signature:..... Date:



APPROVAL

This research report by **Rodah Mulenga** approved as a partial fulfilment of the requirements for the award of the degree of Master of Special Education of Kwame Nkrumah University.

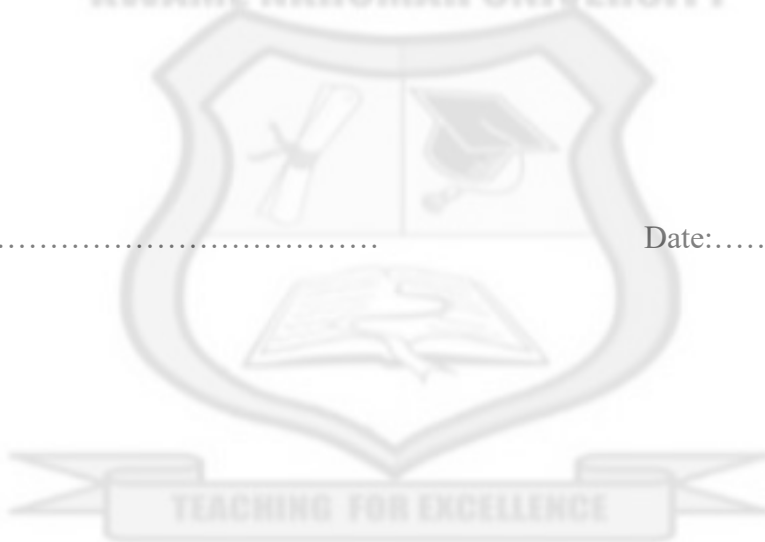
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DEDICATION

This work is dedicated to my late parents who always believed in me and encouraged me to always remain focused in life.

To my husband who was always there to push me and make sure the work was done. I also dedicate this work to my children Alice, Mulenga, Mulotwa and Nyalambi and to my grandchildren Anamuye, Etunaya and Hushai.



ACKNOWLEDGEMENTS

There are many people that contributed to the completion of this work. However, I would like to acknowledge with extreme gratitude Dr. Kenneth K. Muzata my supervisor for his professional guidance and support. I further dedicate this work to Dr. Penda and Dr. Ndlovu for taking us through the course.

I wish to sincerely extend my appreciation to my husband for his understanding and encouragement. Lastly, but not the least, I am most grateful to my colleagues too numerous to mention for the help and encouragement we gave one another.



ABSTRACT

This study was aimed at interrogating the provision of education to learners with disabilities by the Roman Catholic Church. The study focused on special schools run by the Catholic Church on the Copperbelt. The study was guided by objectives which were designed to find out the provision of education to learners with disabilities by the Roman Catholic Church, the current policies and challenges faced by the Church in the provision of education to learners with disabilities. The research methodology that was used was the qualitative method. Respondents were selected using the purposive sampling method. Interviews were conducted using interview guides and to ensure that the data collected was trustworthy; member check technique was used. By using these methods the study was able to extract rich information. The research used a sample size of 31 respondents, which comprised of 1 church leader, 3 School Head teachers, 12 Special Education Teachers and 15 learners with disabilities. Data was qualitative in nature and as such it was analysed thematically. This was done by comparing and categorising responses of participants according to the themes.

The findings of the study revealed that the provision of education to learners with disabilities by the Roman Catholic Church on the Copperbelt, has not expanded much. This study came to this conclusion looking at the current number of special schools the Church was running on the Copperbelt. The Church had only three special schools in the whole of the Copperbelt. This was against the background that the Copperbelt Province had the second largest population in the Nation. A large population may be translated into more children with disabilities needing special education and these three schools may not be enough.

The study recommends that Government should promote the concept of partnership and should consider adjusting upwards the grants, Government should consider giving concessions, and the Church should work closely with teacher training institutions.

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LIST OF ABBREVIATIONS AND ACRONYMS

CPD	Continuous Professional Development
IEP	Individual Education Plan
PD	Physical Disability
SEBD	Severe Emotional and Behavioural Disturbance
SEN	Special Educational Needs
SE	Special Education
SES	Special Education Section, Department of Education and Science
SESS	Special Education Support Service
SEU	Special Education Units
UNESCO	United Nations Educational, Scientific and Cultural Organisation



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CHAPTER ONE

INTRODUCTION

1.1 Overview

The researcher in this chapter addressed the background to the study, statement of the problem, objectives, research questions, and significance of the study, delimitation, limitations, and definition of terms, the theoretical framework and the conceptual framework.

1.2 Background

The concept of providing education to children with special needs in many Southern African Countries can be traced back to the early Christian missionary activities in the region.

Snelson (1970) In Zambia, the first attempt to teach handicapped children was made in 1905 by Mrs. Isie Hofmeyer, wife of a missionary, at Magwero in Eastern Province of Zambia. In this venture, five blind pupils were enrolled including the late Lazarus Tembo. After the death of the pioneer teacher Mrs. Hofmeyer, another missionary Ms Ella Botes started a class in 1914 at Madzimoyo, not so far away from Magwero. Initially twelve blind children were enrolled, when the number increased, her class expanded into a school, first at Nyanje in 1923 and then Magwero in 1929. This school became so important in the area that it not only served Zambian blind children but even enrolled pupils from as far as Zaire (D.R.C), Mozambique (Portuguese East Africa), and Malawi (Nyasaland).

These first schools focused on equipping learners with survival skills such as basketry and pottery. When other missionaries saw the work of Mrs. Hofmeyer and Ms Ella Botes, they were inspired and as a result the Franciscan Fathers of the Catholic Church opened a school at Bwana Mkubwa in Ndola. The success of the first missionaries propelled other Christians like the Paris Evangelical Missionaries Society to open their school doors for the blind at Sefula near Mongu in Western Province.

The Roman Catholic Church went on to open other schools in a number of Provinces. Like in Luapula Province they opened a school in Mansa the then Fort Rosebery in 1930 and St. Mary's School in Kawambwa in 1961. In 1963 a school was opened in the Northern Province in Mporokoso. In the early 1940s the University Mission to Central Africa (UMCA) established Chipili School near Fort Rosebery (Mansa). In Mongu, the Paris Evangelical Mission Society (PEMS) established Sefula School for the Blind in 1955, (Snelson 1970)

In the 1966 Education Act, the government's focus was on educating the able bodied Zambians who would work in key areas of the Zambian Economy. According to Ministry of Education - MOE,

(1977:1) the first National Education Conference which was held towards the end of 1969 by the then Republican President, Dr. David Kaunda called for fundamental Reforms of the Education system.

Special Education was not a responsibility of the Ministry of Education until 1971 when this responsibility was given to the Ministry of Education. Influenced by the Western World, especially the United Kingdom and the United States of America, Zambia has historically tended to adhere to international classification system to describe children with disabilities. To this effect, such children are grouped according to a set of categories of disability which have their origin in a medical treatment model emphasizing the impairment or disability (Ballard, 1995). In the African Disability Rights Yearbook (2014), it was reported that in the 2010 Census, measurements of disability were based on the definition from the 1980 WHO International Classification of impairments.

In 1977 Educational reforms favoured the establishment of special education centres in the already existing schools. It also recommended that children with disabilities should attend schools and colleges in view of the importance of socialization and that should depend on the nature of the disability (MOE, 1977).

The major milestone in special education was the establishment of the Lusaka College of the handicapped currently known as Zambia Institute of Special Education (ZAMISE). Those who trained at this college were selected from serving teachers who showed interest in special education (Kalabula, 2007). The government had committed itself to supporting the development of special education. (MOE, 1996) states the commitment of providing education, particularly of good quality, to pupils with special educational needs by ensuring educational opportunities for children regardless of their disability.

The latest policy document (MOE, 1996), endorsed the integration of children with educational needs in mainstream which set the scene for the realization of inclusive education. It had also decentralized services for the identification, assessment and placement of children with special educational needs.

Kalabula (2007), indicated another stride that government had made in establishing inspectorate for special education, in addition to this, an inter-ministerial Steering Committee on special education was also established, to give advice on the organization and improvement of the facilities and human resources for the education of the handicapped children.

In 1992, again the government reaffirmed its commitment in introducing pre-service training in special education in pre-schools and established an appropriate progression system for pupils with Special Education Needs (SEN), (MOE, 1992).

According to the World Health Organization's (2017) estimate, 10 per cent of the population of Southern African Countries has disabilities. The Zambia Central Statistical Office (2017) estimated

Zambian Population to be slightly above 15.5 million. According to Ministry of Education, Science, Vocational Training and Early Childhood (2015), 45 per cent of Zambian population is below 15 years and are of school going age. These statistics therefore indicate that the increase in Zambia's population has also led to an increase in the number of learners with disabilities. Zambia has been collecting data on the prevalence of disability through censuses and surveys. The results indicate that the number of people living with disabilities has increased. In 1969, there were only four disability categories but this increased to twelve categories in 2010. The 2010 census also indicated that literacy among persons with disabilities was at 58.6% compared to 70.4% for persons without disability. This is according to the African Disability Rights yearbook, (2014).

1.3 Statement of the Problem

The Roman Catholic was one church that quickly responded to the need of providing education to learners with disabilities and it opened up special schools in a number of provinces (Snelson, 1970). The role played by the Church in pioneering education for the disabled was huge. The achievement that has been made in providing education to learners with disabilities could be attributed to the role played by the early Christian missions. However, looking at how the Roman Catholic was active in the establishment of early schools and now looking at how the Government has responded to providing special education to the increased number of learners with disabilities, it was not clear as to how the Roman Catholic Church had also responded. It was not clear whether the Church had equally gone ahead to expand its education provision to learners with disabilities or not. This, therefore, necessitated this study so that the provision of education to learners with disabilities by the Roman Catholic Church could be explored.

1.4 Main Objective

The main objective of this study was to explore the provision of education to learners with disabilities focusing on the Roman Catholic Church in the Copperbelt Province.

1.5 Specific Objectives

The specific objectives were to:

- a. Interrogate the provision of education to learners with disabilities by the Roman Catholic Church.
- b. Examine the current policy of the Church in the provision of education to learners with disabilities.
- c. Establish challenges that the Church faces in the provision of education to learners with disabilities.

1.6 Research Questions

The following were the research questions:

- a. What is the current position of the Roman Catholic Church in the provision of education to learners with disabilities in the Copperbelt province?
- b. What is the policy of the Church in the provision of education to learners with disabilities?
- c. What challenges does the Church face in the provision of education to learners with disabilities?

1.7 Significance of the Study

Undeniably government alone cannot manage to provide all the education needs of all learners in the country without the help of cooperating partners and the charitable organisations. Therefore the findings of this study may help to strengthen the partnership of the state and the Church. The study was important to many stake holders including learners with disabilities as the findings may trigger effective and improved education for them. To the Church, the findings may be important as they may provide a basis for making improvements in delivery of instructions and other services to learners with disabilities. Equally the study was of great importance to the policy makers, as the findings may actually change the mind-set of the policy makers and as a result act as a basis in the formulation of effective policies towards educating learners with disabilities in the country. Both the Church and Government may realise the importance of partnership and therefore improve their working relationship.

1.8 Delimitation of a study

The study was about special schools run by the Roman Catholic Church in the Copperbelt Province only. Therefore, the focus and data collected was just about the Roman Catholic Church-run schools on the Copperbelt.

1.9 Limitations of the Study

The sample of this study comprised of 31 respondents. This sample is limited and the findings of this study can therefore not be generalised.

1.10 Definition of Terms

Special education: Purposeful intervention designed to overcome or eliminate obstacles that may keep children with disabilities from learning.

Church: A religious grouping supporting special education

Special school: Institution where learners with disabilities receive educational instructions

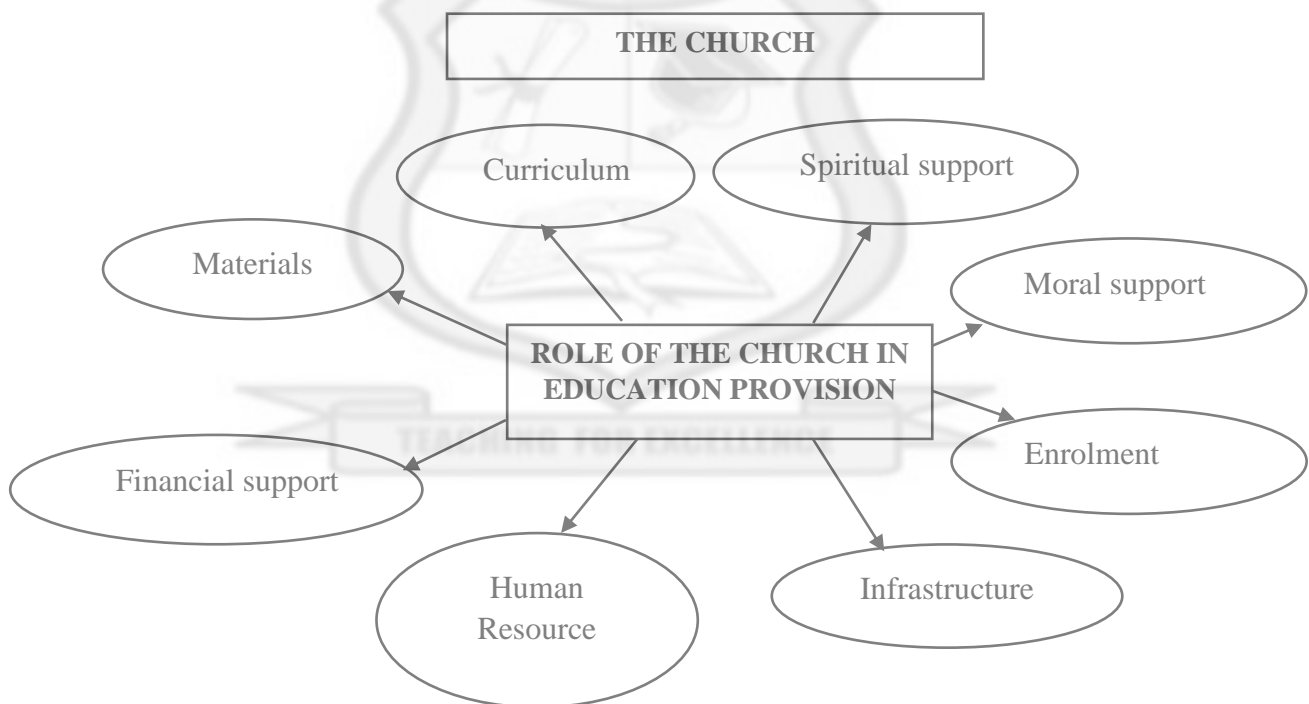
Special teacher: Trained individuals in delivering instructions to learners with disabilities

Inclusive education: Where learners with disabilities learn jointly with learners without disabilities under the same environment.

Role: Assigned part, function or responsibility to be undertaken.

1.11 Conceptual Framework

The ideas of the researcher with regard to the current role of the church when it came to the provision of education were that, currently the church had taken the mantle of providing most of the needs of the learners. The church was not only oriented to the provision of education to learners with disabilities but also to other learners. The church was involved in altering the curriculum, provision of learning materials and other needs of the learners.



Adapted from: Professionalacadem.com – Marketing Theories – Pastel Analysis (Richardson: 2019)

The conceptual framework above highlighted the factors important to the role that churches played in the provision of education to learners with disabilities. Guided by the conceptual framework, the study identified the following research variables:

Enrolment: Do Church-run schools have special or inclusive education?

Material: What materials does the Church provide to learners with disabilities? Does it provide Braille Bibles to visually impaired learners?

Human Resource: Does the Church engage qualified personnel to support the learners with disabilities in their areas of impairments?

Infrastructure: Does the Church provide suitable infrastructure to learners with disabilities? For example ramps, toilets for the physically impaired or acoustically treated rooms for the hearing impaired.

Moral Support: Does the Church genuinely accept and embrace learners with disabilities without discrimination irrespective of the nature of their disability?

Curriculum: Is the Church involved in the curriculum development? If so, up to what level?

Financial support: Does the Church offer any form of financial help to learners?

Spiritual support: Does the Church offer spiritual support to learners with disabilities?

1.12 Theoretical framework

This study was guided by the Classical Liberal Theory of equal opportunity. Sherman and Wood (1992) in advancing this theory asserted that there should be equal opportunities in education for all. This theory brings out an argument that each individual is born with a given amount of capacity. Therefore, according to this theory, educational systems should be designed with a view to removing barriers of any nature such as, barriers based on socio-economic factors, socio-cultural factors, geographical factors, school-based factors which prevent learners who have a learning disability to take advantage of their inborn talents since disability is not inability. The theory demands that opportunities be made available for individuals to go through all levels of education (Primary, secondary and tertiary) to which participation will not be determined by the special needs of the learners but on the basis of individuals' capability. According to the Catholic Diocese of Ndola strategic plan 2012 – 2017 (2012) the goal was to coordinate, manage and provide early childhood, primary, secondary, tertiary education and vocational training to supplement Government's role in the provision of education for all. Therefore this theory was appropriate to this study because by partnering with the private sector such as churches, the government would greatly be helped to increase school places which would of course cut down on the barriers to universal access to education.

This study tried to establish the current role of the Roman Catholic Church in the provision of education to learners with disabilities and was quite evident that the Church had been very instrumental in the provision of education for all (Catholic Diocese of Ndola Strategic Plan 2012 - 2017, Pp 21) 'Education of all is one way of bringing about sustainable development, and the Church has been offering this service for ages.' It is even documented that the first "Open Community School" was established by the Dominican Sisters in Mtendere, Lusaka in 1982.

The study also included models of disability because these were perceived to have the capacity to influence policy makers in a way that may bridge the gap in the provision of universal access to education to children with disabilities. The models may also remind the Church its philanthropic disposition.

1.13 Social model

Anastasiou, & Kauffman, (2013) said that the social model of disability was coined by Michael Oliver in 1983 to counter the formidable tragedy discourse that surrounds persons with disabilities and which depicts disability as a deficit, a tragedy and abnormal, and something to be avoided at all costs.

The accessions of the social model soon came to be recognised and used in an even more shortened form: disability is caused by social barriers not by impairments. Thus 'disability = social barriers' Oliver (1990) on Social model said that it views, environmental hindrances or barriers like lack of elevators, ramps, and the presence of narrow doors as visible examples of social construction of disability: they are what limit persons with functional impairments, not the impairments themselves. The social model of disability proposes that systematic barriers, negative attitudes and exclusion by society, purposely or inadvertently, are the ultimate factors defining who is with disabilities and who is not in a particular society.

The contention of the social model is that a person with impairment is unable to do certain tasks not because of that impairment but because of society. In other words impairment does not make a person disabled but society disables a person. If the attitude of society or individuals fails to understand people with impairment and their needs that come with their condition, this can result in excluding them from the main stream of society. A visually impaired person fails to read a book not because of the blindness but because there are no alternative ways of reading.

Finkelstein (1980) also said that once social barriers to the reintegration of people with physical impairments are removed, the disability itself is eliminated. The requirements are for changes to society, material changes to the environment, changes in environmental control systems, changes in social roles, and changes in attitudes by people in the community as a whole.

The social model approaches the disability from the side where society is seen as the barrier to the disabled and not the impairment.

This approach helps people with impairments to stop blaming themselves and shift the blame upon the shoulders of society. This model gives people with disabilities the impetus to challenge society to remove those barriers created by society.

In applying this model to this study, the social model argues that disability is caused by the social environment in which we live. Thus, the lack of support, the negative attitudes, the cultures we uphold and other social myths and beliefs create barriers for children with disabilities to learn. If the Church had such a position, it worsens the position for learners with disabilities. However, a church is an institution with the capacity and ability to reach out to society and change the way of thinking towards children with disabilities and thereby remove the barriers created by society. In this study, social model proposes a society that is positive and none discriminative to the education of children with disabilities. As such, the church should show an example by providing education as a service to persons with disabilities. This study is inclined to believe that the church is well positioned to champion inclusive education and support education of children with disabilities.

1.14 Charity Model

Ralph (2017) says that, the charity model is an offshoot of the Medical Model. It is based on the understanding that disability is something in the body that can and should be cured. It is complementary to, and in many ways the moralistic extension of, the Medical Model.' Charity Model sees a disability a problem within a person's body and as a tragedy. It goes on to say, 'good citizens should feel pity for the disabled person's tragedy.' The view of the Medical Model is that the Medical workers are the professionals in disability. On the other hand Charity Model portrays non-disabled people as saviours of disability.

Therefore where the Medical Model idea of disability being in the body, the Charity Model re-forms this idea and extends it to create a moral push for non-disabled people to extend charity to disabled people. Charity model depicts disabled people as victims of circumstance, deserving of pity. This idea where people with disabilities are perceived as receivers of charity lowers their self-esteem and justifies the dependence syndrome. Ralph (2017:) says, 'In the eyes of pitying donors, charitable giving carries with it an expectation of gratitude and a set of terms imposed upon the beneficiary. The first is patronizing; the second limiting upon the choices open to disabled people'. The real issue is not in receiving donations and their survival perpetually remaining at the mercy of the non-disabled people, but it is about removing barriers from the work place making it conducive for people with disabilities to be employed. Embracing Charity Model is discriminatory and demeaning

of the potential of the people with disabilities. Social and Economic needs of people with disabilities cannot be fulfilled by making charitable donations.

In applying this model to this study, the Church has played a significant role in the education of not only the disabled but the non - disabled as well. As highlighted in the background to this study, the church played significant role in opening schools in various parts of the country. The Policy document of 1977 recognises the whole church as philanthropic organizations that ran schools. In line with this study, this theory continues to place the church in a strong position to continue supporting the government in providing education to learners with disabilities as well as to those without disabilities.

Summary of the chapter

This chapter addressed the background to the study. The researcher outlined how the Church was instrumental in pioneering education to learners with disabilities. The researcher observed that with the increase in the population of children living with disabilities which translated in the need for more special schools, it was not clear how the Church responded to this need for more special schools? Against this background the researcher wanted to investigate what was the current role of the Church in the provision of education to learners with disabilities. The researcher drew up the research questions, designed the theoretical and conceptual frameworks. In this chapter, the researcher also discussed disability models. This was done with the understanding that (Ralph 2017) Models of disability are instruments for defining impairments and ultimately, for providing a basis upon which government makes policies.

CHAPTER TWO

LITERATURE REVIEW

Introduction

Iwuoha, (2018) says ‘a church is a local assembly of believers as well as the redeemed of all ages who follow Jesus Christ as Saviour and Lord; it is a community of Christians who believe in and follow Christ without reference to locality or limits. People see the church as a social organization with good moral values and are able to extend a helping hand to the needy. It is a social organisation whose membership is voluntary.’ This follows that Church may be viewed as individual believers and the institutional entity. Therefore a Church being an institution has its own purpose and plans, its own structure and officers, and its own mission and its own area of operation. Church is not just about making converts of people but also about meeting their needs which may be physical or spiritual. One of such needs is education and that is why like in Nigeria (Iwuoha 2018) the church has proven to be a formidable factor in providing qualitative and sustainable education. Christian churches have played a pivotal role in the provision of primary, secondary and higher education in Nigeria.

It is with no doubt that education is a vehicle for perfecting the individual for life, perfecting society and leading the individual to God. Therefore, it is just fitting that religion should be the core and the centre of the education of the child. From another perspective, since the Church is the custodian of theological truths and the moral values which follow from them and which is the purpose of education to inculcate in man, it follows that the teaching of the Church should constitute the basis of any education of the child. Core to the purpose of education is the acquisition of skills necessary for man to effectively exploit and explore his environment.

The Church realised its role in education provision a long time ago and that is why long before independence, churches were quite instrumental in the education of learners with disabilities. However at present the role of churches in education seem not to be clear. The commitment and sacrifice with which the church pioneered education, one would expect the church to be at the helm of providing education to learners with disabilities.

2.1 Overview

Kombo & Tromp (2006) said that literature review is an account of what has been published on a topic by other scholars and researchers. Therefore, in this chapter on literature review, the researcher examined the works related to the study. In this chapter the literature that was reviewed was on the role of churches in the provision of education, on policies governing the schools and on challenges facing churches in the provision of education.

According to the Global Partnership for Education (2018) there were about 150 children living with disabilities. The paper went on to say that because of lack of country-level data on disability prevalence, there were no accurate or precise figure on children with disabilities. However, it was estimated that of the children with disabilities in the developing world 90 per cent did not go to school. The paper also highlighted the fact that children with disabilities were one of the most disregarded and ignored groups of children and were often overlooked in humanitarian action, as there were limited resources available in the midst of an emergency. It was also observed from this study that most of the sub-Saharan African countries had less than five per cent of children with disabilities being enrolled in primary school. Ironically even when these few children with disabilities were enrolled in school, they were subjected to conditions which were not conducive and as result they were often barred from learning. Some of the unfavourable conditions were found in the curriculum which had not been modified to suit their needs and in the teachers who had no time or capacity to provide individualized support.

The United Nations Convention on the Rights of Persons with Disabilities (UNCRPD) established inclusive education as a legal right. The convention called for inclusive, quality, and free primary and secondary education for children with disabilities, on an equal basis with others in their community. However was not clear as to how far this had been followed.

2.2 Role of the church in the provision of education to learners with disabilities

Thomas & Merylann, (2013) debated about inclusive education for students with special needs and challenged Catholic Educators to develop a rationale consistent with catholic theology and church teaching. The discussion had a foundation in the background of where catholic schools have historically excluded students with disabilities.

Meghan & Megan, (2016) also wrote that over five million elementary and secondary students attend private schools in the United States, with 46% of those students attending Catholic schools.

The church has made a lot of pronouncements regarding shifting its role the in the provision of education to learners with disabilities.

(Long & Schuttloffel, 2006) cites (John Paul II, 2000) in his homily for the Jubilee of the Disabled that, the Church is committed to making herself more and more a welcoming home for the disabled and went on to say that this welcoming needs not only care, but first of all love which becomes recognition, respect and integration.

This pronouncement of the Pope resulted in the Bishops of the United States of America responding by stating their firm commitment to working for a deeper understanding of what the disabled go through and encouraged the catholic educators to tailor curricula to the needs of disabled learners.

The partnership between the Church and the state is a living symbol of considerable significance and is of value to all involved. Through partnership the Church is provided with the opportunity to continue to make its traditional and special contribution in the field of education. Partnership is a public declaration and recognition that the Christian faith has not only played a key role in the formation of our society, but remains a living faith for many of its citizens.

Therefore when church works with government the state is not only offered with a large number of dedicated and committed school governors but the church is able to provide a set of values which have the potential to enable future generations to make life-decisions and judgements which will lead to personal fulfilment and a healthy community. With this ethical framework the will of God is enabled to be discovered.

Jansen, Pretorius & van Niekerk, (2009) looked at the role of the church in education in Africa. To build their argument, they looked at society as being composed of different structures and that these structures worked hand in hand. Schools, and the broader educational activities in any society, do not function in isolation from other societal structures such as the family, state and church. If we depart from a re-formatinal Christian perspective on society, each of the societal structures such as the above-mentioned ones, are perceived to have a unique function in society which no other can fulfil and therefore it is the task of each societal structure to fulfil its unique God-given function in creation.

The points raised in this literature were that, each society had shared structures where each structure had its own character and setting which made it different from any other and that each society had its own people in positions of authority to promote the function of the structure for which it was set apart.

It is also important to take note of the interrelationships, preconditions and contexts of the unity in diversity of structures in society because they do not exist or function in isolation. While it is true that the functions of each structure should not interfere with the functions of the other structures, there is however, a point where the functions of these structures interrelate. It is true that society has diverse structures and that each societal structure has specific functions. However, where there is a lapse in one structure regarding the discharge of its functions, the other structures may move in to complement.

The method of providing universal education to all in many African countries mainly takes the pattern of the Western model where the Government takes the front seat.

Unfortunately this is very frustrating to many African countries because they are not able to meet their obligation of providing education to all because this is a too huge task for these African

countries. It is at this point that a question arises concerning what other societal structures, such as the church, whether it has taken the lead in the provision of education.

As earlier alluded to, it is on record that Children with disabilities are one of the most marginalized and excluded groups of children and are often overlooked in humanitarian action. These children face extreme difficulties in accessing education and it is here where the church with the heart of Christ should move in and show the love of Christ to these people by helping them access education. While this discourse clearly spells the role of each structure, however, it is silent on the role of the church in the provision of education to learners with disabilities and it is therefore imperative to investigate the role of the church in the provision of education more especially to learners with disabilities which, strictly speaking, falls outside its area of operation.

Osei-Bonsu, (2010) says that the Catholic Church, from the beginning of her existence, saw her evangelizing mission as having both a spiritual and material dimension. In line with promoting the material dimension of her evangelizing mission, the Church has all through the ages put a premium on education.

The church from the onset placed a great value on the quality of education. It was never easy at all and these schools were founded at a great cost and sacrifice. The author in his historic overview, states that in Ghana church schools first appeared centuries ago, growing up alongside monasteries, cathedrals and parish churches. In the British colonies, as elsewhere, religious missions were instrumental in introducing European type education. The Society for the Propagation of the Gospel in Foreign Parts, the Moravian Mission, the Mission of Bremen, the Methodists and Roman Catholic missionaries all established themselves on the Gold Coast (now Ghana) between 1820 and 1881. A good number of schools were established by the church in Ghana. The provision of education was not a baby of the churches alone but it was in partnership with the state and the main purpose of this partnership was to encourage the churches not only to establish more educational institutions but to also make education affordable to the majority of Ghanaians, especially those in the rural areas. While some Protestant Churches such as the Methodist and the Presbyterian started establishing schools in the 1840s and 1870s, the Catholic Church started rather late.

From history it was clear that churches in Ghana started very early to invest heavily and fruitfully in quality education. Churches established schools which were known for their good academic and moral standards, and their non-discriminatory policies, even in the most difficult environment of rural Ghana.

While this article clearly traced the origins of education provision by the churches, the role of the Roman Catholic Church in the provision of education to learners with disabilities was not addressed.

This gap raised the interest of trying to establish the role of the Roman Catholic Church in the provision of education to learners with disabilities.

The Catholic Bishops' Conference of Nigeria (CBCN) (2014) said to the effect that quality education will be determined by the value of lives of citizens as a result of the education received. Therefore it will not be quality education until it starts showing in the lives of citizens. This quality education is that which holistically forms a human person who is loving and caring, able to actualize his or her potential, able to contribute to the attainment of the common good and fulfil his or her aspiration. The evils of corruption, abuse of power, insecurity, poverty, and discrimination cannot successfully be fought without investing in the provision of quality education. Quality education has a religious and moral aspect and it is that which ultimately brings a person to a position where he cooperates with God to overcome evil and bring out the best in the human person. Therefore in the provision of this quality education, the church has a role in providing the moral aspect in human formation. The Bishops in this conference looked at the provision of educations in a general. They looked at the evils that had affected the delivery of quality education and found that all was due to the corrupt human soul. Out of this revelation they concluded that the way of correcting the corrupt mind set of man was for the church to offer the spiritual aspect of the human formation and this was taken to be the role of the church in the provision of quality education.

It remained a fact that churches pioneered formal education and established schools and later the state also established schools run by Government therefore creating partnership in the provision of education. However, along the way the state wanted to have the monopoly of providing education and this resulted in the state seizing schools from churches. This created a gap and the state has since struggled to keep afloat in providing education to its citizens. This is the reason why the church in this report called upon the state to give back church schools to churches. One thing though that remained to be addressed was that of learners with disabilities.

The churches seemed to focus only on learners without disabilities leaving out those with disabilities. What then was the position of the Roman Catholic Churches in the provision of education to learners with disabilities?

Zambia Daily Mail editorial (2018) stated that, the Church and Government share the same interest of uplifting people's standards of living.

The view raised by the editor points to the fact that the state and the church were partners in the provision of education. Just as in any partnership the parties concerned have different roles that they play to make the partnership flourish. Therefore in the state-church partnership, the role of the

Church is more on the spiritual well-being of people while the state plays the role of providing for the physical needs of the citizens. However, the church may compliment Government's efforts in trying to fulfil its responsibility of providing socio-economic needs of the citizens and to this the Zambia Daily Mail observes that, "of late, some churches in Zambia have been going beyond the construction of primary and secondary schools by building institutions of higher learning to meet the ever-growing demand for tertiary education". This means the church is actively playing the role of providing education to the citizens an act which clearly demonstrates how in the partnership the church is able to complement Government's role. Man needs both spiritual and physical well-being and these two institutions play these complementary roles because they serve the same people. Beyond praying, church members need education and good health for them to effectively improve their standards of living and to also contribute to the country's socio-economic development.

Indeed the Church and State were partners in the quest to provide education to all. However, the construction of schools which were designed and constructed considering able-bodied learners only and leaving out the needs of learners with disabilities defeated the obligation of the government of providing education to all citizens. Schools for learners without disabilities left out facilities that learners with disabilities needed in order to overcome their disabilities. Even if learners with disabilities were enrolled in such schools, they were excluded from learning because of the inhibiting environment. With all these efforts that the churches had made to compliment the efforts of the government, what was the Roman Catholic Churches doing to alleviate the side-lining of learners with disabilities? What was the role of the Church in closing up this gap?

Carmody, (2009) writes that, in colonial Zambia, the school served as a key means of Christian conversion and Church growth. During this period, the provision of education was almost the total preserve of the missionaries. Even by the time of Zambia's Independence in 1964, sixty-six per cent of the primary schools were operated by missionaries and about thirty per cent were run by Catholics.

However, after Zambia got her independence this trend shifted. The Government wanted to take over total control of the education system. Of course the Zambian Government did not go the way taken by other African countries. The government simply used legislation and this was by way of introducing the Education Act of 1966 which brought centralisation and a lot of restrictions which heavily challenged the autonomy of churches. This Act created such a hostile scenario that most of the Protestant churches gave up their schools. The Catholic persevered for some time but finally in 1973 also handed over the primary schools to the Government. In 1991 there was a change of Government and the first thing the new Government did was to give back the church schools back to the churches. In 1993 the Catholic Church was given back the autonomy of running schools.

However, the new Government also came with its own problems. Education for all became a challenge because of the debt servicing and Structural Adjustment Program. This resulted in the reduced funding to the education sector and the Government opted to take the way of cost-sharing and this disadvantaged a lot of poor people. The introduced fees were beyond their reach. This created a dilemma for the churches particularly the Catholic Church. The Church had to make a decision either to remain closely united with the system which excluded the poor or separate itself from the system and that way preserve the quality of education and at the same time make it affordable to the poor.

This article revealed the determination with which the Roman Catholic Church tried to play the role of providing education. However, it did not provide a clear picture of the prevailing position of the Church regarding the role of providing education to learners with disabilities. Whatever the choice the Church had made and the current role of the Church in the provision of education remained to be made clear.

2.3 Policy of the Roman Catholic Church in the provision of education to learners with disabilities.

St Faith's Church of England Infant and Nursery School Equal Opportunities Policy (2018), introduces the policy in this way, this policy outlines the purpose, nature and management of equal opportunities in our school. It reflects the consensus of opinion of all members of staff. It is based on current practice and has the full agreement of the governing body. The implementation of this policy is the responsibility of the Head teacher, teaching staff and support staff. It is our collective responsibility to raise awareness and that all policies are known, understood and used in an appropriate way.

This policy covers all children including those with disabilities. The policy complies with the requirements of the amended Disability Discrimination Act that came into effect in September 2010. In submitting to this Act the school commits its efforts to meeting the needs of children with disabilities. All realistic steps are taken to ensure that these children are not placed at an extensive disadvantage compared to non-disabled children. Working in line with the School's Special Education Needs and Disability (SEND) Policy, the School works hard to ensure that barriers that can hinder or exclude individual pupils, or groups of pupils to learning and participation are removed. In this way equal opportunities are presented to all pupils.

Church Aston Infant School (2019) on their Special Educational Needs and Disabilities Policy state that, through this Policy Church Aston Infant School will fulfil its public duty to have due regard to the need to eliminate unlawful discrimination, advance equality of opportunity, and foster good relations. The guiding principles in this policy refer to all individuals and therefore are equally applicable to pupils, staff, and governors in addition to visitors to our school.

Going through the Policy there is enough evidence to show that the policy includes disability as one of the protected characteristics and through this policy; the school hopes to eliminate harmful discrimination. In this policy the school hopes to promote equality of opportunities.

This policy is applied in an inclusive set up and deals with barriers that may be a hindrance to the integration of learners with disabilities and those without disabilities.

Aston Academy (2014) writing their policy in regard to Special Educational Needs and Disability Code of Practice, says, 'it is the objective of the academy to provide an inclusive educational environment for each student with the opportunity to fulfil his/her potential using best endeavours to secure special educational provision.

This policy puts learners with disabilities at the centre of their existence. It is a policy that protects the interests of the learners and puts them in the care of the staff from whom the school expects to do their best.

St. Francis School Special Education Needs Policy (2017). The school is an inclusive school and it allows learners with diverse special education needs. These include Communication and interaction needs, Cognition and learning needs, Social, emotional and mental health difficulties and Sensory or physical needs. The Policy recognizes parents as partners and are treated as such. This is with the understanding that parents have key information and knowledge and if shared there will be a better understanding of the learner's needs resulting in best ways of supporting them. Parents are allowed to actively play a role in the education of their children and are kept well informed about the special needs of their children. The school through this Policy aims to ensure that all pupils access a balanced curriculum which is tailored to meet their individual needs and abilities and to as early as possible identify learners with SEN. This of course would give the school ample time to design programs of support and intervention.

Malungo, et al (2018) stated that the right to education is protected in various articles of milestone documents, including Article 26 of the United Nations General Assembly's Universal Declaration of Human Rights (1948), and Article 28 of the United Nations Convention on the Rights of the Child (1989). Furthermore, the right to education for persons with disabilities is distinctly recognized in

Article 24 of the United Nations Convention on the Rights of Persons with Disabilities (CRPD) (2006) and latterly in Goal 4.5 of the UN's Sustainable Development Goals, which ensures inclusive and equitable quality education and promotes life-long learning opportunities for all, including persons with disabilities (United Nations, 2015). Though Zambia first ratified the CRPD in 2008, the country has included persons with disabilities in various policies and laws ever since the amended constitution of 1996 (Republic of Zambia, 1996a). Currently, there are several laws and policies in place that cover persons with disabilities, including some specifically within the field of education, such as the National Policy on Education (Ministry of Education, 1996), the Education Act (Republic of Zambia, 2011) and the Technical Education, Vocational and Entrepreneurship Training (TEVET) Policy (Republic of Zambia, 1996b). Nevertheless, the most important act pertaining to persons with disabilities and influencing education is the Persons with Disabilities Act (Republic of Zambia, 2012).

A good number of policies have been formulated on the education for learners with disabilities. Zambia is also a signatory to many international agreements on education to learners with disabilities. However, what was not clear was how these policies were implemented.

2.4 Challenges that the Roman Catholic Church faces in the provision of education to learners with disabilities.

Meghan, (2016) states that supporting students with disabilities continues to be a challenge for many Catholic schools. A primary barrier to inclusive Catholic education is the lack of financial resources to fund needed services. Without adequate financial support, Catholic schools struggle to fund services and personnel to appropriately support and include students with disabilities.

Coupled with financial problem is the absence of a central office to coordinate the activities. The absence of a formalised office has left Catholic schools providing education to learners with disabilities in different ways without coordinated programs and guiding framework for planning. This has also left schools without access to information about successful models from which other schools can learn how certain challenges can be handled.

Quite alright this literature has brought out a lot of challenges but it falls short of providing ways of mitigating such challenges.

Michael & Claudia, (2016) in the Journal of Catholic Education writing on the investigation of the attitudes of Catholic school Principals towards the inclusion of learners with disabilities say that, the Bishops clearly support the inclusion of students with disabilities in Catholic schools.

The will to support the inclusion may not be translated into anything feasible if all the necessary components are not met. The authors of the Journal indicate that Catholic schools may not only face financial barriers to including students with disabilities, but may also be limited in their capacity to meet the needs of a diverse population of learners.

Nyakundi, (2013) conducted a research on strategies to overcome challenges facing schools sponsored by Brothers of our Lady Mother of Mercy in the provision of quality Education in Kenya. Of the many challenges that he found, the issue of finances to buy teaching and learning materials was predominant. The learners also faced financial problems and lack of learning materials. Further, the study reviewed that the educators were demotivated because of low remuneration. The problem was compounded by the qualifications of teachers in the sense that most of the teachers had no adequate professional qualifications although they had done some courses in university but not related to education. All these challenges had negatively affected the delivery of quality education.

This research was on a school where there were no learners with disabilities. From this research it was not known whether schools for learners with disabilities also faced the same challenges.

This study took interest in an attempt to know if the Church faced similar challenges and if so, how they are mitigated.

The Republic of Zambia report of the committee on Education, Science, and Technology for the second session of the twelfth National Assembly (2017) reporting on the challenges faced by community Schools in the provision of education to eligible children touched on a number of challenges faced by these schools in providing education. Poor infrastructure, inadequate number of teachers, erratic Financial Support and lack of learning and teaching materials are some of the challenges that the report underlined. The infrastructure was either in a deplorable condition or inadequate. Teachers were also poorly accommodated in grass thatched houses which had no proper facilities. The teaching workforce was mainly of volunteers and who were also in very limited number a situation which ended in teachers handling more than one grade. This of course compromised the quality of education. Financial help from central Government was very irregular.

These challenges faced by the community schools are common to many schools and what remains to be established is whether these are the same challenges faced by special schools run the Church.

Chapter summary

This chapter reviewed literature on trends in the provision of education to learners with disabilities in Zambia: a focus on the changing role of the Roman Catholic Church. It covered the current role of the Roman Catholic Church in the provision of education to learners with disabilities, policies of the Church on the provision of education to learners with disabilities and challenges that the Church faces in the provision of education to learners with disabilities. From the review of literature, it was not clear on trends of the Roman Catholic Churches in the provision of education to learners with disabilities. Therefore, this study went on to find out the provision of education to learners with disabilities: a focus on the Roman Catholic Church in the Copperbelt province.



CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

Overview

Rehman and Khalid (2018) Methods are specific means of collecting and analysing data, such as questionnaires and open ended interviews. In this chapter the researcher presented the research design and methods that were employed in the study. Apart from the research design, data collection methods and instruments, document analysis, data analysis and ethical consideration were also presented in the study.

3.2 Research Paradigm

The research was done under the interpretivism paradigm. According to this paradigm the knowledge is personally experienced rather than acquired or imposed from outside.

This study is based on the qualitative research method. This type of research aims at discovering the underlying motives and desires, using in depth interviews. (Kothari, 2004: pp 5) Such an approach to research generates results either in non-quantitative form or in the form which are not subjected to rigorous quantitative analysis. Generally, the techniques of focus group interviews, projective techniques and depth interviews are used.

Bhandari (2020) says that, Qualitative research involves collecting and analysing non-numerical data (e.g., text, video, or audio) to understand concepts, opinions, or experiences. This is in the same line with what Issa, Mcholo & Omari (2011) quoting Bogdan and Bilken (1992: 56) say that, ‘The data is collected in words, pictures, records and artifacts rather than numbers, and not because they are number fright, but because they seek deep and vivid descriptions of the context and events, and do not believe numbers can do that.’

This means that in the qualitative research, the researcher physically goes in the field and talks to the participants, visits places or holds phone conversations with respondents. The researcher is able to engage the participants on a one-on-one interaction.

3.3 Research Design

A research design may be looked at as a road map. It is a structure of a research which holds all the pieces of the research together. Kombo and Tromp (2016) say that a research design holds the components of the research together and provides a framework for collection and analysis of data. This means that a research design should give direction to the research as to how answers to the research problem and questions would be sourced. The design should be able to generate answers to

the research problems. Therefore, this researcher settled for the narrative design under interpretivism paradigm by which the researcher believed to extract rich information from the respondents. The researcher hoped to collect data by having face-to-face conversations with respondents (Kabir, 2018). The researcher believed that by using the face-to-face interview would accord with a two pronged approach where needed data would be collected and at the same time the authenticity of data would be verified by matching verbal responses with body language as the interview progressed.

3.4 Study Population

A study population refers to the people a researcher selects as respondents in the study to enable him achieve the objectives (Kombo and Tromp, 2006). The population that was used in this study covered special schools run by the Roman Catholic Church on the Copperbelt. Therefore the sample was collected from three schools, all run by the Church and located in the Copperbelt Province. The schools were DS in Lufwanyama, school PIS in Luanshya and school IDS in Ndola. The rationale for choosing these schools was due to the study which was about the role of the Roman Catholic Church in the provision of education to learners with disabilities. These were the only special schools on the Copperbelt province which were run by the Church. Therefore these are schools which had people with the information needed for the study.

Figure 2 shows the three areas where the study population was selected and ultimately the study carried out.

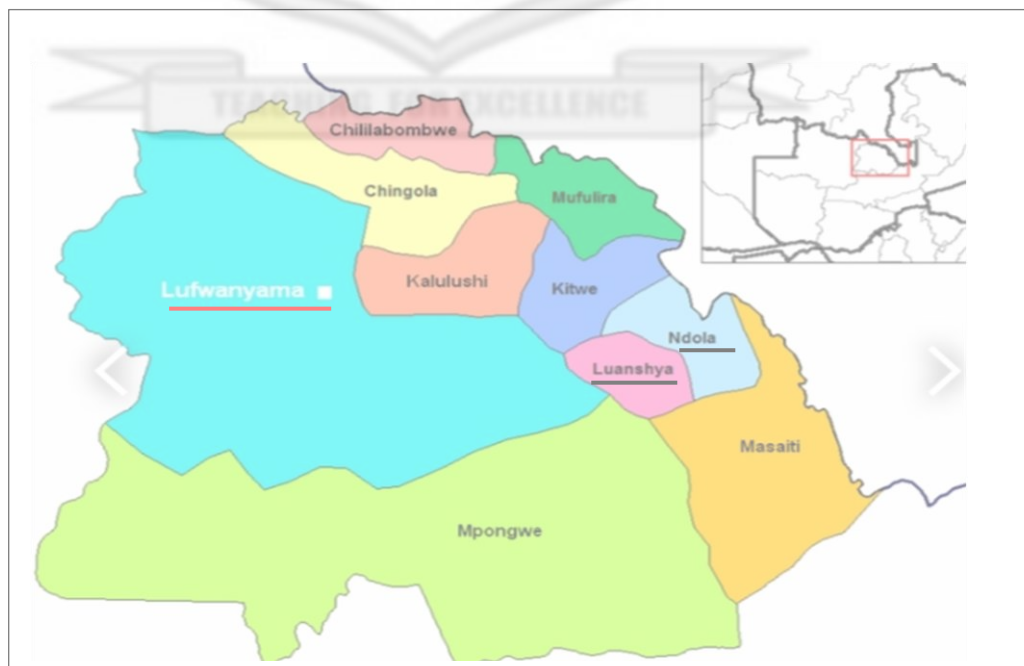


Figure 1 Copperbelt province. **Source:** maps-zambia.com Year: 2016

3.5 Study Sample.

The respondents were in four categories, the church leader (1), the head teachers (3), the teachers (12) and the learners (15). This brought the total number of participants to 31.

The researcher hoped that Head Teachers would provide information on the extent to which the church was involved in the provision of education to learners with disabilities, how education policies on learners with disabilities were implemented in schools and what challenges schools faced in running these special schools. Learners provided information on how school policies affected them and what role the church played in providing education to learners with disabilities. The church leader was expected to provide information on how the Church was involved in education provision to learners with disabilities.

3.6 Sampling Procedure

Sampling is the procedure a researcher uses to gather people, places or things to study. It is a process of selecting a number of individuals or objects from a population such that the selected group contains elements representatives of the characteristics found in the entire group, (Orodho and Kombo, 2002). The researcher used the purposive sampling procedure where the target groups were purposefully selected. Purposive sampling involves the researcher choosing participants considered to be knowledgeable and well informed because they possess the rich background knowledge on the topic under study (Kombo and Tromp, 2006).

(Kyngäs, Elo, Pölkki, Kääriäinen, & Kanste, 2011): Purposive sampling is suitable for qualitative studies where the researcher is interested in informants who have the best knowledge concerning the research topic. The targeted respondents were those that were directly involved in the running of the schools and were likely to know how the church was involved in the provision of education to learners with disabilities. Church leaders might have been the formulators of the policies, providers of resources and might have even been responsible for engaging teachers. Learners were the recipients of the services provided by the Church and might have had information about the adequacy and appropriateness of the services. Teachers were directly involved in dealing with learners and at their disposal were a variety of materials provided by the church to be used in teaching learners with disabilities. Therefore, they were properly placed to know whether the materials were appropriate and relevant.

The use of purposive sampling can therefore be justified by stating that the technique ensures that only rich information for in depth analysis related to the central issues being studied is gathered as opposed to having a larger number of participants.

3.7 Data Collection Instruments

3.7.1 Semi-structured interviews

This study employed semi-structured interviews with which the researcher believed would collect qualitative data. A semi-structured interview is a type of interview in which the interviewer asks only a few predetermined questions while the rest of the questions are not planned in advance. (Barriball & While, 1994, pp. 330) ‘They are well suited for the exploration of the perceptions and opinions of respondents regarding complex and sometimes sensitive issues and enable probing for more information and clarification of answers.’

3.7.2 Document analysis

The researcher also used data from other sources such as policy documents, books, journals and search on the internet using search engines such as Google scholar and Google search. Document analysis is a systematic procedure for reviewing or evaluating documents—both printed and electronic (computer-based and Internet-transmitted) material (Bowen, 2009). These sources provided additional information which could not be obtained from the respondents using the interview and it gave a deeper understanding more especially on the policies of the Church.

3.8 Data Collection Procedure

Interview guide

Louis and Morrison (2007) points out that interview is a flexible tool for data collection, enabling multi-sensory channels to be used: verbal, non-verbal, spoken and heard. The order of the interview may be controlled while still giving space for spontaneity, and the interviewer can press not only for complete answers but also for responses about complex and deep issues.

Barriball & While (1994) said, ‘semi-structured interviews are flexible and using them allows detailed data to be collected. Semi-structured interviews are effective in probing the insights and views or thoughts of respondents regarding complex and sensitive issues’.

In this research data was collected using semi-structured interviews, Longhurst (2003) says that a semi-structured interview is a verbal interchange where one person, the interviewer attempts to elicit information from another person by asking questions. For this study the questions for the interview were prepared well in advance. Questions were set and were aimed at collecting data which the researcher deemed important and relevant to the study and those that would provide answers to the research questions (Kabir: 2018) stated that data collection is the process of gathering and measuring information on variables of interest, in an established systematic fashion that enables one to answer stated research questions.

The researcher called the Church leader for an appointment and she was booked for the following day. On the following day the researcher went to meet with the Church leader and she explained the purpose of the interview and how data would be used. The Church leader agreed to be interviewed and consequently the interview day was set. Due to the busy schedule of the Church leader, the interview was scheduled for two days. Therefore, interviews were conducted in two sessions running for 30 minutes per session on two separate days.

The first session of the interview with Church leader was conducted in the boardroom. The room was cleared and left to us. It was very conducive for interview. The church leader was a key respondent because she was perceived to have the relevant information concerning the role of the church in the running of special schools. . The second interview was held in the church leader's office which was very spacious and favourable for interview.

The interviews with the Head Teachers of the three target special schools were conducted in their offices which were very suitable for the interviews. These respondents were interviewed on separate days. Teachers and learners were interviewed on different dates because most of them were not at their stations due to the lockdown. Some respondents were met at their homes while others preferred places away from home.

3.9 Data Analysis

Data was analysed using the thematic analysis method. Data analysis may be defined as the examination of data that has been collected in order to make inferences, (Creswell, 2014). It is a process of inspecting, cleansing, transforming and modelling data with the goal of discovering useful information and supporting decision-making. Each qualitative research approach has specific techniques for conducting, documenting, and evaluating data analysis processes, but it is the individual researcher's responsibility to assure rigor and trustworthiness. As a Qualitative study, data analysis started during the data collection process. Data was collected and coded and categorized under appropriate themes. The themes were the current role of the Roman Catholic Church in the provision of education to learners with disabilities, the current policies of the Church on the provision of education to learners with disabilities and the challenges that the Church faces in the provision of education to learners with disabilities.

3.10 Ethical consideration

Research ethics are moral principles that guide researchers to conduct and report research findings without deception or intention to harm the participants of the study or members of the society as a whole, whether knowingly or unknowingly.

Ethical consideration is very important to a research in the sense that it promotes the aims of the research; it protects the privacy of participants and ensures that interests of individuals, groups and or society as a whole are protected. It is also of importance to take note of the fact that sponsors are more likely to fund a research project which they can trust, see quality and integrity. Therefore, the researcher observed ethical consideration during the study by first obtaining a written consent from Nkrumah University and sought authorization from institutions where the research was conducted. A written consent from the District Education Office was also obtained before the study began. Participants were informed of the nature of the research through letters and meetings. They were advised of their right to withdraw at any time without any consequences and for them not to feel coerced but that out of their free will agreed to participate. Participants were assured of anonymity and confidentiality. For this same purpose of anonymity and confidentiality names of participants and schools were withheld and instead were assigned codes.

3.11 Trustworthiness

The researcher used member check as a way of ensuring the trustworthiness of data collected. Koelsc, (2013) 'member check has been heralded as an important component of validation in qualitative research. Traditionally, the member check has been used in order to assess the accuracy with which a researcher has represented a participant's subjectivity.' In this research, member checking was done during the interview process and at the end of the interview session. The researcher from time to time had to confirm with the respondents if what was recorded was correct. This was done by going through the responses with each respondent during the interview or after.

Chapter summary

In this chapter the study was identified as qualitative in nature, both in terms of the types of data and the analysis of the data. The chapter looked at how the research was carried out in terms of data collection using the selected research instruments, data analysis and interpretation. Data was solicited by using semi-structured interviews and document analysis. Interviews targeted respondents from three schools and the Church leader. The analysis involved identifying and interpreting relevant themes and concepts in the interview data.

The chapter went on to show how ethical considerations of the data were guaranteed.

The results indicate that the Roman Catholic Church has not gone forward in providing education to learners with disabilities. Church policies on learners with disabilities had been implemented very well and there were many challenges faced by special schools



CHAPTER FOUR

FINDINGS OF THE STUDY

In this chapter, the results of the study are presented. The chapter is divided into three sections. The provision of education to learners with disabilities: a focus on the Roman Catholic Church in the Copperbelt province, Church policies in the running of special schools and challenges faced by the Church in the running of special schools.

4.1 Introduction

The purpose of this chapter is to bring to the fore the findings related to the *trends in the provision of education to learners with disabilities: a focus on the changing role of the Roman Catholic Church in the Copperbelt province*.

The responses and views are based on the three special schools run by the Roman Catholic Church on the Copperbelt. For the purpose of anonymity, names of institutions and participants were assigned identifiers. Therefore the school for the deaf was assigned DS, the school for physically impaired as PIS and the school for intellectual disabilities as IDS. The Head Teachers from these schools were also given codes. The Head Teacher from DS was coded as HDS, from PIS as HPIS and from IDS as HIDS. Teachers were coded as TDS1, TDS2 and TDS3 for teachers from the DS School, those from PIS were coded as TPIS1, TPIS2 and TPIS3 and those from school IDS were to be identified as TIDS1, TIDS2 and TIDS3. Similarly identity of learners was coded as follows: those from the DS School as LDS1, LDS2, LDS3, LDS4 and LDS5, those from PIS School as LPIS1, LPIS2, LPIS3, LPIS4 and LPIS5, those from IDS School as LIDS1, LIDS2, LIDS3, LIDS4 and LIDS5. The name for the Church leader was withheld and coded as CL

The interview was guided by the interview guide. These are questions that were designed before meeting respondents for interviews. Here the researcher presents just the main questions that were selected from the many questions that were used during the interview. Therefore the following responses were to the selected main questions based on the three research themes namely: The role of the Church in the provision of education, Church policies in the running of special schools and challenges faced by the Church in the running of special schools.

The figure below shows the inside of the dormitory constructed by the Copperbelt Development Foundation Limited (CDFL) a No-Governmental Organisation (NGO) working with churches on the Copperbelt. It is one of the projects where the Church is able to provide infrastructure through partnership with other organisations.



Figure 2. Dormitories. **Source:** School Website. Year: 2019.

The following were the responses to the interviews from the respondents:

4.2 Role of the Church in the provision of education to learners with disabilities

The Church has an Education Board which is housed within the Diocese of Ndola offices. The Board is responsible for coordinating, managing and providing early, primary, secondary, tertiary education and vocational training to supplement Government's role in the provision of educational services (Strategic plan 2012 – 2017: Pp. 21).

Respondent CL said, *'The Church has the Education Board which runs the church education programs and through the Education Board, the church is able to orient teachers on how to handle learners with emotional problems. The Church ensures that pastoral support is provided through Chaplains and parish priests. The Church assigns Priests to schools and these attend to spiritual needs of the learners. Through the Education Board, the church gives guidance to schools on how they should run in line with the catholic ethos. The church helps in major infrastructure development and maintenance. In some of the schools in addition to the teachers that the Government deploys to these special schools, the church also recruits teachers and they are on the church pay roll. The church also provides school administrators such as the case is with school A and school B where the Head teachers are Catholic nuns. The church provides some learning and teaching materials and it comes to the aid of some learners who are not able to meet all their school requisites. The church through the Education Board organizes activities which bring learners from different catholic schools together for social interaction.'*

The Church was presently running three special schools and there were no immediate plans to expand these schools or to start new ones. However, the church was trying to be very active within the existing schools and the Church was working towards improving the existing special schools making them more conducive to learning. The Church wanted to define the working relationship with the Government and other partners and also put in place a diocesan advisory board on Education and Vocation training. Therefore, this implied that the participation of the Church in the provision of education in future would continue and improvements would be made. The Church wanted also to ensure that the less privileged children are incorporated in the quality education institutions and this was one of the education strategic plans (Catholic Diocese of Ndola – strategic plan 2012 – 2017: 21).

Respondent CL stated that, *'The Church wants to consolidate its role in the provision of education as out lined in the Catholic Diocese of Ndola strategic plan for 2012 to 2017. The Church has plans to improve its provision of education to learners with disabilities. This will be within the existing schools as there were no immediate plans to start new schools.'*

The Church had partnered with government in the provision of education to learners with disabilities. The Church was also using the education institutions as a means of evangelization (Catholic Diocese of Ndola – strategic plan 2012 – 2017: 21). Through the provision of education to learners, the Church creates a platform for reaching out to these learners with the word of God and

the Church this way has an opportunity to demonstrate to learners the practical life of Jesus by meeting their needs.

Respondent CL said, *'The basic calling of the church is to evangelise and the government is there to provide education to its citizens. Our core purpose of running these schools is to create a community to which we are able to evangelise. This means that alongside evangelisation we also provide education and it is there where we meet with government in its mandate to provide education to its citizens. This means we are in partnership with the government in providing education to learners.'*

The Church provides some learning and teaching materials, it employs teachers and it helps in the maintenance of the school infrastructure. The Church assigns priests who celebrate mass with learners and who also help in dealing with spiritual issues of the learners. They sometimes work with the guidance and counselling teachers. The Church from time to time organizes seminars and workshops for the learners and workers where participants are taught how to live in catholic schools. Schools are not delinked from the Church and whatever the school does it must be in conformity with the norms of the Catholic faith.

Respondent HDS said, *'The Church employs teachers, provides food and it is responsible for most of what is needed to run the school.'*

Respondent HPIS said, *'The issues of emotional needs are dealt with by the priests and the school guidance and counselling teachers. The church conducts prayers, seminars and workshops with learners.'*

The Church provides priests to schools. They celebrate Mass with learners on assigned days. These attend to spiritual matters prevailing in schools. They also work hand in hand with school counselors in counseling learners. The priests talk to learners on selected themes that are designed to help learners overcome some challenges that they face. These may be on how to deal with academic or social issue. Besides the teachings during Mass, Priests hold discussion sessions with the learners.

Respondent HPIS said, *'All spiritual and counselling issues are dealt with by the priests and the guidance and counselling teachers.'*

The Church was very much involved in the welfare of teachers. It provides some of the learning/teaching materials, it motivates teachers by awarding deserving teachers on Labour Days and Teachers' Days and it sponsors teachers' outings for Christmas parties.

Respondent TDS1 said, *'If you have any issues with the School Administration or if you have a spiritual problem, you can talk to the Priest.'*

Respondent LPIS2 said that, *'Through preaching during Mass we learn to love one another. We receive a lot of encouragement we have learnt to be positive and not focusing so much on our disabilities.'*

Respondent LPS5 stated that *'Preachers teach us to love ourselves and one another. They teach us to work hard and to have faith.'*

The Church meets the physical needs of the learners by providing food, shelter, money and medical services.

Respondent LIDS1 stated that *'The church provides food and clothing. The church pays school fees for the learners that are not able to manage to pay.'*

The other Respondent LPIS4 said that, *'We are given food, shelter and medical services'.*

4.3 Policies of the Church on the provision of education to learners with disabilities

The Church had purposed to formulate an education policy for the diocese and also design policies to accommodate the poor children in the same good schools (Catholic Diocese of Ndola – strategic plan 2012 – 2017: 21). In running schools the Church has policies with which it guides the process. However besides the policies formulated by the Church, there are also Government policies. This means that schools follow two sets of policies, the domestic policies and the Government policies. These two policies govern the schools and there are no conflicts between them.

The enrolment is done by school administrators and they are guided by the Church policies. There is no discrimination based on religious affiliation. However, those learners that are enrolled in Catholic schools must abide by the Church policies and rules. They must attend all Catholic religious activities such as Mass, prayer days and Feasts of different Saints. However, there is no policy that compels learners or anyone working in the Catholic schools to convert to Catholicism.

The policy on the enrolment of learners is that learners are enrolled and placed in schools according to the nature of their disability. The physically impaired have their school, the deaf and dumb have

their school and those with neurological conditions have their own. However, there may be some exceptional cases where even some learners without disabilities may be enrolled in these special schools.

The Church endeavours to uphold Christian values and the Church desires that its institutions portray the nature and character of Christ. For this reason the Church does not condone illicit relationships. The policy concerning moral failure whether by a learner or teacher is that culprits are sent away from the school. This means that if a learner falls pregnant or impregnates someone they are asked to leave school and there is no re-entry point. Such learners may just be helped with a transfer to another school of course not any of the Church Schools. No any other faith is allowed to be promoted within the confines of the Church schools.

Respondent CL said that, *'All those learning or working in Church schools if they belong to other denomination, they will not be allowed to evangelize within our schools with a purpose of winning people to their churches.'*

Respondent CL commenting on policies said that, *'The Church has policies, but besides the Church policies there are also Government policies and schools operate under these policies.'*

The two sets of policies govern the school operations. The Church has its policies to protect the Church faith and to uphold Church's core values and the Government has policies that harmonise the operation of all schools. Therefore these two sets of policies are harmonized so that there are no conflicts. Whenever new policies are introduced or incorporated into the existing ones and if there appears to arise some problems, the two parties always sit and find a way out. Recently the government came up with a new curriculum where Religious Education was to be an option subject, but the Roman Catholic policy is that all learners in its schools must be taught Religious Education. Therefore this new curriculum conflicted with the Church policy and the Church sat with Government and the Church was allowed to continue teaching Religious Education to all its learners.'

To ensure that the church policies are followed in the Church schools, the Church monitors the implementation of these policies through the Diocese Education Board.

Respondent CL said that, *'The Board makes programmes to educate teachers and learners so that they operate within our prescribed core values. Those that fail to comply they are asked to leave.'*

Schools do not participate in the formulation of policies but they just implement the policies formulated by the Church and Government. There are of course some areas where these policies affect schools and one such area is in enrolment of learners with disabilities particularly those at the school for those with intellectual disabilities.

Respondent HIDS said that *'The education policy that a learner cannot progress to the next level if he/she has not made progress within the current level. This affects enrolment in the sense that the number of learners is limited and vacancies for new learners are created by progression. This means that if there is no progression then vacancies for new learners will not be created.'*

From what the teachers in the three schools said about Church policies in answering the posed question was that most of the Church policies were just alright and they were quite helpful in character formation.

Respondent TDS2 reflecting on the policies said that, *'At first I felt like I was being forced to do what I did not want but later as time went by I found that teachings during Mass are very much edifying and I had a relook at my life and I think I am a better person now.'*

Respondent TDS1 said that, *'Teaching at this school you don't live your life in any way you want because if social life is taken to extremes you find yourself in conflict with school policies.'*

Responses of the learners to the questions on Church policies indicated that most respondents were happy with them. They found them to be very important because they helped in shaping their behaviour and they felt that these policies promote equality.

Respondent LDS1 said that, *'Policies on morality help learners to behave properly because when you become pregnant there is no compromise you are out of school and never to come back. This keeps pupils in check with how they behave and it helps us to concentrate on our studies instead of wasting our time on harmful relationships.'*

The Church has no re-entry point as is the case with Government schools. This Government policy requires that when a girl child becomes pregnant, she goes on maternity leave. After delivery at the appropriate time she is readmitted back into school to continue with her education. However, this does not apply to Roman Catholic Schools.

And commenting on this policy, respondent LDS2 said that, *'The Church does not have the re-entry point and it may seem to be unfair but when you are accepted in this school you are given the rules. You read and agree that you are ready to follow them. But I think it is a good policy because as pupils we need to concentrate on learning. So it helps us to stay away from doing bad things can even bring STDs and HIV/AIDS.'*

Most of the learners, who were interviewed, did not have problems with policies concerning spiritual activities. They found them to be beneficial and were grateful with the Church.

Respondent LPIS2 responding to the question about Church policies concerning spiritual activities said that, *'We learn a lot from Mass celebrations and we get encouraged. Although sometimes Mass takes too long and we end up missing some periods but it is fine.'*

Respondent LDS5 said that, *'We follow a liturgical calendar which the church makes. There are a lot of feasts and sometimes we take half or the whole day celebrating.'*

4.4 Challenges faced by the Church in the running of special schools.

There were a number of challenges that the Church faced in running special schools. However, the most prominent challenges are in finances. The funding from government was not much and the Church comes up with some initiatives just to meet its obligations. Schools raise some money from the fees they charge but because of the numerous running costs it does not go round.

Respondent CL said that, *'Our schools are mainly non-profit making and we depend mostly on the Government grants and the little which schools raise through fees. When you look at what comes in and the needs for running these schools leaves a lot of needs without being met.'*

One big challenge that learners with disabilities face is in advancing their skill training with vocational institution. This was because the vocational institutions demand academic qualifications which are usually not attained by learners with disabilities. This became one reason why the Church had all that planned for in their 2012 to 2017 strategic plan.

Respondent CL said that, *'The church realized this challenge and felt that there was need to add its voice to these challenges. One way of adding its voice was by ensuring that the less privileged children are incorporated into quality educational institutions.'*

The other serious challenge faced by the Church in running these special schools was in the teaching staff. Special schools need trained special teachers but the common challenge in these special schools is that most of the teachers are not trained in special education and this has a lot of consequences. Maintaining the staff is another problem more especially those employed directly by the church. The conditions of the Church are different from Government conditions. In Government teachers are employed on pensionable basis whereas the Church employs on contracts basis. This has its own disadvantages more especially to young teachers. Because of this, teachers usually leave whenever they find employment opening elsewhere.

The common challenge highlighted by Head Teachers was that of finances. Schools were not adequately funded which makes running these special schools effectively and efficiently very difficult. The other challenge was in the curriculum where Head Teachers said the Curriculum is drawn without much consideration of learners with disabilities.

Respondent HPIS responding to the question on challenges of the curriculum said that, *'There were some activities which the curriculum demanded but were not easy or possible to be performed by learners with certain disabilities. The time allocation for the activities is disadvantageous to learners with disabilities because it takes more time for them to learn concepts.'*

The general view held by the Head Teachers was that learning and teaching materials were fairly enough and relevant. However, they thought that with the advancement in technology there has emerged new and more user friendly facilities which would be more appropriate to face up to the challenges that were being faced in teaching learners with disabilities.

The challenges faced by teachers were mainly in handling learners because most of them were not trained in special education.

Respondent TDS1 said that, *'Learners at this school are deaf and dumb and communication is through sign language and I have challenges there because I am not trained in sign language.'*

Respondent TID3 answering the question on challenges faced by teachers in teaching learners with disabilities said that, *'It takes a lot of time for the learners to successfully learn tasks, you have to repeat the same things several times before you can see progress. Sometimes it is*

frustrating and very discouraging but in the end even the smallest progress boosts the morale'

Respondent TPIS5 said that, *'the curriculum is in many cases not very applicable or favourable to our learners. There are some activities that learners are expected to do but because of the nature of their disabilities it's a mockery. For example how do you ask a learner without hands to lift them or a learner without legs to jump or lift their leg? Even for time allocation for lessons and assessment. Time is allocated without considering that learners with disabilities need more time'*

The most prominent challenges that you learners faced in the school fees which they said sometimes were unable to pay and the other challenge was in communication. Learners at Special School DS said they had challenges in communicating with teachers.

Respondent LPIS4 said that, *'Most of us have challenges in paying school fees.'*

Respondent LDS1 *'Communication with most teachers was the most challenging issue because most of them do not know sign language.'*

Learners were generally happy with the infrastructure. The learners had no major challenges in the infrastructure and most of them were comfortable with the school set up.

Respondent LPIS3 said that, *'The school is very good for us. We are able to access rooms very well. Even in our class rooms we are able to move without obstructions.'*

The figure below shows a summary of the challenges the church faces in running special schools:

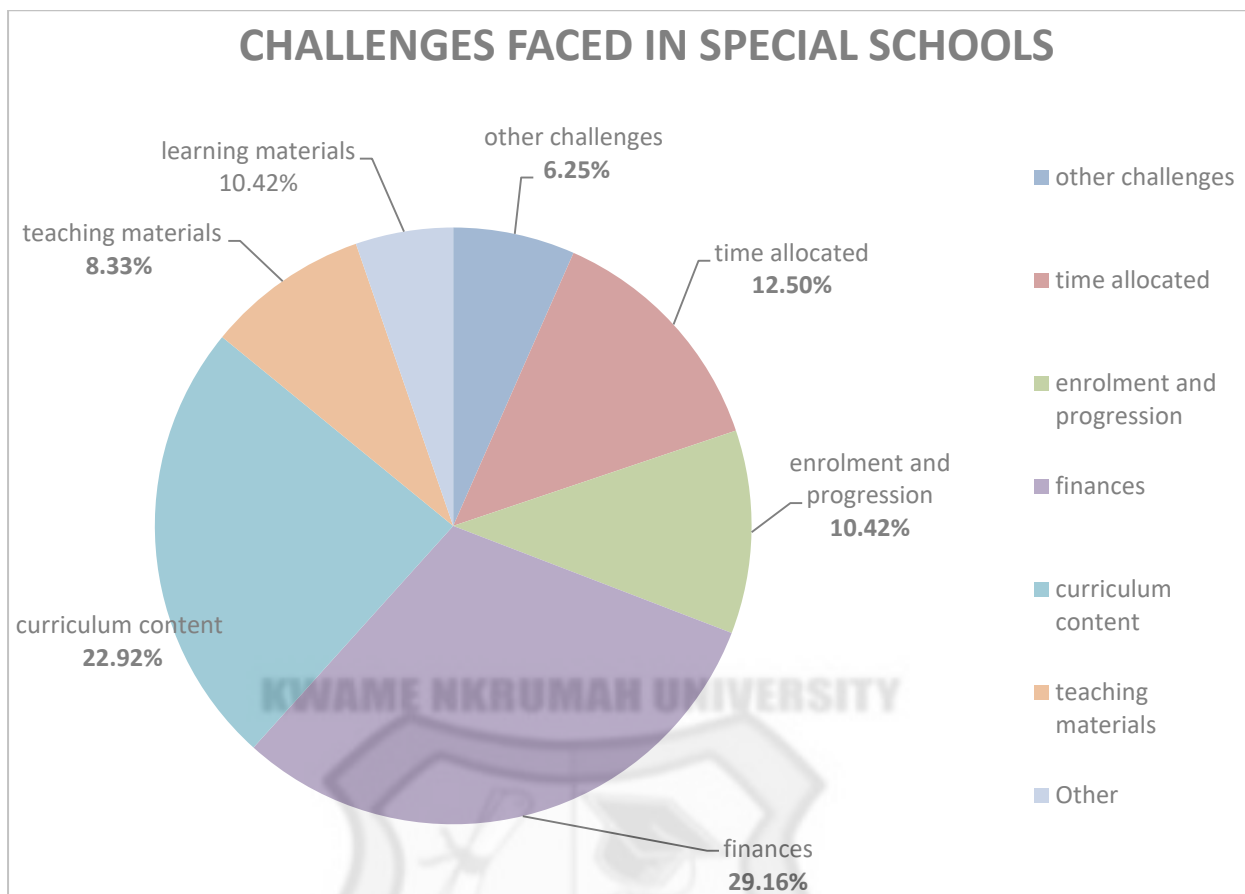


Figure 2: Challenges of**Source:** Head teachers’ Interview guide

The data above revealed that most responses 14 (29.16%) recorded finances as a major challenge. Similarly, 22.92% of the responses indicated that curriculum content as another limiting factor. However, only a few (8.33%) of the responses showed that infrastructure was a challenge.

4.5 Church Support to Special Schools.

The table below shows the different ways in which the church supports special schools.

Table.1. Church Support to Special Schools

Type of support	Percentage
School fees	45.8
Donation	52.2
Other	2.0
TOTAL	100

Source: church leader’s responses.

The study revealed that the majority of support (52.2%) the church renders was in form of donations. It was observed that the church would help pay school fees for some of the learners who could not afford.

Summary of the findings

The main outcomes of the findings of the study are that the current role of the church in the provision of education to learners with disabilities is there but not as much as it may be expected of the church much more in light that it is the church that pioneered education. The Church is not very aggressive in taking up the mantle of the provision of education to learners with disabilities. The Roman Catholic Church is trying to keep the fire of church provision of education burning. However the task is too huge for one church. On the Copperbelt there are many churches but not a single one is involved in education provision to learners with disabilities apart from the Roman Catholic which also has only three special schools running in the whole Copperbelt province.

Learners with disabilities have been neglected in a lot of areas of their needs which includes education. This may be in agreement with what Miller et al (2016) said, ‘There is a significant gap between the need for services and services that are available. The top five areas of expressed service needs by persons with disability in 2011 (percentage of the total number of people with disabilities who expressed a need for the service) were healthcare (76.7%), medical rehabilitation (63.2%), welfare services (62.6%), assistive devices (57.3%), and counselling (51.2%). The proportion who expressed a need and received such services was healthcare (79.3%), medical rehabilitation (37.5%), welfare services (8.4%), assistive devices (18.4%), and counselling (14.3%). Educational services were an expressed need by 47% and a met need for 17.8% of the disabled population. Children with disabilities are growing up and entering the adult world of unmet service supports.’

The church policies are properly outlined and they are well implemented and monitored.

Challenges faced by the Church in running schools are quite numerous and the bigger part of these challenges is mainly in finances and curriculum suitability.

As earlier pointed out, the curriculum is not so much designed in the interest of learners with disabilities. This concern agrees with the situation obtaining in India as Ahammed (2018) says, ‘In fact the parents and educational institutions are more focused on academic achievements rather than the extracurricular activities. And most of the educational institutions are using the conventional curriculum, education for learners with developmental disability require a specific teaching approach and techniques.’

Teachers in integrated educational institutions play a great role in teaching such learners and also they carry great challenges. Teachers try different ways to help them. They spend a large amount of time on these learners. And the remedial teachers are facing various challenges while they were teaching learners with developmental disability.

If the Church can be more aggressive in running special schools and find its way to be part of the committee designing the curriculum, then some of these issues may be addressed.



CHAPTER FIVE

DISCUSSION OF RESEARCH FINDINGS

This chapter discusses the research findings under the themes of this study which are: the current role of churches in the provision of education to learners with disabilities in Zambia, Policy of churches in the provision of education to learners with disabilities and Challenges faced by churches in running special schools.

The study revealed several issues regarding the provision of education to learners with disabilities which are dealt with in this chapter.

5.1 The provision of education to learners with disabilities: a focus on the Roman Catholic Church in the copperbelt province.

This study examined the provision of education to learners with disabilities in the Copperbelt Province by the Roman Catholic Church. The results indicate that the provision of education to learners with disabilities by the Church has not expanded as expected considering that the Roman Catholic was one Church that was quite aggressive in expanding its provision of education to learners with disabilities.

The ultimate goal of the church in the provision of special education is to engage children with disabilities so that they too can live an independent life. However the findings seem not to be in agreement with this assertion. The Church has only 3 special schools serving not only the Copperbelt but even beyond. This in itself shows that the momentum with which the Church started in providing special education has reduced.

Of course from the data collected there are indications that the Church has a well-organized education system where the Church strongly identifies with its special schools. Special schools for the Church carry the identity of the Church and do not operate independent from the Church. The schools run in line with the ethos of the Church. The Church draws policies and programs for schools and has a mechanism for monitoring the implementation of these activities. The Roman Catholic Church has strived to create the learning environment conducive to learners with disabilities. This could be seen in the appropriate infrastructure for learners with special needs at the Church special schools. For example, special school PIS for the physically challenged learners on the copperbelt, has classrooms constructed with wide doors, spacious rooms and ramps. This provision creates a less restrictive environment for learners with special needs consequently making them more independent in mobility.

The Roman Catholic Church has been critical in providing spiritual and moral education to learners with special education needs. Through such involvement of the Church, learners with special education needs are made to realize their worth and are motivated to live positive lives by shedding off self-pity and eliminating the dependence syndrome.

When learners understand that their value is not determined by their physical conditions but by what lies within them, they are provoked to have a positive perception of themselves. This is a recipe for them to try hard and bring out that ability which lies within them and that way turning out to be useful citizens.

The Roman Catholic Church endeavors to impart learners with survival skills such as socialization. Learners are equipped with skills to integrate into society with ease and without being intimidated by the world out there. The church does not only end with learners but also teaches communities to communicate to the children that they are valued.

Further by focusing on learner's strengths and interests, the Church provides training according to the learner's interest. For example, at special school IDS, learners are trained in vocational programs such as agriculture (gardening) and cookery (Home economics).

The Church has scored very well in running the special schools that it is currently running; however there has been no expansion of these schools or opening up more schools so as to counter the growing demand for special education due to growing number of children with disabilities. This non-expansion would mean that the Church has become static.

This study examined the current role of the Church in the provision of education to learners with disabilities. The results indicate that the role is limited. These findings are contrary to the way the Church is supporting education in Nigeria (Iwuoha, 2013) In spite of institutions of higher learning, a number of nursery, primary and secondary schools have been set up to cushion the educational need of the Nigerian teeming population. Hardly is there any church in Nigeria without a school or more. Again (Iwuoha, 2018) Christian churches have played a pivotal role in the provision of primary, secondary and higher education in Nigeria. However, the participation of the church in education appears to be increasing but more efforts are required in this regard.

The limited role of the church in the provision of education is a shift of the Church from the charity model principles which are more associated with the church. The Church is one institution that is vested with the capacity and ability to guide the Nation in moral uprightness. Society does not see much value in people living with disabilities. This includes policy makers and this may be seen in the failure or inertia to enforce policies on the education of learners with disabilities. Barriers have been put in the way of education for learners with disabilities. In the midst of this neglect of learners

with disabilities, one would have expected the Church to move in and mitigate the situation just like the way church has done in Nigeria as earlier cited. Church should have separated from the rest of society and demonstrated its being the salt or light to the world by bridging the gap created by Government's failure or inertia to provide quality education to all citizens in need of education. Inertia or lack of willpower to implement policies may not be the only cause to this problem. Providing education to all is not an easy task and it is too heavy a load for the Government to bear alone. This calls for partnership.

The research was guided by the Classical Liberal Theory of equal opportunity. The major issue raised by this theory is that opportunities for education must be availed by removing barriers that which may prevent learners with disabilities accessing education Sherman and Wood (1992). Where Government fails to meet its obligation of providing education to all citizens the church should come in and fill the gap left by Government so that chances of learners with disabilities accessing education can be increased.

5.2 Policy of the Church in the provision of education to learners with disabilities.

Currently, the policy objective of special education is to create a favorable learning environment for students with special educational needs (SEN) so as to facilitate their education, help them develop their potential to the full, enhance their independence and enable them to become well-adjusted individuals in the community. However, there is no legal framework in Zambia to compel churches to provide education to children with special needs. Equally the Church has no policy of its own which compels it to expand its provision of education. However, the Church being a philanthropic organization, it would be expected that even in the absence of the policy document compelling churches to open up special schools, it can go ahead opening schools to match the demand for special education. A response to this would be a demonstration of the love of Christ in a practical way and an effective way of evangelization. The church can emerge with its deliberate policy to expand its provision of special education.

5.3 Challenges faced by the Church in running special schools.

Implementing education services for children with special education needs in Zambia comes with challenges. Appropriate learning materials, not too suitable a curriculum, lack of adequately qualified staff and financial constraints were the most prominent areas of challenges that were highlighted by this study. The other challenge worth mentioning which came out strongly was in the area of progression. Learners are not allowed to progress to another level if they are still struggling in the current level. This is translated into some learners remaining at one level for a long time. Also non progression affects enrolment because the number of places is limited and if there is no

progression there cannot be more learners coming in. The Zambian education system is biased towards academic achievement.

This results in challenges for learners with disabilities to find space in tertiary institutions where entry requirements demand passes in Mathematics and Science. This demotivates learners with disabilities because they don't see themselves beyond basic education. Similarly, learners that are trained in vocational skills find it difficult to be employed formally because employers look for academic results: credit or better at Grade 12 in English, Mathematics and Sciences. These challenges can be overcome if the church took a prominent role in providing education to learners with disabilities.

Education is and should be for every citizen regardless of the individual's disposition. Michael and Oboegbulem (2013) to fulfil this very important purpose, education must therefore serve not only the physically and academically adequate, but also those who display a wide variety and range of different learning patterns. What lacks in the provision of education to learners with disabilities is (Michael and Oboegbulem, 2013) the provision of a well-planned, modified, and articulated curriculum that would provide students with disabilities appropriate access to the general curriculum and effective instructional support. Learners with disabilities need some modification of the normal school practices and special educational services in order to develop to their fullest potentials. These gaps created by policy makers can be bridged if and when the church gets the front seat in policy formulation and implementation. The church can provide a set of values which have the potential to enable future generations to make life-decisions and judgements which will lead to personal fulfilment and a healthy community.

Summary of the discussions

There is evidence from the study that the Roman Catholic Church provides students with access to appropriate support. Besides the main themes investigated, the researcher investigated two other issues as part of the study which may have a major impact on the extent to which special schools need to focus on. These are curriculum content and financial support. Other factors include access to experienced and qualified specialist teachers.

Further it has been noted that the current education system lacks a deliberate policy to guide the Church on how it should align itself to suitable provision of special education. A policy guideline would help the Church to find better ways on how the government and the church should partner in supporting special schools.

From the above responses, it became clear to the researcher that Curriculum content needed to be revised in order to be more relevant to learners with special education needs.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

This chapter presents the conclusion and recommendations of the study.

6.1 Conclusion

The purpose of this study was to interrogate the current role of the Roman Catholic Church in the provision of education to learners with disabilities; examine the current policy of the Church in the provision of education to learners with disabilities and establish challenges that the Church faces in the provision of education to learners with disabilities.

From the facts gathered it has been established that quite alright the Roman Catholic Church has continued to provide education to learners with disabilities. However, looking at how the Church in the fore front to provide education to learners with disabilities one would assume that it has gone far much ahead in providing this education. However, this of course has not been the case even as this study has been able to confirm. For example in the entire Copperbelt province the Church is running only three special schools and yet Copperbelt has the second highest population which may mean more children with disabilities.

The research has revealed that the Church has not been able to open more special schools and or expand existing ones. This should have been in response to the growing number of children with disabilities needing education. Despite the growing number of children with disabilities needing education, the Church has remained nonresponsive. The provision of education to learners with disabilities by the Church keeps evolving around the already existing schools. In other words there has been no expansion of the existing schools or opening new schools to counter the growing number of children with disabilities. The participation of the Church in the provision of education to learners with disabilities has passive in terms of the zeal to open up more schools. The task is huge and the government alone cannot manage to fulfill its obligation of providing education to all its citizens of school going age. Hence the need for partnering with other organizations such as churches.

The Church run special schools operate under its domestic policies formulated by the church alongside government education policies. These domestic policies are in harmony with government education policies. The policies are basically about how schools should run. However there is no

government policy that can compel churches to run schools for learners with disabilities nor is there a deliberate policy for the Church to grow the schools beyond the current ones.

A number of challenges that affect special schools as revealed by this study are worth mentioning or repeating. These are: Insufficient finances, curriculum content, time allocation, lack of qualified special teachers, lack of modern teaching and learning materials. One must consider the challenges that arise when a child arrives who has special needs. Teachers, church leaders, and classroom helpers are often overwhelmed by what to do in response to such needs.

6.2 Recommendations

Specific measures proposed on how the church might get more involved in educating learners with disabilities and enhance the education services for students with SEN include:

1. Government should find a way of encouraging the Church to partner with Government in the provision of education to learners with disabilities.
2. Government should consider increasing the grants given to these special schools.
3. The Church should consider retraining its teachers in special education.
4. Curriculum for all teacher training institutions should include the teaching methodologies of an inclusive class.

Recommendation for future research

This study recommends a future research on the current role of the churches in the provision of education to learners with disabilities in Zambia

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APPENDIX 1

KWAME NKRUMAH UNIVERSITY
DIRECTORATE OF GRADUATE AND RESEARCH STUDIES
SCHOOL OF EDUCATION

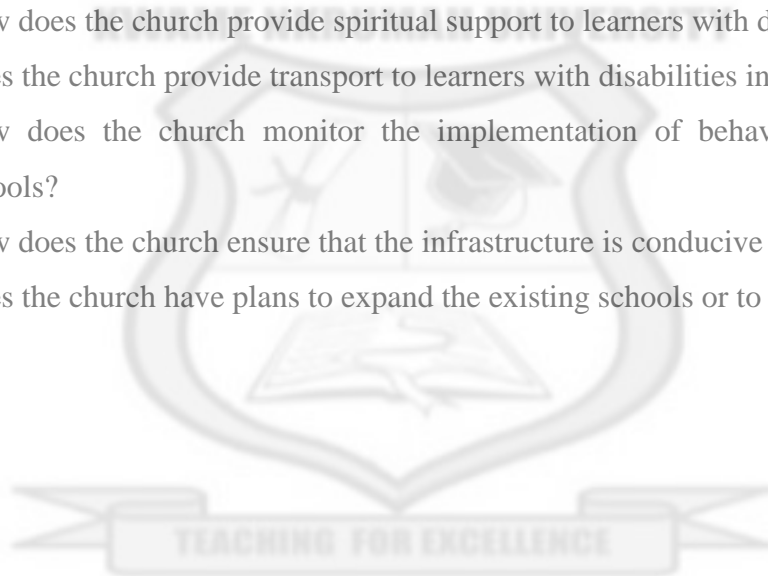
INTERVIEW GUIDE FOR CHURCH LEADERS

Dear Respondent,

I am a post graduate student at Nkrumah University pursuing a Master's Degree in Special Education. I am conducting a research on the Trends of the Church in the provision of Education to learners with disabilities: A focus on the changing role of the Church. This interview is exclusively for academic purposes and you have been purposely selected to be part of this research. You are at liberty to either accept or decline this interview. However, your participation by responding to the following questions in the interview may be valuable to finding solutions to challenges faced by learners with disabilities. Be assured that the information provided will not be used for anything else but purely for academic and will be treated with extreme confidentiality.

1. How many special schools does the church run on the Copperbelt?
2. Could you tell me how the church is involved in running special schools?
3. Is the church involved in the recruitment of the teaching staff?
4. Does the church have plans to expand the existing schools or to open new ones?
5. How do you see the role of the church in the future in the provision of education to learners with disabilities? Why do you say so?
6. One big challenge that learners with disabilities face is in advancing their skill training with vocational institution. How does the church intend to help children found with dilemma?
7. Kindly tell me how the church has partnered with government in the provision of education to learners with disabilities?
8. Is the church involved in enrolling learners? What disabilities are accepted in your schools?

9. What role does the church play in providing moral support to learners with disabilities to help them deal with their emotional challenges?
10. Does the church provide learning/teaching materials?
11. Does the church receive any financial help from donors?
12. How does the church monitor the implementation of policies?
13. Is the church involved in the curriculum development? Up to what level?
14. Has the church attempted to come up with multi-disciplinary committees to help deal with diverse challenges faced by learners with disabilities?
15. What challenges does the church face in running special schools?
16. How is the church involved in formulating policies for schools?
17. How do you see the future role of the church in the provision of education to learners with disabilities?
18. How does the church provide spiritual support to learners with disabilities?
19. Does the church provide transport to learners with disabilities in day schools?
20. How does the church monitor the implementation of behavior management in church schools?
21. How does the church ensure that the infrastructure is conducive to learners with disabilities?
22. Does the church have plans to expand the existing schools or to open new ones?



APPENDIX 2

KWAME NKRUMAH UNIVERSITY
DIRECTORATE OF GRADUATE AND RESEARCH STUDIES
SCHOOL OF EDUCATION

INTERVIEW GUIDE FOR THE PRINCIPALS/SCHOOL HEAD TEACHERS

School: Date: Time:

Dear Respondent,

I am a post graduate student at Nkrumah University pursuing a Master's Degree in Special Education. I am conducting a research on the Trends of the Church in the provision of Education to learners with disabilities: A focus on the changing role of the Church. This interview is exclusively for academic purposes and you have been purposely selected to be part of this research. You are at liberty to either accept or decline this interview. However, your participation by responding to the following questions in the interview may be valuable to finding solutions to challenges faced by learners with disabilities. Be assured that the information provided will not be used for anything else but purely for academic and will be treated with extreme confidentiality.

1. What are your views on the role that the church plays in the running of the school?
2. What would you say about the learning materials that you have in terms of their appropriateness and sufficiency?
3. What qualities do you look for in teachers to teach learners with disabilities? Do you employ teachers of other faiths?
4. Is your school a special school, mainstream or just a unit?
5. What is the total number of learners in your school?
6. What type of disabilities do you enroll?
7. Does your school cater for specified categories of special needs or a broader range of special needs?
8. How has the school infrastructure been made conducive to learners with disabilities?

9. How are learning/teaching materials sourced?
10. How does the school participate in the development of the curriculum?
11. How is the school involved in formulating school policies for learners with disabilities?
12. How do the policies affect enrollment of learners with disabilities?
13. How does the church come in to support the emotional needs of learners with disabilities?
14. How is your school linked to other schools?
15. What are the ways in which the school partners with parents?
16. Are learners assessed for placement?
17. Who does the monitoring of the school activities?
18. What challenges do you face in running



APPENDIX 3

KWAME NKRUMAH UNIVERSITY
DIRECTORATE OF GRADUATE AND RESEARCH STUDIES
SCHOOL OF EDUCATION

INTERVIEW GUIDE FOR TEACHERS

Dear Respondent,

I am a post graduate student at Nkrumah University pursuing a Master's Degree in Special Education. I am conducting a research on the Trends of the Church in the provision of Education to learners with disabilities: A focus on the changing role of the Church. This interview is exclusively for academic purposes and you have been purposely selected to be part of this research. You are at liberty to either accept or decline this interview. However, your participation by responding to the following questions in the interview may be valuable to finding solutions to challenges faced by learners with disabilities. Be assured that the information provided will not be used for anything else but purely for academic and will be treated with extreme confidentiality.

1. What is your understanding of disability?
2. Tell me about the types of disabilities that you have mostly handled?
3. Could you tell me about your experiences teaching learners with disabilities?
4. What challenges do you face in teaching learners with disabilities?
5. How conducive is the teaching/learning environment? Why do you say so? Please elaborate.
6. How would you describe the state of teaching/learning materials for learners with disabilities?
7. Tell me how the moral support that the church gives to learners with disabilities enhances teaching.
8. What would be your comment on the relevancy of the curriculum to learners with disabilities?
9. What are your views on how school policies affect your teaching?
10. How is the teacher/pupil ratio?
11. What measures has the church put in place as a way of motivating teachers?

12. What would you like to see the church do in order to improve the quality of education provided to learners with disabilities?
13. Does the church provide help for staff development? How?

APPENDIX 4

**KWAME NKRUMAH UNIVERSITY
DIRECTORATE OF GRADUATE AND RESEARCH STUDIES
SCHOOL OF EDUCATION**

INTERVIEW GUIDE FOR LEARNERS

School: Date: Time:

Dear Respondent,

I am a post graduate student at Nkrumah University pursuing a Master's Degree in Special Education. I am conducting a research on the Trends of the Church in the provision of Education to learners with disabilities: A focus on the changing role of the Church. This interview is exclusively for academic purposes and you have been purposely selected to be part of this research. You are at liberty to either accept or decline this interview. However, your participation by responding to the following questions in the interview may be valuable to finding solutions to challenges faced by learners with disabilities. Be assured that the information provided will not be used for anything else but purely for academic and will be treated with extreme confidentiality.

1. Tell me about the learning environment?
2. Could you tell me about the challenges that you mostly face in this school?
3. How has the church come in to address the challenges faced by learners with disabilities?
4. What would you say about the learning materials provided by the school?
5. How would you describe the support provided by the Church?
6. How important are the school policies concerning learners with disabilities?
7. How beneficial are the things you are taught in this school (the curriculum) to you as a learner with disability?
8. Tell me about the support of the church on issues of morality.

9. How does the church provide spiritual support to learners with disabilities? Share with me how you benefit from the spiritual support provided by the church.
10. Tell me how favourable the infrastructure is to you as a learner with disabilities?
11. How does the church meet your physical needs such as money or food?
12. Do church leaders visit the school to check on the general welfare of learners?
13. How do you communicate your grievances to church leaders?



APPENDIX 5

INTRODUCTION LETTER FROM DEBS - KITWE

All correspondence to be addressed to:
District Education Board (DEBS) Kitwe
P.O. Box 2204 Kitwe, Zambia

REPUBLIC OF ZAMBIA
MINISTRY OF GENERAL EDUCATION
KITWE DISTRICT EDUCATION BOARD

Date: 09/06....., 2020.

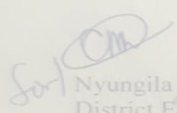
The Headteacher
.....
KITWE

Dear Sir/Madam,

RE: INTRODUCING: MULENGA RITDRAH - STUDENT NO 120180128

The above subject matter refers. Kwame Nkrumah
MULENGA RITDRAH..... is a student of Chalimbana University wishing to do his/her academic research at your school. The purpose of the research is to help him/her to complete his/her research methods course.

Your cooperation in this matter will be appreciated.


Nyungila C. (Mr)
District Education Board Secretary
KITWE DISTRICT

KWAME NKURUMAH UNIVERSITY

TEACHING FOR EXCELLENCE

09 JUN 2020
DISTRICT EDUCATION OFFICER
KITWE DISTRICT EDUCATION BOARD
P.O. BOX 2204 KITWE

APPENDIX 6

INTRODUCTION LETTER FROM KWAME KRUMA UNIVERSITY



KWAME NKURUMAH UNIVERSITY

DIRECTORATE OF RESEARCH AND POSTGRADUATE STUDIES

P.O BOX 80404, KABWE, ZAMBIA

Website: www.nkrumah.edu.zm

PHONE: 0977897315/0967502100

TEL/FAX: 021 5-223223

KWAME NKURUMAH UNIVERSITY

March 10, 2020

TO WHOM IT MAY CONCERN

Introduction Letter: Mulenga Rhodah (Student No. 120180128)

This serves to introduce the above named as bona fide student of Kwame Nkrumah University in Kabwe. She is a Postgraduate Student in the School of Education and pursuing **Master's Degree in Special Education**. Ms. Mulenga is working on the topic "**Trends In The Provision Of Education To Learners With Disabilities In Zambia: A Focus On The Changing Role Of The Church**" in her research, which is partial fulfillment of the Master of Education in Special Education Degree requirements for graduation. As part of her research, she will need to collect information regarding her subject of interest from **institutions such as yours**, as well as from the general members of the public. She has chosen to visit your institution for this purpose. The data she will gather will strictly and purely be used for academic purposes only, i.e. to enable her write a research paper that will culminate in a Master's dissertation which will be submitted to the University upon completion.

Any favourable assistance rendered to her will be highly appreciated.

Thank you in advance.

Yours sincerely,

Dr. Hachintu Joseph (Phd)

Director: Research & Postgraduate Studies