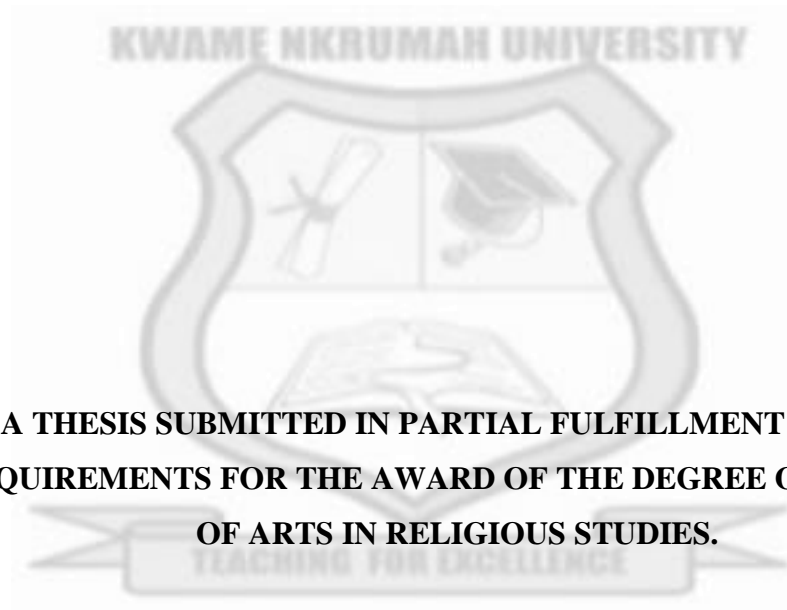


**DOES CATHOLIC FAITH HAVE INFLUENCE ON NON-CATHOLIC PUPILS AND
TEACHERS IN CATHOLIC SECONDARY SCHOOLS?
A CASE OF NAVIRULI CATHOLIC MISSION DAYSECONDARY SCHOOL OF
CHADIZA DISTRICT**

BY

EMMANUEL MULENGA



**A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE AWARD OF THE DEGREE OF MASTER
OF ARTS IN RELIGIOUS STUDIES.**

KWAME NKURUMAH UNIVERSITY

NOVEMBER, 2020

DECLARATION

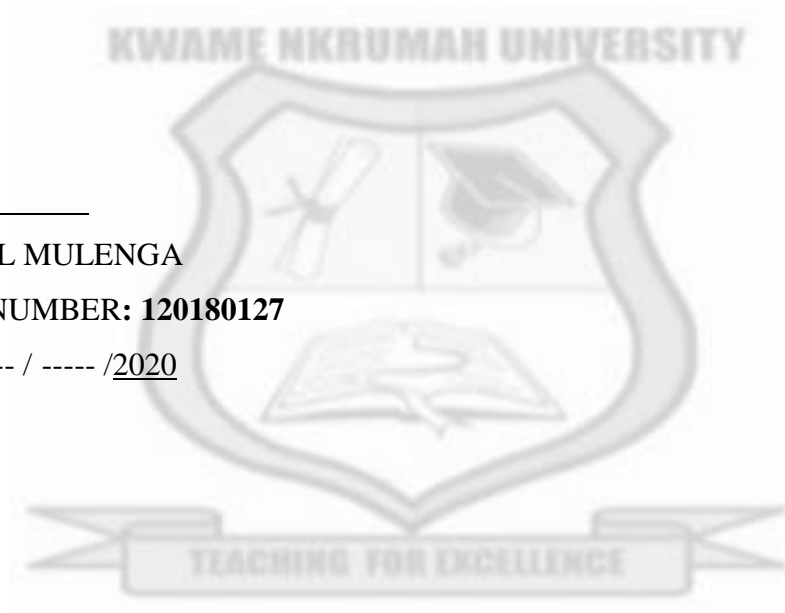
I, Emmanuel Mulenga declare that the dissertation entitled “Does Catholic Faith Have Influence On Non-Catholic Pupils And Teachers In Catholic Secondary Schools?: A Case of Naviruli Catholic Mission Day Secondary School of Chadiza District” is my own work and that all the sources I have used or quoted have been indicated and acknowledged by means of complete reference.

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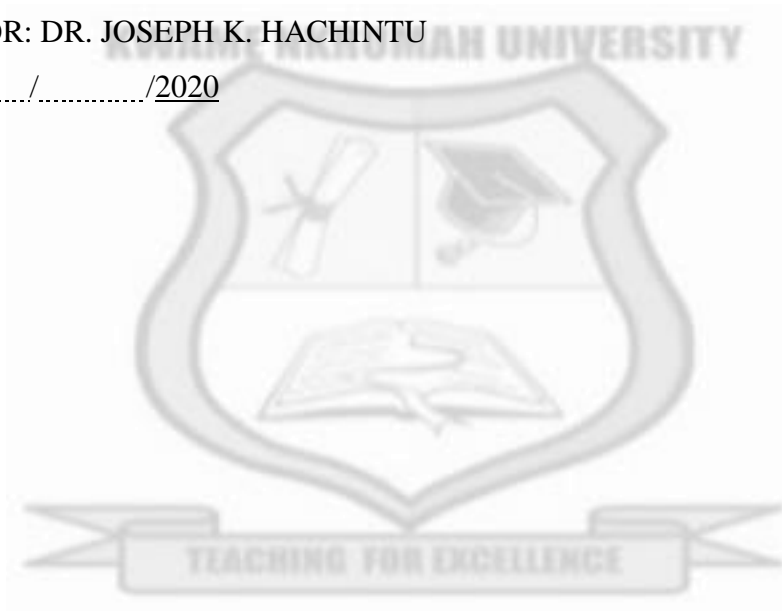
APPROVAL

This dissertation, of EMMNUEL MULENGA entitled ‘‘Does Catholic Faith Have Influence on Non-Catholic Pupils and Teachers in Catholic Secondary School? A Case of Naviruli Catholic Mission Day Secondary School of Chadiza District’’ accepted in the partial fulfilment of the requirements for the Degree of Master of Arts in Religious Studies at Kwame Nkrumah University, Kabwe.

Signed:.....

SUPERVISOR: DR. JOSEPH K. HACHINTU

Date:...../...../2020



DEDICATION

I dedicate this work to my parents; my father, Leonard Bwalya Mulenga and my mother, Theresa Mwape Salika Mulenga for their encouragement and support in all my academic endeavors. This qualification of Degree of Master of Arts in Religious Studies is yours ‘Papa’ and ‘Mama’. I also dedicate this work to my wife Agnes Namakau Mutemwa Mulenga for her encouragement and support throughout the duration of this work. To you our children, Emmanuel Mwape Mulenga (Jnr), Liseli Alexander Mutemwa Mulenga, Arnold Mulopwemulubulabantu Mulenga, Eminence Mundia Mulenga and Alice Nasilele Mulenga. You have been a source of strength in my studies. Finally, I close my dedicating this work to my siblings. Charles Mwansa Mulenga my great role model, Mathews Kaume Mwelwa Mulenga, Phostina Bwanga Mulenga, Ruth Mambepa Mulenga and Humiliana Bwalya Mulenga. You are so caring and loving.



ACKNOWLEDGEMENTS

My gratitude goes to God Almighty for seeing me through process of education. I would like to express my appreciation and thanks to the people that helped me complete this Degree of Master of Art in Religious Studies thesis. My supervisor, Dr. Joseph K. Hachintu for his valuable encouragement, guidance and assistance throughout the duration of my studies at Kwame Nkrumah University. It would have been impossible for me to complete this work without your valuable input. I pray that the Lord Almighty continue guarding you so that you continue helping many to rich their full potentials. I also thank all the members of staff in the Department of Religious Studies at Kwame Nkrumah University for their encouragement and support throughout the period of my studies. I cannot forget to say thanks to my elder brother, Mr. Charles Mwansa Mulenga, for inculcating in me the never-give up attitude. This attitude helped me to complete this Degree of Master's in Religious Studies. Appreciations also go to Naviruli Catholic Mission Day Secondary School Head teacher, for allowing me to conduct the research in her Catholic Secondary School in Chadiza, thank you; and to all the teachers at Naviruli Catholic Mission Day Secondary School for their valuable contributions in the study. To all my dear fellow pupils at Kwame Nkrumah University for their encouragement and support which saw me through the difficult times when I felt like giving up. Last but not the least, all the grade twelve (12) non-Catholic pupils and non- Catholic teachers that took part in the study for their valuable views on their experiences of Catholic Secondary Schooling at Naviruli Catholic Mission Day Secondary School, I say thank you very much.

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ABSTRACT

This study assessed the influence of Catholic Faith on non-Catholic pupils and teachers in Catholic Secondary Schools, a case of Naviruli Catholic Mission Day Secondary School of Chadiza District in Zambia's Eastern Province. The objectives of the study were; to explore the nature of catholic faith practiced at Naviruli Day Secondary School, to determine the extent to which non Catholic pupils and teachers at Naviruli Catholic Mission Day Secondary School are Influenced by the Catholic Faith and to explore the extent to which non-Catholic pupils and teachers perceive Naviruli Catholic Mission Secondary School as effective in implementing Catholic faith. The theoretical framework used in this study was the National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools (NSBECS). This study used a qualitative case study design. This design was employed to help the researcher gain an insight into whether catholic faith has influence on non-Catholic pupils and teachers in catholic secondary schools. A sample size of 40 participants was selected from the population. The sample size was comprised of 30 non-Catholic pupils and 10 non-Catholic teaching staff from the School were purposively sampled. Results show that Catholic Faith is concerned with evangelisation and Catholic faith creates a community atmosphere. Results also indicate that Catholic faith influences non-Catholic pupils and teachers in that the faith inculcates discipline in them. It also brings about mutually deepened faith in them. Catholic Secondary Schools ensures that pupils and teachers adhere to the orthodox teachings of the Catholic Church and that RE was a key subject in effective implementation of the Catholic faith. It was concluded that the study verified that Catholic faith has influence on non-Catholic pupils and teachers in Catholic Secondary Schools in Zambia.

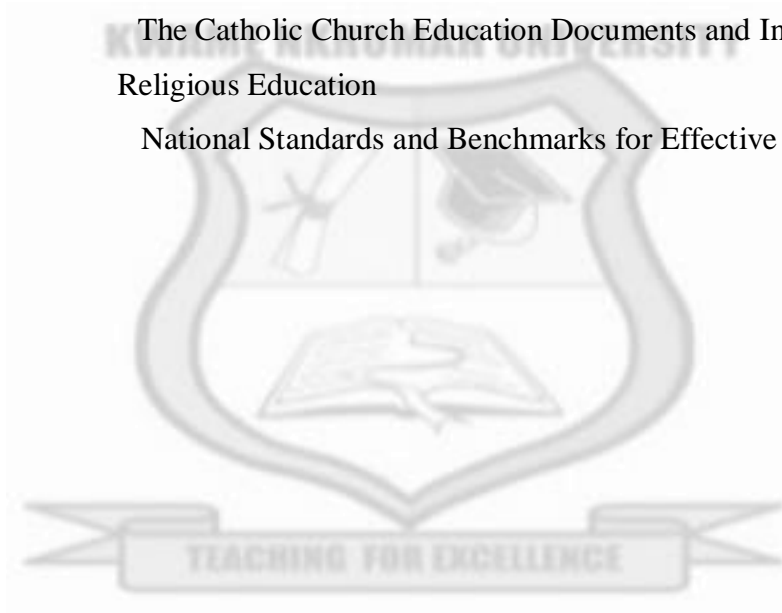
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LIST OF ACRONYMS AND ABBREVIATIONS

BSAC	British South African Company
CFR	Conceptual Framework of Relationship
DCE	Declaration on Christian Education
DMAC	Decree on the Missionary Activity of the Church
FRCS	Framework for the Renewal of Catholic Schools
NDC	National Directory for Catechesis
PPSCC	Physical Proximity of the School of a Catholic Church
RG	Research Gap
TCT	The Catholic Teacher
TCCEDI	The Catholic Church Education Documents and Inclusion
RE	Religious Education
NSBECS	National Standards and Benchmarks for Effective Catholic Schools



CHAPTER ONE

INTRODUCTION

1.0 Overview

Catholic Schools should offer an educational program which enables pupils to acquire knowledge which equips them for a technological and scientific age, but in the authentic Catholic school the content of the curriculum, the educational process used and the educational environment should enable the pupils to understand and experience that they are made in the image and likeness of God.

This chapter presents the background of the study, statement of the problem, purpose of the study, objectives, research questions and significance of the study. It also highlights the delimitation of the study, limitation of the study, theoretical framework, conceptual framework, and definition of terms.

1.1 Background to the Study

Since the 1890s the Catholic Church has formed part of Zambia's educational provision. In the historical context of Zambian Catholic Schools, the provision of Catholic education had passed through three major stages, namely, education under the British South Africa Company (BSAC), education under the British colonial government and education after independence when the Catholic Church strived to regain control of education from the newly formed Zambian state (Carmody, 2007).

In the first stage (1891–1924), education was under the control of the BSAC. During this period the Catholic missionaries were the main providers of education and used it for conversion purposes (Garvey, 1994; Parker, 1966; O'Brien, 2006). However, the BSAC was not fully committed to native education, as confirmed by its poor quality. The company was more concerned with amassing wealth from Zambia's mineral resources (Snelson, 1974), contributing to the serious neglect experienced by Catholic schools in Zambia (Weller, & Linden, 1984).

In the second stage (1925–1964), education was administered by the British colonial government. Despite its obligation to educational provision, the colonial government was not genuinely committed to it, as was evidenced by a racially divided education system during this period. Despite the colonial government’s skepticism regarding native educational empowerment during this stage, Catholic education upheld a non-discriminatory approach to educational provision, leading to a clash of educational interests between the Catholic Church and the colonial government. Within the context of the difference in educational interests between the two parties, the colonial government provided meagre financial support to Catholic education. This led to Catholic protests against the social injustices of the time, specifically the unfair dual education system and meagre educational grants for mission education in the protectorate (O’Brien, 2006).

The third stage of educational provision in Zambia comprises the years after independence, that is, the period of a long educational partnership between successive Zambian governments and the Catholic Church. This period stretches from 1964 to date. During this stage, church missionary groups retained control of their schools from the government and the Catholic Church emphasised the maintenance of high educational standards in their schools. By the end of the colonial era in 1963, the Catholic Church was a leading provider of primary and secondary education in Zambia (Carmody, 2002). Since the 1890s, the number of Catholic primary and secondary schools has increased tremendously in Zambia and the Catholic Church also administers grant-aided colleges of teacher education, community Schools, and skills training centres, orphanages and Cheshire Homes nationwide (Carmody, 2007). Therefore, the Catholic Church played an important role in the provision of education in Zambia in the past and continues to do so today.

It can be stated that from the inception of Catholic education in Zambia, among other things, the enhancement of upward social mobility, provision of high quality education and the centrality of a religious aspect in the Catholic School curriculum has formed part of the identity of Catholic education. The inclusion of a religious aspect in all forms of Catholic Schooling is crucial as it qualifies Catholic Schools as extensions or indeed significant wings of the institutional Catholic Church with the primary purpose of enhancing their “religious mission” or conversion of non-Catholics to Catholicism (Guillon, 2013). Hence, from ancient times, the Catholic Church has used Catholic Schools as tools for its evangelistic mission through the inclusion of a viable Religious

Instruction (RI) or Religious Education (RE) programme in the schools' curriculum (Guillon, 2013; Grace, 2016; Miller, 2011; Kabwe, 2010; Chisempere, 2013).

Like other Christian-affiliated institutions, Catholic Schools are generally nondenominational, in that they accept anyone regardless of religion or denominational affiliation, race or ethnicity, or nationality, provided the admission or enrollment requirements and legal documents are submitted, and rules and regulations are obeyed for a fruitful School life. However, non-Catholics, whether Christian or not, may need to participate in or be exempted from required activities, particularly those of a religious nature. These are in keeping with the spirit of social inclusiveness.

1.2 Content or Study Site

This study was conducted at Naviruli Day Mission Secondary School. This school provides education to both male female pupils. The school is located in the outskirts of Chadiza District in Eastern Province of Zambia. This place is situated in Chadiza, Eastern, Zambia, its geographical coordinates are 14° 8' 0" South, 32° 18' 0" East (Map Data, 2020).

1.3 Statement of the Problem

Catholic Faith has not had any influence on Non-Catholic pupils and teachers in Catholic Secondary Schools. Non-Catholic pupils and teachers do not learn anything of value from the faith practised by Catholics in Catholic Secondary Schools; instead Catholic faith has been criticized for being Catholic in name only. As the enrollment of non-Catholic pupils increase in Catholic secondary schools, there is a strong need to understand the influence Catholic faith has on these Non-Catholic pupils and teachers. It is essential for Catholic secondary schools to understand the perceptions of the non-Catholic pupils and teachers, and specifically, their opinions of what Catholic faith means to them. It is of this same reason that this study was conducted to explore whether Catholic faith has influence on non-Catholic pupils and teachers in Catholic Secondary Schools.

1.4 Purpose of the Study

The purpose of this study was to explore whether Catholic faith has influence on non-Catholic pupils and teachers in Catholic Secondary Schools, a case of Naviruli Catholic Mission Day Secondary School.

1.5 Objectives of the Study

- (i) To explore the nature Catholic faith practised at Naviruli Catholic Mission Day Secondary School.
- (ii) To explore the extent to which non-Catholic pupils and teachers perceive Naviruli Catholic Mission Day Secondary School as effective in implementing Catholic faith.
- (iii) To determine the extent to which non-Catholic pupils and teachers at Naviruli Catholic Mission Day Secondary School are influenced by the Catholic Faith.

1.6 Research Questions

- (i) What is the nature of Catholic faith practised at Naviruli Catholic Mission Day Secondary School?
- (ii) To what extent do non-Catholic pupils and teachers perceive Naviruli Catholic Mission Day Secondary School as effective in implementing Catholic faith?
- (iii) To what extent are non-Catholic pupils and teachers at Naviruli Catholic Mission Day Secondary School influenced by the Catholic faith?

1.7 Significance of the Study

This study will be of importance to the Catholic Schools in Zambia, the non-Catholic pupils and teachers and the future researchers. To the Catholic secondary schools, the study will of significance in that it will help them know how best to impart Catholic faith in non-Catholic pupils and teachers so that these pupils and teachers would appreciate the Catholic faith. For non-Catholic pupils and teachers in Catholic secondary schools, the study will help them understand how Catholic faith influences them. The study will also add to the already existing knowledge and literature about non-Catholics in Catholic Schools in Zambia for future researchers.

1.8 Delimitation of the Study

The first delimitation was associated with the topic selected. As noted, the purpose of the study was concerned with exploring whether Catholic faith at Catholic secondary schools had influence on non-Catholic pupils and teachers. The researcher decided not to include pupils and teachers who were Catholic, thereby limiting the scope of the respondents to only non-Catholic pupils and teachers. Several other delimitations included: the researcher chose to include only a selected

number of non-Catholic pupils and teachers, and not all of the non-Catholic pupils and teachers to participate.

The study was carried out at Naviruli Catholic Mission Day Secondary School. Naviruli Catholic Mission Day Secondary School is located in the remote area of Chadiza District of Eastern Province. The School was chosen because it was closer to the researcher; and it had many non-Catholic pupils and teachers who provided information about the research topic.

1.9 Limitations of the Study

This study was limited in scope and context, population and sample. First, the results from the participants were limited to the participants' level of knowledge regarding Catholic Faith, traditions, doctrines, and documents. Second, the research methodology was a limitation as this was a case study for Naviruli Catholic Mission Day Secondary School in Chadiza, the results could not be generalised to the whole population of Catholic Secondary Schools in Zambia. Another limitation was the lack of understanding of questions by some pupils, however, the researcher helped them understand the questions by interpreting the questions in the language the pupils understood well. Fourth, the population was limited to only those non-Catholic pupils and teachers. In other words, not all non-Catholic pupils and teachers participated. This limited provision of the much required data about the research topic. The researcher ensured that all grade twelve classes were represented in the sample.

1.10 Theoretical Framework

This section intends to state the theory which was adopted in this study, state what it is and also explain how it is related to the study or rather how it is applied in the context of the current study. According to Moore (2001), a theory is “a reduction of our knowledge to basic ideas, presented in a way that shows their underlying patterns and relationships”. He also posits that “a theory may refer to a set of concepts and principles about a phenomenon”. Usually, a theory has a purpose of explaining or predicting the phenomenon under scrutiny. The theoretical framework used in this study was the National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools (NSBECS).

1.10.1 The Theory of National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools (NSBECS)

The NSBECS provide a definition of Catholic faith that encapsulates the above description of visible and non-visible attributes for effective Catholic primary and secondary Schools. According to the NSBECS, Catholic faith is defined as having “The particular expression of the Catholic heritage, the practices of the Catholic community, the living of the Gospel message, and the information and relationships that sustain the school’s activities” (Ozar & Weitzel-O’Neill, 2012). The NSBECS defines an effective Catholic school as one that encompasses nine distinct strands of Catholic faith. These are: centred in the person of Jesus Christ, contributing to the evangelizing mission of the church, distinguished by excellence, committed to educate the whole child, steeped in a catholic worldview, sustained by gospel witness, shaped by communion and community, accessible to all pupils, and established by the expressed authority of the bishop (Ozar & Weitzel-O’neill, 2012).

Catholic education documents or the philosophy of Catholic education are social constructs consisting of values formulated by social institutions, that is, the Catholic Church. The fact that Catholic education documents are grounded in desired social values points to the other fact that the Theory of NSBECS and the current study have an important point of convergence making them share a fundamental common aspect. Therefore, the Theory of NSBECS was the most suitable theory to provide a systematic examination and analysis of the concerns of the current study because just like the central concern of the current study, the Theory of NSBECS and Secondary Schools is also based on social values.

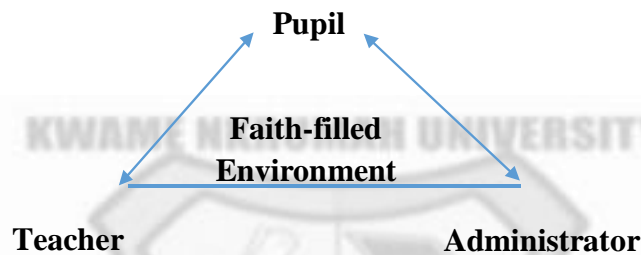
1.11 Conceptual Framework

This study was guided by Cook and Simonds (2011) conceptual framework of relationship. The idea for their conceptual framework of relationships (CRF) was based on the fact that although Catholic Church documents provide common themes and characteristics of Catholic education, most Church documents lack “an organizing principle or thread that captures the essence of Catholic School education in a manageable and memorable way”.

The conceptual framework of relationships (CFR) builds a philosophy of relations. There are three phases to Cook and Simonds' (2011) framework noted in Figure 1.1 below. Although these stages can be discussed separately, they must all work in unison to be effective.

Figure 1.1: Tri-Party Relationship

Figure 1.1 illustrates how the conceptual framework of relationships comprises an interrelationship model between student, teacher, and administrator.



Source: Adapted from Cook & Simonds, 2011

The tri-party relationship in Figure 1.1 provides the thread of support necessary to bind the members with each other. This conceptual framework of relationships helps the process of educating, forming, and ultimately transforming pupils from teenagers into young adults who are conscientious, caring citizens. Teachers become more valuable because they combine learning with incorporating faith when teaching their subjects such as science, mathematics, and languages. Pupils become graduates who would “change the world by building relationships instead of fences” (Cook & Simonds, 2011). Effectively using the conceptual framework of relationships will also encourage Catholic Secondary School administrators to rethink the context of the curriculum that would teach and support staff how to incorporate components of Catholic faith into their classroom instruction, service opportunities, and retreats. Pupils who graduate from Catholic Secondary Schools use the learnt concepts and skills to look for opportunities to create dialogue and find common ground with people of different cultures, religions, political parties, or families of lower socioeconomic status. This type of attitude and behaviour identifies well as the influence of Catholic faith.

1.12 Definition of Terms

Catholic Faith: Expression of the Catholic heritage, the practices of the Catholic community, the living of the Gospel message, and the information and relationships that sustain the Catholic Church's activities (Ozar & Weitzel-O'Neill, 2012).

Evangelisation: The proclamation to all peoples and cultures of the good news about Jesus Christ but not necessarily convert someone.

Educating the whole child: Education of the body, mind, and soul. Education including: spiritual, intellectual, physical, psychological, social, moral, aesthetic and religious capacities of each child.

Community: Catholic school an educational community of persons and a genuine community of faith.

Christian School Climate: Sum total of the different components at work in the school which interact with one another in such a way as to create favorable conditions for the formation process (Vatican Congregation for Catholic Education, 1988).

1.13 Organisation of the Study

The study is organized into six chapters. Chapter one is the introduction which covers the background of the study, statement of the problem and purpose of the study. This is followed by the research objectives, research questions, significance of the study, delimitations of the study, limitations of the study, theoretical framework, conceptual framework, definition of significant terms and concludes with the organization of the study. Chapter two covers the review of related literature from various sources to establish work done by other researchers, their findings, conclusions and identification of knowledge gaps. The third chapter is the methodology used for collecting data that answers the research questions. Chapter four deals with the presentation of results while chapter five focuses on discussion of findings. Lastly, chapter six concerns the thesis summary, conclusion and recommendations.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 Overview

The identity of Catholic schools is integrally associated with the transmission of the Catholic faith. According to the Second Vatican Council, the Catholic school “strives to relate all human culture eventually to the news of salvation, so that the light of faith will illumine the knowledge which pupils gradually gain of the world, of life, and mankind. The Catholic faith influences everything that is done in Catholic Secondary Schools. Catholic Secondary Schools provide faith-based education in which pupils build and deepen their relationship with Christ and learn about Catholic principles, values and traditions. The blessing of a Catholic classroom is that pupils have open, honest conversations about their faith. They talk about how their faith enlightens how they view history, science, literature and other subjects in relation to faith. When they question their faith, as teenagers often do, teachers are there to help them find the answers they seek and to walk with them on their journey.

The review of related literature is divided into major parts: the first part is the theoretical understanding of Catholic School by the church and second part is the empirical research on Catholic schools.

2.1 Theoretical Understanding of Catholic School

2.1.1 Definition of Catholic Faith

Catholic faith is the expression of the Catholic heritage, the practices of the Catholic community, the living of the Gospel message, and the information and relationships that sustain the Catholic Church’s activities (Ozar & Weitzel-O’Neill, 2012).

As the enrollment of non-Catholic pupils increase in Catholic secondary schools, there is a strong need to understand the influence of Catholic faith has on these pupils. It is essential for Catholic schools to understand the perceptions of the non-Catholic pupils and teachers in Catholic secondary schools, and specifically, their opinions of what Catholic faith means to them. There is need to ensure that Catholic Secondary Schools impart Catholic faith in non-Catholic pupils and

teachers so that the benefits of being in a Catholic secondary school are appreciated when the non-Catholic pupil or teacher leaves the school; otherwise, the Catholic schools are at risk of being criticized for being Catholic in name only.

Non-Catholic pupils are an integral part of the Catholic school's community and the expression of other faiths in the halls of Catholic schools serves to strengthen the goals of the Catholic school. Non-Catholic pupils and teachers have a lot to learn from Catholic schools. They show them what it means to be a Catholic person (Meloy, 2015). The main point here is if a Catholic secondary school sincerely wishes to be Catholic, then its Catholic faith and the charisms of the school must be defined and visible to all individuals on the school campus. RE is a mandatory subject in Catholic schools which all pupils should take up in the school curriculum (Congregation for Catholic Education, 2009). Removing RE from the Catholic school curriculum would mean depriving the learners an essential element of their formation and personal development. Through formation and personal development, the learners obtain an important balance between culture and faith. In fact, it is important to state that the development of the religious dimension in the learners is central to cultural formation. Moreover, this also contributes to the overall formation of the person making it possible for the transformation of knowledge into wisdom of life (Hambulo, 2007).

Hiring of non-Catholic teachers in Catholic schools is also practiced. National Directory for Catechesis (2005) explains that because it is not always possible to find a person with the content knowledge available to teach a specific subject in a Catholic school. Ideally, all teachers should not only know the content knowledge of the subject areas they teach, but should also know (and practice) the doctrine and traditional teachings of the Catholic Church. When time is of the essence, and a teacher must be secured to fulfill an instructional position in the classroom, care must be taken that this person will not harm the Catholic identity of the school. As one safeguard to ensuring this, many schools have required that these individuals sign Oaths of Fidelity and employment contracts that attest to their Christian character and their willingness not to contradict or openly question the teachings of the Catholic Church. While honest inquiry is encouraged, open dialogue that is defamatory to Church teachings in the presence of pupils can seriously call into question the formation that has been established.

2.1.2 Catholic Faith in Catholic Schools in United States of America

The National Directory for Catechesis (NDC) states that the primary purpose of Catholic schools is to teach pupils about the Church's mission of evangelization and catechesis (Archdiocese of Chicago, 2011). If a Catholic school is to maintain and strengthen its Catholic faith, then nine components to the mission of Catholic schools must be studied and evaluated against the National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools (NSBECS).

2.1.2.1 Centred in the Person of Jesus Christ

The first characteristic compels Catholic school administrators to focus their attention on the teachings and values of Jesus Christ as noted in the Gospels. All administrative decisions concerning the school's day to day operations and interactions with others should be based on Jesus' teachings. In other words, no decision should ever be made without considering what Jesus would do in a similar situation.

2.1.2.2 Contributing to the Evangelizing Mission of the Church

The second that a Catholic school is the best environment to teach the mission of the Catholic Church, which is evangelization. As Pope Saint John Paul II wrote: "Catholic education is above all a question of communicating Christ, of helping to form Christ in the lives of others" (John Paul II, 1979). "If Catholic schools are not imbuing a Catholic worldview and communicating Christ to their pupils, they fail to look much different than their private and public-school counterparts" (Warner, 2014). This unique Catholic identity makes Catholic elementary and secondary schools "schools for the human person" (Miller, 2006) and allows them to fill a critical role in the future life of the Church.

2.1.2.3 Distinguished by Excellence

Academic excellence is the third component of Catholic identity in effective Catholic schools. Consistent with the other defining attributes, Catholic schools should implement on-going processes and structures and gather evidence to ensure excellence in all aspect of all its programs, school life, and activities (Gravissimum Educationis 8 and 9; Code of Canon Law, Canon 806 #2).

2.1.2.4 Committed to Educate the Whole Child

The fourth distinguishing feature of effective Catholic education is one that educates the whole child: body, mind, and soul. Catholic education is rooted in the conviction that human beings have a transcendent destiny and that education for the whole person must form the spiritual, intellectual, physical, psychological, social, moral, aesthetic and religious capacities of each child. Catholic schools should develop and implement academic, co-curricular, faith formation, and service/ministry programs to educate the whole child in all these dimensions (The Catholic School, 29).

2.1.2.5 Steeped in a Catholic Worldview

Catholic schools are part of a global community. Pupils should be educated to not only be productive citizens when they graduate but to assume their role as a citizen in the greater community. Catholic education aims at the integral formation of the human person, which includes “preparation for professional life, formation of ethical and social awareness, developing awareness of the transcendental and religious education” (The Catholic School, 31).

2.1.2.6 Sustained by Gospel Witness

Catholic schools are nourished by Gospel values. It is the values, principles, and teachings of Christ that spiritually feed the person in the school to become a better and more caring person. Critical to this sixth characteristic is ensuring that all Catholic educators understand their role as modeling a life committed to the mission of the Catholic Church and its teachings (Benedict XVI, 2005; Miller, 2006).

2.1.2.7 Shaped by Communion and Community

Catholic schools are inclusive communities whereby every person, regardless of their faith beliefs, is seen to be created in the image of God, and as such, is deserving of Catholic education. An effective Catholic school education places emphasis on the school being a community—an educational community of persons and a genuine community of faith.

2.1.2.8 Accessible to All Pupils

A Catholic school is accessible to all pupils. Because of their evangelizing mission, Catholic schools should be available to all people who desire a Catholic school education for their children regardless of their backgrounds and faith beliefs. It is the Catholic school community's responsibility to ensure that Catholic education is possible.

2.1.2.9 Established by the Expressed Authority of the Bishop

Catholic schools have support of the local bishop. It is vitally important that administrators have a trusting relationship with their Bishop and with diocesan officials. Catholic schools should have a formal and defined relationship with their Bishop, guided by a spirituality of ecclesial communion, marked by mutual trust, close cooperation, continuing dialogue, and respect for the Bishop's legitimate authority (Code of Canon Law, Canon 803 #1 and #3; Miller, 2006).

Understanding what Catholic faith is and how it is lived out in a Catholic secondary school in an effective way was the task placed before a group of educators from Naviruli Mission Day Secondary School.

2.1.3 School Ethos

In providing a further exposition of some main features of Catholic schools, attention is now shifted to the ethos of Catholic schools. According to Castriota (1990), in simple terms, school 'ethos' "defines and displays the core beliefs of the school and is closely linked to its value system". Therefore, all the core beliefs and values of a school combine to define its school ethos.

An examination of school ethos in Catholic schools cannot be complete without consideration of the 'religious dimension to the school's life'. This involves the inclusion of matters concerning faith, culture and life in the educational philosophy of a Catholic school. This is perceived by many as the Catholic schools' justification for the mission of the Catholic Church (Vatican Congregation for Catholic Education, 1988; Miller, 2006; Morris, 2004). The bringing together of the aspects above entails a lot of things. For instance, "a genuine Catholic school expresses its community identity and ideals in its worship through religious assemblies, key Catholic events, themes, feast-days and celebration of seasons" (Grace, 2002). It is also important to state that prayer forms a

cardinal part of the religious dimension of a Catholic school's life as it is part of its everyday life, always introduced to the learners at the initial stages of their association with Catholic education.

2.1.3.1 Importance of Discipline

The high levels of discipline exhibited by learners in Catholic school settings forms an important part of the school ethos in these institutions. This is not only exhibited by the learners but also the teachers as well as Catholic school administrators. In handling matters concerning the issue of discipline, both the teachers and Catholic school administrators cooperate with the learners within the school contexts. Another dimension of discipline in these schools is that it is handled in the light of the Gospel message. This is because of “the tireless intention, within these schools, to perceive almost anything from a spiritual or religious perspective in order to enable growth of the spiritual aspect in their learners” (Flynn, 1993).

Moreover, regarding the high disciplinary levels evident in Catholic schools, according to Flynn (1993) “people that visit such schools comment on the courtesies extended to them by both pupils and staff”. The contention by Flynn above confirms the high levels of discipline observed in Catholic schools under normal circumstances. In his effort to further describe the atmosphere of discipline in Catholic schools, Flynn (1993) states that in Catholic schools, “pupils make eye contact and greet people in a gentle and respectful manner and without prompting pupils hold doors open for guests, teachers and each other” (Flynn, 1993). From the sentiments above, it can therefore be stated that discipline is an important aspect of school ethos in such schools and is indicated by among other things, the highly respectful and active learning contexts.

2.1.3.2 Catholic Schools as Mirrors of the Value Framework of the Catholic Church

Under the concept of school ethos is a notable characteristic of Catholic schools concerning the schools' harmony with the values of the Catholic Church. Catholic schools function within the value framework of the Catholic Church. Due to this Catholic schools are perceived as extensions of the Catholic Church. This is true because the schools uphold the same values upheld by the Church. Moreover, acknowledging the Catholic school's harmony with the values of the Church, Carr (2005), states that “always, Catholic schools stand in solidarity with the Catholic Church, sharing in the mission of its bishop as the principle teacher of the local church”. In line with the

above sentiments, Miller (2006) adds that “in the United States, the sharing of values between these two institutions is not only an ideal but also a time-honored ecclesial practice”. This sharing of values between the two institutions unites them as one despite their functioning in different contexts. The main purpose for the provision of Catholic education, given of her own faith, is a warm and sincere appreciation for anyone who is honestly seeking God according to his or her own conscience. Indeed, such an intention is an extension of the value framework of the church to the academic sphere through the Catholic school. The school achieves this task through granting attention to matters of religion and justice in its curriculum.

2.1.3.3 A Christian School Climate

The religious dimension of the school climate also forms a considerable portion of the ethos in Catholic schools. School climate refers to the sum total of the different components at work in the school which interact with one another in such a way as to create favorable conditions for the formation process (Vatican Congregation for Catholic Education, 1988).

In Catholic schools there are specific elements that are known to enhance the development of a desired Catholic school climate. These include: space, persons, relationships, study, teaching and others to mention only a few. Focusing specifically on school space, it can be stated that “from the moment one sets foot in a Catholic school, one gets the impression of entering a new and unique environment in the sense that it is an environment illumined by the light of faith” (Conference for Major Religious Superiors, 2004).

The Gospel spirit of love and freedom characterizes the environment in Catholic schools. The environment of Catholic schools is animated by the living presence of Jesus who is perceived as the greatest teacher of all and in whom all values known to man find their fullest perfection (Vatican Congregation for Catholic Education, 1988). Associated with a Catholic school environment is also the aspect of the high presence of the Gospel spirit as presented in the Christian way of life which permeates all aspects of the educational climate of the school. In relation to this Miller (2006) states that having crucifixes and statues, liturgical celebrations, and other sacramental reminders of Catholic life, including good art that is not explicitly religious in its subject matter, should be evident in the school environment.

The presence of the Catholic aspects above within Catholic schools is meant to remind everyone within the school contexts of the moving presence of Jesus Christ. This is because of the abundant religious lessons Jesus offers through the unique teaching he presented from the cross of Calvary. All people within and beyond Catholic school contexts have a duty to help create a Christian climate in such schools. In relation to aforementioned, it can be stated that the teachers, pupils, administrators and everyone within the school community has a prime responsibility for creating a unique Christian school climate in Catholic schools. The religious dimension of the school's climate can be expressed in various ways. For instance, it can be expressed through "celebration of Christian values in word and sacrament, in individual behavior, in friendly and harmonious interpersonal relationships and in a ready availability" (Hornsby, 1978). Through the activities above, the learners are granted a real chance of appreciating the uniqueness of the environment in which they spend much of their time. Without such a Christian Catholic school climate enhanced by the activities highlighted above, there is not much left to help define the school as Catholic.

2.1.3.4 Awareness of Mary's Presence

This is an important aspect of the school environment in Catholic schools and is of great help toward turning the school into a "home". Because of being the mother of Jesus and accompanying him throughout his life, Mary is considered to be the mother and teacher of the church. This is in line with the Congregation for Catholic education (1988:19), when it states that Mary accompanied her son, Jesus as he grew in wisdom and grace and also accompanied the church in its mission of salvation from its earliest days.

Mary is regarded as a positive trend setter in Catholic schools. As an individual, Mary is also highly admired and adored by Catholics all over the world because she is a good example for both people within and beyond the Catholic Church to emulate.

2.1.3.5 Physical Proximity of the School to a Catholic Church

It is significant to also consider the physical proximity of the school to a Catholic Church. This is because this aspect contributes a great deal towards the achievement of the educational aims of the school. This is also an important characteristic of Catholic schools as a genuine Catholic school

does not perceive a Catholic Church as something extraneous or irrelevant to its purpose but as a familiar and intimate place where young people who are believers can find the presence of the Lord (Lesko, 2007). The liturgical planning wing of the Catholic Church is always advised to locate the Catholic schools and the local Catholic Churches in close proximity.

2.1.3.6 Religious Education (RE)

Despite the fact that RE has already been discussed as one of the important characteristics and features evident in Catholic schools, it is also important to give a fair articulation of it, specifically, as a fundamental component of the school's ethos. Thus, religious instruction can also be categorized under school ethos. As stated earlier, the mission of the church is to evangelize, in order to enhance the growth of the Catholic Church. The school is one of the best ways for the evangelization of young people to take place and mostly, it is done through religious instruction. Alongside the Catholic Church and its entire membership, the Catholic school provides possibilities for catechesis through religious instruction. Without the creation of possibilities for catechesis, a school would not be fit to be called a Catholic school, no matter how good its teaching reputation may be in other subjects in the school curriculum. In line with this the Vatican Congregation for Catholic Education (1988) posits that the special character of the Catholic school and the underlying reason why Catholic parents should prefer it, is precisely the quality of the religious instruction integrated into the overall education of the pupils.

It is important to state that there are many pivotal idiosyncratic features of Catholic schools which help form their unique identity. The ones outlined in this review of literature are some of the most important as provided by the philosophy of Catholic education. A close observation of such educational institutions worldwide can lead to the revelation of many more. The next section advances this review of available and related literature by focusing on some major empirical research studies which have been conducted in Catholic schooling around the world.

2.1.3.7 The Catholic Teacher

The issue of 'the Catholic teacher' can be considered as an outstanding feature of Catholic schools globally. This is because a Catholic teacher is not an ordinary person. In fact, everything about a Catholic teacher should be extraordinary. Catholic teachers "are individuals that are baptized and

through baptism have become sons/daughters of the Father, brothers/sisters of Jesus and friends of the Holy Spirit” (Pastoral Letter from Catholic Bishops of Zambia on Education, 2013). As a consequence of their baptism, Catholic teachers are closely associated with ‘the mission’ of the Catholic Church which partly entails, according to the Vatican Congregation for Catholic Education (2011), the important aspect of bearing witness to the Christian faith in their words and deeds. Also forming part of the outcomes of the baptism of Catholic teachers is their confirmation in the Catholic faith. This implies that through their confirmation: Catholic teachers are obliged to take full responsibility of being disciples and witnesses to Christ within the community of the Catholic Church as well as in their ordinary lives which also includes their work as Catholic teachers (Pastoral Letter from Catholic Bishops of Zambia on Education, 2013). Being Christian by faith, Catholic teachers are supposed to be holy. They are also called to their Catholic mission through their requirement to bear witness to Christ by the quality of their Christian lives and their teaching (Pastoral Letter from Catholic Bishops of Zambia on Education, 2013). The Good News of Jesus Christ needs to be disseminated by Catholic teachers and as a form of witness to it, such teachers should also live exemplary lives at all times, within and beyond Catholic school settings.

It is due to this that Naylor (2000) posits that, “Catholic teachers are called to be living mirrors in which all in the school community see reflected an image of an individual inspired by the gospel of Christ”. However, owing to the increasingly multi-faith societies in the world today, Catholic teachers are also reminded to be witnesses of their faith in ways that are respectful of the religious beliefs and freedoms of all people within Catholic school settings.

Professionalism forms an important part of the faith of Catholic teachers. This is an important characteristic that identifies Catholic teachers because “it is a major requirement upon entry into Catholic institutions that such teachers must have received a sound professional training” (Hunt et al., 2000). These teachers are competent in different things and are always encouraged to update their professionalism. It is also a requirement for Catholic teachers that whenever they educate the learners, they ensure that they address all the integral dimensions of the person in order to enhance the much desired holistic development of the learners in Catholic circles. An education which addresses all the integral dimensions of the learners points to; the aesthetic, creative, critical, emotional, moral, intellectual, spiritual, social, political and the physical dimensions of the learners

(Hunt, Oldenski, & Wallace, 2000). Additionally, in their work, Catholic teachers must change Jesus' Gospel vision from something idealist to something real. Moreover, their commitment to work must also be influenced by the Gospel of Jesus Christ. In addition to what a Catholic teacher is supposed to be, McDonagh (1991) states that in Catholic schools, among other important attributes a teacher needs to portray an attitude of genuine service, care and concern for each and every pupil. Finally, as indicated earlier in this review of literature, a Catholic teacher needs to be fully knowledgeable about Catholic religious doctrines in order to fully understand the Catholic educational mission which further promotes the Catholicity of the schools.

2.1.4 The Catholic Church Education Documents and Inclusion

2.1.4.1 Document 1

Vatican II. (1965). Ad Gentes (Decree on the Missionary Activity of the Church).

This document states that let Christians labour and collaborate with others in rightly regulating the affairs of social and economic life. With special care, let them devote themselves to the education of children and young people by means of different kinds of schools, which should be considered not only as the most excellent means of forming and developing Christian youth, but also as a valuable public service, especially in the developing nations, working toward the uplifting of human dignity, and toward better living conditions.

2.1.4.2 Document 2

Vatican II. (1965). Gravissimum Educationis (Declaration on Christian Education)

To this concept of a Catholic School, all Schools that are in any way dependent on the Church must conform as far as possible, though the Catholic School is to take on different forms in keeping with local circumstances. Thus the Church considers very dear to her heart those Catholic Schools, found especially in the areas of the new churches, which are attended also by pupils who are not Catholics.

This Sacred Council of the Church earnestly entreats pastors and all the faithful to spare no sacrifice in helping Catholic Schools fulfil their function in a continually more perfect way, and especially in caring for the needs of those who are poor in the goods of this world or who are deprived of the assistance and affection of a family or who are strangers to the gift of Faith.

2.1.4.3 Document 3

Sacred Congregation for Catholic Education. (1982). Lay Catholics in Schools: Witnesses to Faith.

At times there are pupils in Catholic Schools who do not profess the Catholic faith, or perhaps are without any religious faith at all. Faith does not admit of violence; it is a free response of the human person to God as He reveals Himself. Therefore, while Catholic educators will teach doctrine in conformity with their own religious convictions and in accord with the identity of the school, they must at the same time have the greatest respect for those pupils who are not Catholics. They should be open at all times to authentic dialogue, convinced that in these circumstances the best testimony that they can give of their own faith is a warm and sincere appreciation for anyone who is honestly seeking God according to his or her own conscience.

2.1.4.4 Document 4

Congregation for Catholic Education (1988). The Religious Dimension of Education in Catholic School.

Not all pupils and teachers in Catholic schools are members of the Catholic Church; not all are Christians. There are, in fact, countries in which the vast majority of the pupils are not Catholics - a reality which the Council called attention to. The religious freedom and the personal conscience of individual pupils and their families must be respected, and this freedom is explicitly recognised by the Church. On the other hand, a Catholic school cannot relinquish its own freedom to proclaim the Gospel and to offer a formation based on the values to be found in a Christian education; this is its right and its duty. To proclaim or to offer is not to impose, however; the latter suggests a moral violence which is strictly forbidden, both by the Gospel and by Church law.

In many parts of the world, the student body in a Catholic school includes increasing numbers of young people from different faiths and different ideological backgrounds. In these situations it is essential to clarify the relationship between religious development and cultural growth. It is a question which must not be ignored, and dealing with it is the responsibility of each Christian member of the educational community.

In these situations, however, evangelisation is not easy - it may not even be possible. We should look to pre-evangelisation: to the development of a religious sense of life. In order to do this, the process of formation must constantly raise questions about the "how" and the "why" and the "what" and then point out and deepen the positive results of this investigation.

The transmission of a culture ought to be especially attentive to the practical effects of that culture, and strengthen those aspects of it which will make a person more human. In particular, it ought to pay attention to the religious dimension of the culture and the emerging ethical requirements to be found in it. There can be unity in the midst of pluralism, and we need to exercise a wise discernment in order to distinguish between what is essential and what is accidental. Prudent use of the "why" and the "what" and the "how" will lead to integral human development in the formation process, and this is what we mean by a genuine pre-evangelisation. It is fertile ground which may, at some future time, be able to bear fruit.

2.1.4.5 Document 5

Congregation for the Clergy (1997). General Directory for Catechesis

When most pupils attending a Catholic School belong to families who associate themselves with the school because of its Catholic character, the ministry of the word can be exercised in it in multiple forms: primary proclamation, scholastic religious instruction, catechesis, and homily. Two of these forms, however, have a particular importance in the Catholic School: religious instruction in the school and catechesis whose respective characteristics have already been discussed. When pupils and their families become associated with Catholic Schools because of the quality of education offered in the school, or for other possible reasons, catechetical activity is necessarily limited and even religious education - when possible - accentuates its cultural character. The contribution of such schools is always "a service of great value to men", as well as an internal element of evangelisation of the Church.

2.1.4.6 Document 6

Congregation for Catholic Education. (1997): The Catholic School on the Threshold of the Third Millennium.

The School cannot be considered separately from other educational institutions and administered as an entity apart, but must be related to the world of politics, economy, culture and society as a whole. For her part the Catholic School must be firmly resolved to take the new cultural situation in her stride and, by her refusal to accept unquestioningly educational projects which are merely partial, be an example and stimulus for other educational institutions, in the forefront of ecclesial community's concern for education. In this way the Catholic School's public role is clearly perceived. It has not come into being as a private initiative, but as an expression of the reality of the Church, having by its very nature a public character. It fulfils a service of public usefulness and, although clearly and decidedly configured in the perspective of the Catholic faith, is not reserved to Catholics only, but is open to all those who appreciate and share its qualified educational project. This dimension of openness becomes particularly evident in countries in which Christians are not in the majority or developing countries, where Catholic Schools have always promoted civil progress and human development without discrimination of any kind. Catholic Schools, moreover, like state schools, fulfil a public role, for their presence guarantees cultural and educational pluralism and, above all, the freedom and right of families to see that their children receive the sort of education they wish for them.

2.1.5 Mission of the Catholic Church and Catholic Education

Evangelization has been the mission of the Catholic Church since the time of Jesus and his apostles. Understanding the Church's mission was so important to members of Vatican II they decided in 1965 to write the decree *Ad Gentes*, *The Mission Activity of the Church*. The name *Ad Gentes* comes from the Latin translation of Jesus's exhortation of the apostles to "go forth" (Second Vatican Council A, 2017). Reflecting on the importance of the Church's missionary commitment to evangelization, the authors of *Ad Gentes* declared: Apostles themselves, on whom the Church was founded, following in the footsteps of Christ, "preached the word of truth and begot churches." It is the duty of their successors to make this task endure "so that the word of God may run and be glorified" (2 Thess. 3:1) and the kingdom of God be proclaimed and established throughout the world. (Second Vatican Council A, 2017). Pope Francis reminds us of

the importance of the Church's mission to evangelize. Pope Francis delivered to the Pontifical Mission Societies stating:

Mission is a paradigm of every Church institution; it is a paradigmatic attitude. That mission is to evangelize and proclaim the Gospel, Francis noted, is “to ensure that God’s grace may touch the heart of every man and of every woman and lead them to him.” And, he stated directly: “Furthermore, for every Christian, for the whole Church, this is not an optional mission it is not an optional mission, but essential.” The ultimate goal of the Church is the eternal salvation of men—not just the poor, but everyone (Olsen, 2014).

By referring to the conceptual framework of relationships, one can argue that to fulfill the mission of the Church; one must first be able to be in the right relationship with oneself and with God, which are two components of the conceptual framework. A Catholic Secondary School that educates its pupils on building relationships will provide pupils with the confidence they need to make connections within their School community, and the local community outside of school. The School community and the broader community are two additional components of the conceptual framework of relationships. It is this educational experience of learning how to build a trusting relationship with oneself and with God that will afford a student the opportunity to share the teachings of the Catholic Church with others within the School community and the community at large “Each opportunity for service and action can be an opportunity to deepen religious learning and build relationships” (Cook & Simonds, 2011).

2.1.6 Influence of the Catholic Faith on Non-Catholic Students

In Catholic schools various skills and academic competences are inculcated in the learners. However, such schools cannot only be places where various skills and academic competences meant to support the competitive marketplace in the corporate world are inculcated in the learners. Rather, the Catholic school is much more than this as it “sets out to be a school for the human person and of human persons” (Miller, 2006). This implies the aspect of inculcating spiritual or religious development in the learners in order to enhance their balanced development or holistic development. This involves the use of RE in the curriculum of Catholic schools in order to instil Catholic Faith in pupils which would enhance the harmonious development of the physical, moral, intellectual and spiritual dimensions of children and young people in society. It is important to

mention that at the core of this holistic formation of children and young people “is a specific focus on Jesus Christ since in him, all human values find their fulfillment and unity” (Vatican Congregation for Catholic Education, 2009). The issue of the holistic development of the learners within Catholic school contexts is so important that Catholic education has a specific mission of enhancing the total-formation of the human person (Vatican Congregation for Catholic Education, 2009; Vatican Letter on Catholic Education, 2006; Grace, 2002). Therefore, such schools fully guarantee and support the harmonious development of children and young people leading to the achievement of the much desired total-formation of the human person in Catholic circles globally (Sullivan, 2004). It is because of the sentiments highlighted above that Miller (2006) posits that in Catholic schools, RE comes in to ensure a balanced development of the learners.

2.1.7 Reasons for Non-Catholic Parents to enroll their Children at Catholic schools

Bateman (2017) explains on the reasons non-Catholic parents and guardians appreciate a Catholic education. The Catholic school environment appeals to people of varying faiths. Regardless of what faith parents profess they want their children to be in an environment where there is a moral compass. They want to feel that their children are taught values. They want their children in environments where social justice and morality and faith-based decision-making are a part of their lives. Catholic schools are seen as safe environments. They’re also seen as inclusive environments, where a young person doesn’t have to be a particular persona to be welcomed into the community. They (parents) also see the statistical data that the average child that goes to Catholic school is going to have a 98–99 percent chance of graduating from high school and an 80–90 percent chance to go on to postsecondary education.

2.2 Empirical Review

Arthur’s (1995) study falls under the foundational sector of Catholic school research. As pointed out above, this study was conducted in England and it involved a sustained engagement with historical and contemporary documentation on Catholic faith, small scale fieldwork enquiry and creation of theoretical modeling of types of Catholic schools. The study revealed that despite the external academic indicators of success, Catholic schools were: losing their distinctive sense of mission and that in the changed educational and policy contexts of the 1980s and 1990s in England, Catholic bishops were failing to give clear leadership on the distinctive values of Catholic

education. the Catholic community in England and Wales was no longer united on purposes and objectives and that in the face of growing state intervention in educational policy and practice, Catholic schools were becoming institutions practically indistinguishable from those under the Local Education Authority (LEA) control (Arthur, 1995). Arthur argues that Catholic schools in England and Wales were originally founded on a 'holistic' model with a prime concern for the transmission of the Catholic faith and with an ethos in which faith awareness permeated all aspects of school life, pedagogy and curriculum. According to Arthur (1995), holistic Catholic schooling especially at secondary school level was giving ground to dualistic and pluralistic models of Schooling.

In explaining the three models of schooling, it can be stated that the dualistic Catholic school model separates the secular and religious aims of schooling. The pluralistic Catholic school is based on an inclusive stance where other faiths are accepted into Catholic schools. Emerging out of the suggested decline of the holistic model in English Catholic schools and the increase in dualistic and pluralistic models, Arthur's main thesis is that the distinctive ethos of Catholicity was gradually fading out of Catholic secondary schools in particular (Grace, 2002:). The main theme from Arthur's study is that Catholic secondary schools in England were experiencing a process of educational, cultural and religious incorporation with a dominant external schooling culture. It is argued that this led to the weakening of a distinctive Catholic habitus of the sacred in the face of contemporary pluralism and utilitarianism in schooling (Grace, 2002). There is a striking similarity between Arthur's study and the current study because like the current study, it also focuses on the theme of 'faith reformation' in Catholic secondary schools. Therefore, Arthur's study positively informs the current study on matters concerning the central theme highlighted above. A similarity can also be identified at the level of research designs employed by the two studies. Like the current study, Arthur's study employs the qualitative approach of document analysis as one of its research designs. This is because among the research approaches he uses is a sustained engagement with historical and contemporary documentation on Catholic faith. This makes Arthur's study relevant to the current study because it also employs document analysis involving historical and contemporary Catholic documents on the philosophy of Catholic education.

Another study is that of Flynn's (1985). The study was focused on the foundational sector and the school effectiveness sector. In Marcellin Flynn's studies, the concept of 'school effectiveness' is taken to refer to that which promotes 'the full development of pupils'. And by 'full development of pupils' is meant the development of both religious and faith development as well as academic development. His study of Catholic school effectiveness was a ten-year examination of year 12 (18 year old) pupils in Catholic high schools in New South Wales and the Australian Capital Territory. It involved 1,377 parents, 2,041 senior pupils and 717 staff from 25 Catholic high schools. In the study Flynn sought to answer important questions of Catholic school research. The following were probably the most important questions he sought to answer: 'Do Catholic schools have a religious and educational effect upon their pupils and, if so, is this in any way independent of factors in their home backgrounds?' The data was collected using questionnaires administered to parents, teachers and pupils and the results subjected to factor analysis.

From the resultant data Flynn (1985) concluded that the Catholic school appears to be having an effect on pupils' personal faith development which does not depend....on the prior religious socialization of the home. Through its RE Curriculum the school is having a strong independent effect on the personal faith of its pupils. In terms of formal religious practice such as Mass attendance, the research data revealed that the example of parents was very important. This realization led Flynn (1985) to further conclude that parents cannot place this duty on the Catholic school or expect schools to take over this responsibility when they do not practice the faith themselves. Further analysis of the resultant data from Flynn's study confirmed that there was a Catholic school effect on the student's academic achievement and that this was mediated through the social climate and ethos of the school. The outstanding social climate gave the school special ethos or spirit. The religious and educational climate was generated in an intensely relational environment in which persons were respected and ultimate questions of life, death, faith, love and God were confronted.

The major research theme from Flynn's (1985) study above was the importance of school climate and ethos on the development of young people. In this aspect special reference was made to the religious and educational character of the school climate and ethos leading to the positive development of pupils in Catholic schools. Flynn's (1985) study was useful and relevant to the

current study in a number of ways. Firstly, the study by Flynn is focused on two of them, the foundational sector and the school effectiveness sector. This qualifies Flynn's study as a prototypical Catholic educational enquiry. Therefore, Flynn's study acted as a fine example from which the current study could draw valuable lessons on how to tackle the foundational sector and the school effectiveness sector of Catholic educational enquiry. The current study focused on Catholic faith influence on non-Catholic pupils and teachers within Catholic secondary schools in Zambia and in particular, Naviruli Catholic Mission Day Secondary School as provided by the philosophy of Catholic education. Therefore, the current study used a process approach beginning with an understanding of the concept of true Catholic faith as portrayed by Flynn's study and then progressing into identifying aspects of types of Catholic faith experienced by Catholic secondary schools in Zambia. Thirdly, at the foundational sector of Catholic school research Flynn's study revealed that the Catholic school had an effect on the pupils' personal faith development. It revealed that the pupils' faith development fully depended on the RE Curriculum and not on the prior religious socialization of the home. This revelation by

Flynn's study clearly portrays the place of RE vis-à-vis faith development in the curriculum of Catholic schools in Australia. From the findings by Flynn's study it can be stated that in the Australian Catholic school curriculum, more than any other subject, RE is highly placed to enhance personal faith development among the pupils. This is a close similarity to the current study as one of its objectives was to find out the influence of Catholic Faith on non-Catholic pupils and teachers at Naviruli Catholic Mission Day Secondary School. In late 2016, the Heartland Institute surveyed a number of non-Catholic pupils attending Catholic schools in the Archdiocese of St. Louis, Missouri. The results of their survey confirmed that although the number of Catholic pupils in Catholic schools had been decreasing, this loss had been offset by the increasing number of non-Catholic pupils in Catholic schools. "Even as Catholic schools in the 11 counties of the St. Louis Archdiocese have lost 22 percent of their Catholic pupils, they have seen a 23 percent spike in non-Catholic enrollment" (Taketa, 2017).

In his 2005 study entitled 'Religion and Education in Zambia, 1890-2000 and Beyond', Melvin Simuchimba traces the origin and development of RE as a curriculum subject in the Zambian education system. Utilizing a vigorous documentary analysis, Simuchimba (2005) describes how

RE started as a curriculum subject and how it developed to what it is today in Zambian schools, including Catholic schools as they form an important part of the entire Zambian education system. Central to the findings by Simuchimba (2005) is the main theme which runs throughout his work that RE has not remained the same from its inception as a curriculum subject in Zambian schools from 1890 to date. He indicates the changes that RE as a curriculum subject in Zambian schools has experienced over the years from its inception to date. He indicates that RE was generally a confessional subject or a subject meant to convert the learners from other religious belief systems to Christianity from the 1890 (the Missionary Period), through the Colonial Period (1925-1964) up to the First Republic (from 1964 to 1972). It is also evident from the findings by Simuchimba (2005) that from the Second Republic (1973-1990) to date, RE experienced a transition from a confessional subject to an educational subject taking on a number of educational features.

Also forming an important part of the findings revealed from Simuchimba's (2005) study was the revelation that central to the evolution experienced by RE as a curriculum subject in the Zambian education system has been its transition from a subject entirely based on Christian values to one including all major religious traditions from the Zambian setting in 1972 and these are; Christianity, Islam, Hinduism and Traditional Zambian Beliefs. According to Simuchimba (2005), RE's pluralistic nature was enhanced by social change in the post-independence era as the Zambian society became increasingly pluralist in nature. Among other things, the inclusion of other religious traditions in RE in the Second Republic (1973 to 1990) was meant to unify the different ethnic groups forming Zambia's multi-ethnic society in the post-independence era. Simuchimba's study could not entirely be classified as a research study in Catholic schooling in Zambia. However, to a large extent, the study can be perceived as a research study in Catholic schooling in Zambia. This is because in his study Simuchimba was preoccupied with the evolution of RE as a curriculum subject in the entire Zambian education system and this includes Catholic schools at all educational levels.

The study was also relevant to the current study because it highlighted aspects of Catholic Faith at 'curriculum level' experienced in all schools in the Zambian education system. For instance, the transition of RE from a confessional subject to an educational subject from 1972 to date indicates a change in the nature of the subject hence a confirmation of an aspect of Catholic Faith

experienced by schools in the Zambian education system at the level of a curriculum subject. Moreover, the inclusion of all major religious traditions in RE from the Zambian context in 1972 also represents an aspect of Catholic Faith of the subject because since then, the subject had not only been based on Christianity but other religious traditions from the Zambian setting as well. This was because the inclusion of other major religious traditions from the Zambian context changed the nature of the subject. The two changes of RE as a curriculum subject in Zambian schools (including Catholic schools) highlighted by Simuchimba's (2005) study indicate aspects of undesired faith reformation experienced specifically experienced by Catholic schools in the Zambian setting. This was because the main focus in Catholic educational provision at all educational levels was the inculcation of Catholic values in the learners and the 'educational' and 'pluralistic' transitions of RE signifies a deviation from this main focus and concern of Catholic educational provision.

Another study was that of Hambulo (2016). This research was based on 'Catholic secondary education and identity reformation in Zambia's Southern Province. Its main purpose was to explore the nature and scope of the undesired identity reformation experienced in Catholic secondary schools in Zambia's Southern Province as well as suggest possible ways of how the problem can be resolved. A qualitative methodology was utilized to gather data for this research. Data was gathered using semi-structured interviews, focus group interviews/discussions and documentary/content analysis. Key documents analyzed using document analysis were Catholic education policies and Zambian national educational policies. The main conclusion of the study was that undesired identity reformation is present in Catholic secondary schools in Zambia's Southern Province but it is not linked to a conflict of values in Catholic education policies and Zambian national education policies. Hambulo's study did not focus on Catholic faith and its influence on non-Catholic pupils and teachers. However, to a large extent, the study formed part of empirical review of this study. The study was relevant to this study because it highlighted the same research design and methods of data collection used in this study. A qualitative design was utilized to gather data for this research. Data was gathered using semi-structured interviews, focus group interviews/discussions and documentary/content analysis.

In Zambia almost everyone associates quality and desired education to Catholic education because of aspects such as; high teacher motivation, good leadership, high quality pupils, high learning achievement, desired curriculum, good infrastructure, total development of the learners (intellectual and spiritual), good learning environment and others evident in Catholic schools (Kabwe, 2010; Chisempere, 1993). This is the good reputation Catholic education has earned over the years among the people in Zambia.

2.3 Research Gap (RG)

This study assessed whether Catholic Faith has influence on non-Catholic pupils and teachers in Catholic Secondary Schools. Other researchers have written differently on the Catholic schools. For example, Hambulo (2016) research was based on ‘Catholic Secondary education and identity reformation in Zambia’s Southern Province. Its main purpose was to explore the nature and scope of the undesired identity reformation experienced in Catholic Secondary Schools in Zambia’s Southern Province as well as suggest possible ways of how the problem can be resolved. A qualitative methodology was utilized to gather data for this research. The main conclusion of the study was that undesired identity reformation is present in Catholic Secondary Schools in Zambia’s Southern Province but it is not linked to a conflict of values in Catholic education policies and Zambian national education policies. Hambulo’s study did not focus on Catholic faith and its influence on non-Catholic pupils and teachers. However, to a large extent, the study formed part of empirical review of this study. The study was relevant to this study because it highlighted the same research design and methods of data collection used in this study.

Simuchimba (2005) describes how RE started as a curriculum subject and how it developed to what it is today in Zambian schools. His study did not also focus on Catholic faith influence on non-Catholic pupils and teachers in Catholic secondary schools. This is because in his study Simuchimba was preoccupied with the evolution of RE as a curriculum subject in the entire Zambian education system to which Catholic Secondary Schools are part of.

A study by Flynn (1985) wanted to answer two important questions: ‘Do Catholic schools have a religious and educational effect upon their students and, if so, is this in any way independent of factors in their home backgrounds?’ The data was collected using questionnaires administered to

parents, teachers and students. From the resultant data Flynn concluded that the Catholic school has an effect on students' personal faith development. Although similar to this study, there is a gap in that this study focused on non-Catholic pupils and teachers, different from Flynn's sample of parents, all teachers and all students.

Arthur (1995) study posits that Catholic schools in England and Wales were: losing their distinctive sense of mission of transmission of the Catholic faith and with an ethos in which faith awareness permeated all aspects of school life, pedagogy and curriculum and giving ground to dualistic and pluralistic models of schooling. The gap in Arthur's study against this study is that this study is concerned with non-Catholic pupils and teachers which Arthur's study did not favour.

Most of the literature reviewed had not tackled the issue of whether Catholic faith has influence on non-Catholic pupils and teachers in Catholic Secondary Schools. This study has added another area of focus of Catholic faith having influence on non-Catholic pupils and teachers in Catholic Secondary Schools in Zambia.

2.4 Chapter Summary

The question of faith was granted attention in this chapter. The issue of 'faith' was discussed because the main theme of the current study was 'whether Catholic Faith has influence on non-Catholic pupils and teachers in Catholic Secondary Schools, a case of Naviruli Catholic Mission Day Secondary School of Chadiza in Zambia's Eastern Province. A clear comprehension of the theme of 'Catholic Faith' in this study demanded the use of a process analytical approach which began with a clear understanding of the concept of Catholic faith itself and further linking such knowledge to the genuine or true Catholic faith of Catholic Schools as articulated by the philosophy of Catholic education or the declaration on Christian education. Such a process would therefore enhance full comprehension of Catholic Faith. This literature review provided useful information for identifying the nature of Catholic faith in Catholic secondary schools. Finally, as a closure of the chapter, attention was granted to a thorough review of empirical research studies in Catholic schooling around the world. The next chapter would focus on the methodological approaches to the study. Special attention was granted to description of the methods or approaches used in the study and justification for their usage in the study

CHAPTER THREE

METHODOLOGY

3.0 Chapter Overview

This chapter gives an overview of how the research was carried out. The research methodology describes a step by step ordered process that is used to answer the research questions adequately. The chapter further looks at the techniques used to collect and analyse data as well as gives a justification of the choice of sampling method chosen. The chapter concluded by looking at ethical issues and validity and reliability considered while conducting the research.

3.1 Research Paradigm

Schwandt (2001) writes that a paradigm is a way of describing a world view that is informed by philosophical assumptions about the nature of social reality. A paradigm can either be qualitative or quantitative. Quantitative research takes a look at many cases, individuals, or units, and measure constrained elements about them as numbers. By contrast, a qualitative study ordinarily includes qualitative data and analyses numerous various elements of a small number of cases across either a short or long time period and then explains it. This study adopted the qualitative study. The qualitative approach produces verbal information as opposed to numerical values (Polgar & Thomas, 1995). The qualitative facts were drawn from interviews, focus group discussions and Catholic documents about Catholic faith and its influence on non-Catholic pupils and teachers in Catholic Schools.

3.2 Research Design

Defining a research design, Nieuwenhuis (2010) states that it is “a plan or strategy which moves from underlying philosophical assumptions to specifying the selection of respondents, the data gathering techniques to be used and the data analysis to be done”. Similarly, Hofstee (2016) defines a research design as a section of a study which includes the naming and discussion of the techniques that are used to test the thesis statement. For the purpose of this study, it used the case study approach or case study design. This study was qualitative and was a descriptive survey design. It was justified to use qualitative research in this study because the overall intention of the

study was the development of extensive narrative understanding of the main concern of the study (Hammersley and Atkinson, 1983).

3.3 Study Population

The target group about which the researcher is concerned with in gaining information and drawing conclusions is termed here as the population. The population therefore used for this study comprised the non-Catholic pupils and teachers of the school which stood at 120 and 10 respectively. This school was chosen because it was easily accessible to the researcher and minimized the cost involved in the administration of the research instruments, and it had more non-Catholic pupils and teachers around.

3.4 Sample Size and Sampling Technique/Procedure

Convenience sampling procedure was used to select Naviruli Catholic Mission Day Secondary School. A sample size of 40 was selected from the population. The sample size was comprised of 30 non-Catholic pupils and 10 non-Catholic teaching staff from the school. For the purpose of this study, 30 non-Catholic pupils and 10 non-Catholic teaching staff from the school were purposively sampled. Purposive sampling is where the Researcher consciously decides who to include in the sample (Best and Kahn, 2008). It was used simply because the study targeted non-Catholic pupils and teachers of a selected Catholic Secondary School, in this case, non-Catholic pupils and non-Catholic teachers from Naviruli Catholic Mission Day Secondary School were selected. It also ensured that only people with relevant information were sampled. The sample size of pupils was arrived at using Solvin's formula (1971).

$$n = \frac{N}{1+N(e)^2}$$

Where:

N = Total Population (120)

n = Sample size (?)

e = the margin of error (16%)

$$n = \frac{120}{1+120(0.16)^2} = 30$$

3.5 Data Collection Instruments/Methods

3.5.1 Interviews

Interviewing involves asking questions and getting answers from participants in a study. Interviews were conducted with non-Catholic teachers at Naviruli Catholic Mission Day Secondary School. Interviews were considered relevant in this study because they provided information related to the nature of Catholic faith at Naviruli Catholic Mission Day Secondary School, extent to which non-Catholic pupils and teachers perceive Naviruli Catholic Mission Day Secondary School as effective in implementing Catholic faith and the extent to which non-Catholic pupils and teachers at Naviruli Catholic Mission Day Secondary School are influenced by the Catholic faith.

3.5.2 Document Analysis

Document or content analysis has been defined differently by different academics but the common aspect in all definitions across different academics is the fact that in document analysis, “the researcher is obliged to extensively read necessary written materials or documents in order to give them voice and meaning around an assessment topic (Administrative Methods, 2010). Detailed qualitative data can be derived from different kinds of documents such as public records, physical evidence and personal documents (Administration Methods, 2010). It was inevitable for the researcher to closely examine Catholic education documents over the years since independence (1964) in order to establish how they had influenced non-Catholic pupils and teachers in terms of Catholic faith, especially at Naviruli Catholic Mission Day Secondary School.

3.5.3 Focus Group Discussions

A focus group discussion (FGD) is an in-depth field method that brings together a small homogeneous group to discuss topics on a study agenda (Maxwell, 2013). The purpose of this discussion was to use the social dynamics of the group to stimulate participants to reveal more information whether Catholic faith has influenced on non-Catholic pupils and teachers in Catholic Secondary Schools. For this study, focus group discussions were made up of ten (10) pupils. In all three (3) focus groups were formed; one for grade 12 A class, the other for women grade 12 B and the third one was for the grade 12 C class. Group discussions were considered relevant because they helped to collect data related to what pupils understood by nature of Catholic faith at Naviruli

Catholic Mission Day Secondary School, extent to which non-Catholic pupils and teachers perceive Naviruli Catholic Mission Day Secondary School as effective in implementing Catholic faith and the extent to which non-Catholic pupils and teachers at Naviruli Catholic Mission Day Secondary School are influenced by the Catholic faith.

3.6 Reliability and Validity of Data

Validity is used to determine if the research actually measures what it is set out to measure or how true the result of the research is. According to Creswell (2013), validity refers to the accuracy and meaningfulness of inferences which are based on research results. Draft copies of the interview guides and focus group discussion questions were made available to experts in this study such as my supervisor for comments and opinions so as to create validity in terms of contrast, content, criterion and readability in order for it to be suitable for the objectives of the study. Areas that were not needed were removed and other areas of need were added to the interview guides and focus group discussion questions. Reliability is “the extent to which results are consistent over time and an accurate representation of the total population under study and if the result of the study can be reproduced under a similar methodology, then the research instrument is considered reliable”. A reliable measurement is that which if repeated again will yield the same result as it did the previous time (Mugenda, 2008). The principle in reliability test is whether the measuring instrument produces similar results when repeated. The researcher tested and re-tested to ascertain the reliability of the questionnaire.

3.7 Method of Data Analysis

It is important to collect raw facts before analyzing and presenting them quantitatively. All the necessary data which were needed for this study were processed at some point in time. The data that were gotten from interviews, documents and focus group discussions were thematically analyzed.

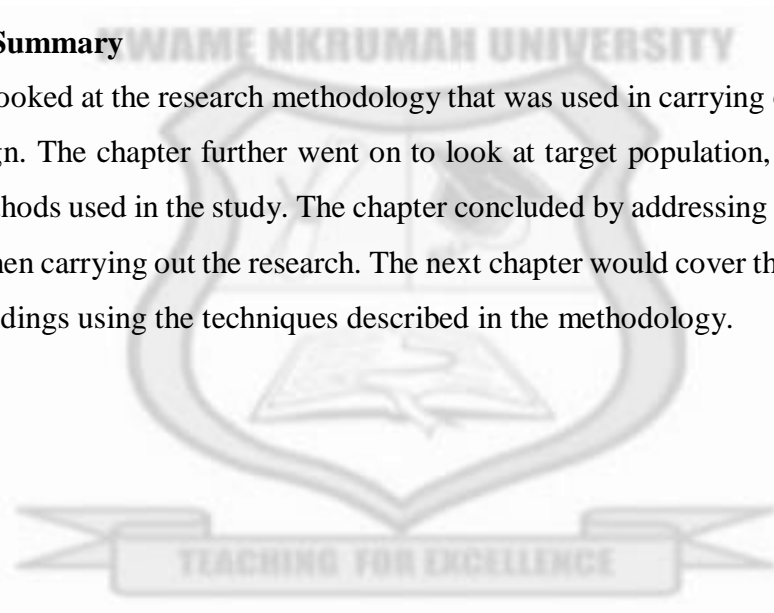
3.8 Ethical Considerations

Before starting the research work, the researcher was familiar with a review of factors and practices involved with research ethics. The researcher therefore aimed at following practices and procedures that led to the protection of human and non-human subjects. To protect respondents from physical and psychological harm and to see that their rights were not violated, the researcher

went about seeking for the respondents' consent. Their rights to informed consent was considered. These were done to free the potential respondents from being pressured in any way to participate in this work. Potential participants were given enough time from morning to afternoon and sufficient information to enable them make knowledgeable decisions about participation and non-participation before the interviews were conducted. The right to confidentiality was another issue that was addressed. Respondents were assured of maintaining the security of information obtained from and about them. The issue of anonymity was considered as the demands of the data collection methods excluded names and residence of respondents. This study was also cleared by KNU Ethics Committee at the proposal stage.

3.9 Chapter Summary

This chapter looked at the research methodology that was used in carrying out the study as well as research design. The chapter further went on to look at target population, the sampling and data collection methods used in the study. The chapter concluded by addressing ethical issues that were considered when carrying out the research. The next chapter would cover the data presentation and analysis of findings using the techniques described in the methodology.



CHAPTER FOUR

PRESENTATION OF FINDINGS

4.0 Overview

This chapter presents the findings of the study obtained through the utilization of qualitative data collection techniques namely; semi-structured interviews, focus-group interviews/discussions and documentary analysis. The presentation of findings was done to enhance the development of explanations for the influence of Catholic faith on non-Catholic pupils and teachers at Naviruli Catholic Mission Day Secondary School of Chadiza District of Eastern Province. In order to enhance a logical presentation of research findings, this chapter is divided into three (3) sections. The first section is a demographic profile of the research participants/respondents. The second section is on findings from semi-structured interviews held with ten (10) non-Catholic teachers and focus group interviews held with twenty (30) grade twelve pupils. The third section comprises findings derived from documentary analysis of the Catholic documents. These were meant to answer the research questions which are:

- (i) What is the nature of Catholic faith practised at Naviruli Catholic Mission Day Secondary School?
- (ii) To what extent do non-Catholic pupils and teachers perceive Naviruli Catholic Mission Day Secondary School as effective in implementing Catholic faith?
- (iii) To what extent are non-Catholic pupils and teachers at Naviruli Catholic Mission Day Secondary School influenced by the Catholic faith?

4.1 Demographic Profile of Participants

The demographics of the participants refer to the statistics relating to the research participants/respondents who took part in the study. This includes all the background information of the research participants deemed necessary and relevant to the study by the researcher. A research participant, informant or respondent is someone who is well versed in the social phenomenon being studied and who is willing to provide information on it (Babbie, 2007). The focus group members were all grade twelve (12) pupils with vast experience in Catholic secondary schooling as they had spent close to five (5) years at Naviruli Catholic Mission Day Secondary

School. The two focus group interviews were conducted at Naviruli Catholic Mission Day Secondary School and one had ten boys as members whilst the other had ten girls as members. Face-to-face interviews were taken on ten non-Catholic teachers who were all trained teachers with at least eight (8) years' experience of teaching the subjects at Naviruli Catholic Mission Day Secondary School.

4.2.1 Research Questions 1

What is the Nature of Catholic Faith Practised at Naviruli Catholic Mission Day Secondary School?

These were findings originating from the semi-structured interviews and focus group interviews conducted with the forty (40) participants of the study. The findings of the study were presented in line with the main themes or major categories and sub-categories emerging from the data. The sub-categories were meant to illustrate the main-themes or major categories of the research findings.

4.2.1.1 Participants' Views on What They Know About the Nature of Catholic Faith

In the initial stages of all the semi-structured interviews, the researcher asked all participants to share their views on what they knew about the nature of Catholic faith. The issue of the Catholic faith was something strange to most of the participants such that they did not seem to have a fair understanding of it. Participants viewed the nature of Catholic faith differently but in their views they generally linked this nature of Catholic faith to Christian beliefs, the way Catholic schools are managed and something to do with the Catholic Church. All the participants' views on what they knew about the nature of Catholic faith was linked to Christian beliefs and values as well as the Catholic Church. Therefore, the overarching theme which emerged from the participants' views was that nature of Catholic faith was based on Christian, Catholic beliefs and values in education. A sub-category which emerged from the overriding theme above was the lack of a proper understanding of Catholic faith by the participants in most of the semi-structured interviews conducted by the researcher. This sub-category was summarised in the following subsection.

4.2.1.2 Lack of a Proper Understanding of the Nature of Catholic Faith

The only subcategory to emerge from the participants' views on what they know about Catholic faith was that it was based on Christianity, Catholic beliefs and values in education. Most of the participants' (Non-Catholic teachers 1-10 and Focus groups for non-Catholic pupils in grades 12 A, B and C) views reflected interpretations in which Catholic faith was viewed as the use of Christianity, Catholic beliefs and values in educational provision, the way Catholic schools were managed and something to do with the Catholic Church. The main focus of the views provided by the participants was the association of Catholic faith with Christian, Catholic beliefs and values in educational provision in all Catholic schools in Zambia.

The views of the participants on what they understood by Catholic faith, revealed a restriction of a very broad and multifaceted nature of Catholic faith to merely Christian, Catholic beliefs and values in educational provision. The omission of a variety and important other elements which constituted Catholic faith by the participants indicated their lack of proper understanding of the nature in question. The following were verbatim quotations from the responses of the participants to support the findings above. Participant Non-Catholic Teacher 1: I am not so sure but I think Catholic faith should be related to Christian beliefs and values. Participants Focus Group 1: I am not sure what the philosophy of Catholic faith is. It could mean the way Catholic schools are managed. Participants Focus Group 2: Catholic faith has something to do with the Catholic Church. However, a non-Catholic teacher made the issue of Catholic understandable by saying: Catholic faith has something to do with evangelization, the total-formation of people in catholic schools, teamwork among stakeholders and creating a community.

Because, Catholic faith was now explained and the meaning understood by respondents, it gave chance to the respondents to now discuss the nature of Catholic faith at Naviruli Catholic Mission Day Secondary School as they now understood the context in which the researcher wanted it to be discussed.

A pupil from grade 12 A explained: "a school for the person and of persons. It aimed at forming the person in the integral unity of his/ Naviruli Catholic Mission Day Secondary School was characterized mainly as an educating community, it was her being, using the tools of teaching and

learning where criteria of judgment, determining values, points of interest, lines of thought, sources of inspiration and models of life were formed. Above all, we involved in the dynamics of interpersonal relations that forms and make the school community alive. To make pupils happier, education is carried out in a relational and community context”.

Another pupil from the same grade stressed: “Naviruli Catholic Mission Day Secondary School Administration was committed to parents, pupils and staff to develop an educational community with Catholic culture and identity built on the foundation of shared projected values which represented a serious task that was carried out by the Catholic school”. This means that all members of the school community were not only culturally and spiritually formed, but also intentionally directed at developing their community educational commitment in an authentic spirit of ecclesial communion.

A boy pupil from grade 12 B was of the view that Naviruli Catholic Mission Day Secondary School had a nature of evangelisation. The school’s mission was to evangelise. Evangelisation was the school’s deepest faith. He said: “As young people we are taught to share our individual experiences with God and with others. We overcome our individualism and discover, in the light of faith, our specific vocation to live responsibly in a community with others. The very pattern of the Christian life draws us to commit ourselves to serve God in our brethren and to make the world a better place for man to live in”.

A non-Catholic teacher also added her contributions about the nature of Catholic faith at Naviruli Catholic Mission Day Secondary School. She said: “Catholic faith is seen in the way the school builds the whole person of the non-Catholic pupil and teacher at the school; and how the school practices teamwork among stakeholders. The ‘total-formation’ of the human person was also a key nature of Catholic faith at Naviruli Catholic Mission Day Secondary School. There is recognition that human persons like non-Catholic pupils and teachers have different dimensions involving the physical, moral, intellectual and spiritual dimensions and also there is enhancement of a balanced development in this entire separate dimension. As regards teamwork among stakeholders, Naviruli Catholic Mission Day Secondary School administrators work diligently to receive consensus from pupils, staff, and parents regarding the following items: academic goals; relationships within the

school community based on love and Christian freedom; pupils, staff and administrators are committed to being a witness to Gospel values and teachings; all pupils strive for human and spiritual formation; and all families, friends, alumni, and external community members were welcomed”. Another non-Catholic teacher added her voice saying: “At Naviruli Catholic Mission Day Secondary School, cooperation or team work among stakeholders is not a question of convenience but a partnership based on the Catholic faith itself”.

Congregation for the Clergy document revealed that the principal purpose of Catholic education is to form disciples, people who know Christ, follow Christ and make him known. Not excellence in education, as important as that is; not equipping pupils to have successful careers, however valuable that may be, but forming disciples. In analyzing this document, young people have to be taught to share their personal lives with God and with others. They are to overcome their individualism and discover, in the light of faith, their specific vocation to live responsibly in a community with others. The very pattern of the Christian life draws them to commit themselves to serve God in their brethren and to make the world a better place for man to live in.

The document *Educating Together in Catholic Schools* also stressed that the Catholic school, characterized mainly as an educating community, is a school for the person and of persons. In fact, it aims at forming the person in the integral unity of his being, using the tools of teaching and learning where criteria of judgment, determining values, points of interest, lines of thought, and sources of inspiration and models of life are formed. Above all, they are involved in the dynamics of interpersonal relations that form and make the Naviruli school community interesting to learn and teach from.

4.2.2 Research Question 2

To What Extent Do Non-Catholic Pupils and Teachers Perceive Naviruli Catholic Mission Day Secondary School as Effective in Implementing Catholic Faith?

These were findings originating from the semi-structured interviews and focus group interviews conducted with the forty (40) participants of the study. The findings of the study were presented in line with the main themes. All the participants’ views on the effectiveness in implementing Catholic Faith at Naviruli Catholic Mission Day Secondary School included forming value-laden

pupils, adhering to the church's teachings, witnessing the faith, living a prayerful life and making Religious Education a compulsory subject.

Implementing Catholic faith at Naviruli Catholic Mission Day Secondary School was done by inculcating good values in pupils. "By their good examples, teachers and administrators teach and develop in their pupils the values that they possess. They instill in their pupils the values of concern for others and the greater honour and glory of God above all else in everything that they do. Thus, they provide pupils with activities to learn, immerse, or practice values such as goodness, justice, love of God, humility, honesty, simplicity, prayer, and concern for others", said a non-Catholic teacher.

Another non-Catholic teacher expressed the following: "Pupils have values. They have that fear of God, humility, love, service, and concern for others. They have faith in God; they value their family, and are prayerful. All these were introduced to them by Naviruli Catholic Mission Day Secondary School. The Catholic school provides pupils the kind of activities that they can learn, immerse, experience, and practice values, especially the core values of the school. We always promote the values of simplicity, honest communication, honesty and sincerity".

Adhering to the Catholic Church's teachings is another way of effective implementation of Catholic faith at Naviruli Catholic Mission Day Secondary School. The school ensures that pupils adhere to the orthodox teachings of the Catholic Church relating to matters of scriptures, symbols, myths, rituals, liturgies, creeds, dogmas, doctrines, theologies, practices, spirituality, expected life-style, values, artifacts, structures and worship. For the Catholic school, orthodoxy is essential to connect to God. Thus, it does not merely teach the subjects but also integrate and relate the teachings of the Church in the discussion of the content. By doing so, The Catholic School promotes and transmits the authentic Catholic beliefs and practices. One non-Catholic teacher said: "Regarding content, I make sure that I am faithful to the teaching of the Church. Orthodoxy is important in matters relating to faith and morals". Catholic schools are not just merely teaching a subject, but they are also exemplars and transmitters of the content of the faith.

Effective implementation of Catholic faith is also seen in witnessing the faith. Naviruli Catholic Mission Day Secondary School exemplifies the faith that it professes and teaches by the witness of school members' lives. It demonstrates it by dealing with people with humility, truthfulness, sincerity, and honesty; setting good examples and radiating a joyful disposition to pupils; and living a life of simplicity and prayer. Accordingly, teachers need to take care of their personal, social, and family life because their problems in the relationship can affect their work in school. By their exemplary life, they become models and inspiration to their pupils and their colleagues. For example, a non-Catholic teacher mentioned the following: "As Catholic educators, we have to set good examples for our pupils; we have to witness what we believe. The witnesses of our lives as Catholic teachers, the kind of life we lead demonstrate what we believe. As an educator, I need to radiate joy, the happiness to my pupils. Thus, I need to take care of my family life, my personal life, and my social life. When a teacher has many problems in a relationship, he or she will bring that to the class and the pupils can sense that".

Living a prayerful life necessitates effective implementation of Catholic faith at Naviruli Catholic Mission Day Secondary School. "Prayer is important for this Catholic School", said a girl of grade 12 C. "We always have devotion prayers during class registration. We always talk and turn to God in whatever we think and do. Prayers strengthen our faith and help us cope with the problems in life and school work".

A grade 12 A non-Catholic pupil also shared: "Prayer is a normal part of the school day which pupils use in times of sorrow and joy, of disappointment and celebration, of difficulty and success. Prayer teaches us that we belong to a community that knows no bounds".

A non-Catholic teacher shared these:

"I would tell my pupils that it's always safe to pray for whatever you are thinking about; it's always safe to include God, you always consult to him whatever you are thinking and whatever your actions will be... I always include prayer in my activity every day. I draw strength and guidance from God every day in my work. If ever I have problems, I talk to God to strengthen my faith".

Religious Education is the core of the core curriculum in at Naviruli Catholic Mission Day Secondary School. It is a compulsory subject for all grades. This helps to effectively implement the Catholic faith. “Placing RE at the core of the curriculum at the Catholic school helps Naviruli Secondary School to fulfill its mission to educate the whole person in discerning the meaning of pupils’ existence, since Religious Education is concerned not only with pupils’ intellectual knowledge but also includes emotional and affective learning. It is in the mystery of the Word made flesh that the mystery of what it is to be human truly becomes clear. Without religious education, pupils would be deprived of an essential element of their formation and personal development, which helps them attain a vital harmony between faith and culture”, contributed a non-Catholic teacher.

“Naviruli secondary School Management expresses physically and visibly the external signs of Catholic culture through images, symbols and other objects of traditional devotion. In classrooms crucifixes and statues are displayed, liturgical celebrations, and other sacramental reminders of Catholic life, including good art that is not explicitly religious in its subject matter, are evident in the school environment”, stressed a non-Catholic teacher.

The Congregation for Catholic Education document states that RE should not be an accessory among other subjects but rather a subject which engages in a necessary inter-disciplinary dialogue. It was found that RE at their core, exist in order to help parents, priests and teachers to hand on the Deposit of faith in its fullness to a new generation of young people so that they may come to understand the richness of the Catholic faith, and thereby be drawn into a deeper communion with Christ in his Church.

4.2.3 Research Question 3

To What Extent are Non-Catholic Pupils and Teachers at Naviruli Catholic Mission Day Secondary School Influenced by the Catholic Faith?

These were findings originating from the semi-structured interviews and focus group interviews conducted with the thirty (40) participants of the study. The findings of the study were presented in line with the main themes. All the participants’ views on what the influence of Catholic faith was on non-Catholic pupils and teachers at Naviruli Catholic Mission Day Secondary School

included high-level of discipline, competent educational leadership, mutually deepened faith and Gospel is lived.

One of the key influences of Catholic faith is the ‘exhibition of high levels of discipline’ by all within Catholic school settings. A girl pupil in grade 12 B explained: “The high levels of discipline exhibited by the learners, teachers and Catholic school administrators within the school settings forms an important part of the school ethos at Naviruli Catholic Mission Day Secondary School. This has helped me change into a good pupil since I became a pupil of this school”.

One Grade 12 A boy also added: “Another dimension to the aspect of discipline at Naviruli Catholic Mission Day Secondary School is that it is handled in the light of the Gospel message. Before coming to this school, I used to be a bully against my friends in the village but now, I am a changed boy and my friends in the village wonder how I have changed. This is because of “the tireless intention, within the school, to perceive almost anything from a spiritual perspective in order to enable growth of the spiritual aspect in the learners”.

One boy of grade 12 B said: “Prayer has become a habit instead of genuine action. Every day we have a 15-minute-long prayer session during registration before classes officially begin which means we had to be at school as early as 6:30 AM. I won’t even lie. I and many of my classmates just recite the prayer by memory, and do not really pray with intention or from the heart”.

A non-Catholic grade 12 B boy said: “The Catholic faith in our school has impacted on me that I have learnt how to treat other pupils, how to speak to each other, how to care for others, and how to love one another. Catholic has taught me that each of my classmates is my equal and that all are to be treated with kindness and respect”.

A non-Catholic teacher also shared: “I have learnt to be a moral role model in the school community and outside. Before I came to Naviruli Day Secondary school, I had bad language to the pupils; but immediately I started learning of Catholic faith, my language changed for the better and I have now become a good example by school authorities.”

Mutually deepened faith was yet another influence of Catholic faith. “As a Seventh Day Adventist Christians, coming to a Catholic secondary school as a grade 8, I was not very religious. However, there was always that little voice in the back of my head that questioned my actions: Why don’t you believe? And I could never quite answer it. In the midst of confusion and doubt, it was through my Catholic school education, with its Catholic faith, that I was given the opportunity to experience beliefs in ways that actually made sense to me,” said a girl of grade 12 C.

“I learned to forgive, mostly myself. I have this well-intentioned, but sometimes bad habit, of expressing my opinion. Catholic faith is teaching me to fight for the important things, pray about the small things and to seek forgiveness in the most important moments. As I’ve grown in my faith, walked alongside my pupils in their educational journey and witnessed suffering among our school community, the bounty of mercy really has been endless. When we study math, we talk about God. When we dive into science and biology, we explore Theology of the Body. When we craft English essays, we admire the works of saints like Thomas Aquinas. There is no subject untouched by God. It’s through that recurring presence I’ve learned to see my fallible self, in all her glory, and ask for forgiveness with a kinder heart than before”, explained a non-Catholic teacher.

The findings from the Religious Dimension of Education in a Catholic School Document was that there is high levels of discipline exhibited by learners in Catholic school settings forms an important part of the school ethos in these institutions. This is not only exhibited by the learners but also the teachers as well as Catholic school administrators. In handling matters concerning the issue of discipline, both the teachers and Catholic school administrators cooperate with the learners within the school contexts. Another dimension of discipline in these schools is that it is handled in the light of the Gospel message. This is because of “the tireless intention, within these schools, to perceive almost anything from a spiritual or religious perspective in order to enable growth of the spiritual aspect in their learners.

4.3 Findings from Presentations

Findings have shown that Catholic faith is practised at Naviruli Mission Day Catholic Secondary School; that non-Catholic pupils and teachers perceive the Catholic Secondary School as effective in implementing Catholic Faith and that the Catholic Faith is influenced on non-Catholic pupils and teachers at Naviruli Mission Day Catholic Secondary School.

4.3.1 Nature of Catholic Faith at Naviruli Mission Day Secondary School

From the findings, the following emerged as the nature of Catholic faith at Naviruli Mission Day Secondary School:

4.3.1.1 Participants' Views on What They Know About the Nature of Catholic Faith

The overarching theme which emerged from the participants' views was that nature of Catholic faith was based on Christianity, Catholic beliefs and values in education. The overriding theme above was the lack of a proper understanding of Catholic faith by the participants in most of the semi-structured interviews conducted by the researcher.

4.3.1.2 Lack of a Proper Understanding of the Nature of Catholic Faith

The views of the participants on what they understood by Catholic faith, revealed a restriction of a very broad and multifaceted nature of Catholic faith to merely Christian, Catholic beliefs and values in educational provision. The omission of a variety and important other elements which constituted Catholic faith by the participants indicated their lack of proper understanding of the nature in question. This was simplified by the definition of Catholic faith by a non-Catholic teacher as something to do with evangelization, the total-formation of people in catholic schools, teamwork among stakeholders and creating a community.

4.3.1.3 Educating Community

A pupil from grade 12 A reported that the nature of Catholic faith at Naviruli Catholic Mission Day Secondary School was characterized mainly as an educating community, it was a school for the person and of persons. It was aimed at forming the person in the integral unity of his/her being, using the tools of teaching and learning where criteria of judgment, determining values, points of

interest, lines of thought, sources of inspiration and models of life are formed. In line with educating community, the document *Educating Together in Catholic Schools* also stressed that the Catholic school, characterized mainly as an educating community, is a school for the person and of persons. It aims at forming the person in the integral unity of his being, using the tools of teaching and learning where criteria of judgment, determining values, points of interest, lines of thought, and sources of inspiration and models of life are formed. Above all, they are involved in the dynamics of interpersonal relations that form and make Naviruli school community interesting to learn and teach from.

4.3.1.4 Evangelisation

Evangelisation was the school's deepest faith. Evangelization was the nature of Catholic Faith; that is, the Catholic Church must proclaim the good news of salvation to all, generate new creatures in Christ through Baptism, and train them to live knowingly as children of God. Pupils at Naviruli secondary school are taught to share their personal lives with God and with others. They overcome their individualism and discover, in the light of faith, their specific vocation to live responsibly in a community with others. The very pattern of the Christian life drew them to commit themselves to serve God in their brothers and sisters at school and to make the school a better place for pupils to live in.

4.3.1.5 Building the Whole Person

Catholic faith was seen in the way the school built the whole person of the non-Catholic pupil and teacher at Naviruli Secondary School; and how the school practices teamwork among stakeholders. The 'total-formation' of the human person was also a key nature of Catholic faith at Naviruli Catholic Mission Day Secondary School. There is recognition that human persons like non-Catholic pupils and teachers have different dimensions involving the physical, moral, intellectual and spiritual dimensions and also there is enhancement of a balanced development in this entire separate dimension. As regards teamwork among stakeholders, Naviruli Catholic Mission Day Secondary School administration works diligently to receive consensus from pupils, staff, and parents regarding the following items: academic goals; relationships within the school community based on love and Christian freedom; pupils, staff and administrators are committed to being a witness to Gospel values and teachings; all pupils strive for human and spiritual formation; and all

families, friends, alumni, and external community members were welcomed, according to a non-Catholic female teacher.

4.3.2 Extent Non-Catholic Pupils and Teachers Perceive Naviruli Catholic Mission Day Secondary School as Effective In Implementing Catholic Faith

From the findings, the following emerged as the extent non-Catholic pupils and teachers perceive Naviruli Catholic Mission Day Secondary School as effective in implementing Catholic Faith:

4.3.2.1 Inculcating Good Values in Pupils

By their good examples, teachers and administrators teach and develop in their pupils the values that they possess. They instill in their pupils the values of concern for others and the greater honour and glory of God above all else in everything that they do. Thus, they provide pupils with activities to learn, immerse, or practice values such as goodness, justice, love of God, humility, honesty, simplicity, prayer, and concern for others. The Catholic school provides pupils the kind of activities that they can learn, immerse, experience, and practice values, especially the core values of the school. We always promote the values of simplicity, honest communication, honesty and sincerity.

4.3.2.2 Adhering to Catholic Church's Teachings

Adhering to the Catholic Church's teachings is another way of effective implementation of Catholic Faith at Naviruli Catholic Mission Day Secondary School. The school ensures that pupils adhere to the orthodox teachings of the Catholic Church relating to matters of scriptures, symbols, myths, rituals, liturgies, creeds, dogmas, doctrines, theologies, practices, spirituality, expected life-style, values, artifacts, structures and worship.

4.3.2.3 Effective Implementation of Catholic Faith

Naviruli Catholic Mission Day Secondary School exemplifies the faith that it professes and teaches by the witness of school members' lives. It demonstrates it by dealing with people with humility, truthfulness, sincerity, and honesty; setting good examples and radiating a joyful disposition to pupils; and living a life of simplicity and prayer. Teachers take care of their personal, social, and family life because their problems in the relationship can affect their work in school. As Catholic

educators, teachers set good examples for their pupils; they witness what they believe. The witnessing of their lives as Catholic teachers, the kind of life they lead demonstrates what they believe. As an educator, a teacher needs to radiate joy and happiness to my pupils.

4.3.2.4 Living a Prayerful Life

At Naviruli Catholic Mission Day Secondary School prayer is important for the Catholic School. Non-Catholic pupils and teachers always have devotion prayers during class registration. They always talk and turn to God in whatever they think and do. Prayers strengthen their faith and help them cope with the problems in life and school work. Prayer is a normal part of the school day which non-Catholic pupils and teachers use in times of sorrow and joy, of disappointment and celebration, of difficulty and success. Prayer teaches them that they belong to a community that knows no boundaries.

4.3.2.5 Making Religious Education a Compulsory Subject

Religious Education is the core of the core curriculum in at Naviruli Catholic Mission Day Secondary School. It is a compulsory subject for all grades. This helps to effectively implement the Catholic faith. Placing RE at the core of the curriculum at the Catholic school helps Naviruli Secondary School to fulfill its mission to educate the whole person in discerning the meaning of pupils' existence, since Religious Education is concerned not only with pupils' intellectual knowledge but also includes emotional and affective learning. It is in the mystery of the Word made flesh that the mystery of what it is to be human truly becomes clear. Without religious education, pupils would be deprived of an essential element of their formation and personal development, which helps them attain a vital harmony between faith and culture. RE should not be an accessory among other subjects but rather a subject which engages in a necessary interdisciplinary dialogue. It was found that RE at their core, exist in order to help parents, priests and teachers to hand on the Deposit of Faith in its fullness to a new generation of young people so that they may come to understand the richness of the Catholic faith, and thereby be drawn into a deeper communion with Christ in his Church.

4.3.2.6 Use of Sacramental Signs

Naviruli secondary School Management expresses physically and visibly the external signs of Catholic culture through images, symbols and other objects of traditional devotion. In classrooms, crucifixes and statues are displayed; liturgical celebrations, and other sacramental reminders of Catholic life, including good art that is not explicitly religious in its subject matter, are evident in the school environment.

4.3.3 Extent Non-Catholic Pupils and Teachers at Naviruli Catholic Mission Day Secondary School are influenced by Catholic Faith

From the findings, the following emerged as the extent non-Catholic pupils and teachers at Naviruli Catholic Mission Day Secondary School are influenced by the Catholic Faith:

4.3.3.1 Exhibition of High Levels of Discipline

One of the key influences of Catholic faith is the ‘exhibition of high levels of discipline’ by all within Catholic school settings. A high level of discipline is exhibited by the learners, teachers and Catholic school administrators within the school settings. This forms an important part of the school ethos at Naviruli Catholic Mission Day Secondary School. This has helped non-Catholic pupils to change into good pupils since many became pupils of Naviruli Catholic Mission Day Secondary School. Another dimension to the aspect of discipline at Naviruli Catholic Mission Day Secondary School is that it is handled in the light of the Gospel message. Before coming to this school, I used to be a bully against my friends in the village but now, I am a changed boy and my friends in the village wonder how I have changed. This is because of “the tireless intention, within the school, to perceive almost anything from a spiritual perspective in order to enable growth of the spiritual aspect in the learners. The findings from the Religious Dimension of Education in a Catholic School Document was that there is high levels of discipline exhibited by learners in Catholic school settings forms an important part of the school ethos in these institutions. This is not only exhibited by the learners but also the teachers as well as Catholic school administrators. In handling matters concerning the issue of discipline, both the teachers and Catholic school administrators cooperate with the learners within the school contexts. Another dimension of discipline in these schools is that it is handled in the light of the Gospel message. This is because

of “the tireless intention, within these schools, to perceive almost anything from a spiritual or religious perspective in order to enable growth of the spiritual aspect in their learners.

4.3.3.2 Learning how to Handle Others

The Catholic faith at Naviruli Secondary School had impacted on non-Catholic pupils in that they had learnt how to treat other pupils, how to speak to each other, how to care for others, and how to love one another. Catholic faith had taught them that each of their classmates was their equals and that all were to be treated with kindness and respect.

4.3.3.3 Helped to have Good Morals

A non-Catholic teacher learnt to be moral role model in the school community and outside. Before going to Naviruli Day Secondary school, a non-Catholic teacher had bad language towards the pupils; but immediately he started learning of Catholic faith, his language changed for the better and had now become a good example by school authorities.

4.3.3.4 Deepened Faith of Non-Catholic Pupils and Teachers

Mutually deepened faith was yet another influence of Catholic faith. A Seventh Day Adventist Christian who came to Naviruli Catholic secondary school as a grade 8 was not very religious. However, there was always that little voice in the back of her head that questioned her actions: why she did not believe. And she could never quite answer it. In the midst of confusion and doubt, it was through her Catholic school education, with its Catholic faith, that she was given the opportunity to experience beliefs in ways that actually made sense to her.

4.3.3.5 Non-Catholic Pupils Learnt to Forgive

A non-Catholic pupil learned to forgive, mostly herself. She had this well-intentioned, but sometimes bad habit, of expressing her opinion. Catholic faith taught here to fight for the important things, pray about the small things and to seek forgiveness in the most important moments. As she grew in her faith, walked alongside her fellow pupils in their educational journey and witnessed suffering among her school community, the bounty of mercy really had been endless.

4.3.3.6 Every day Prayer made Pupils to Pray with No Intention

Prayer had become a habit instead of genuine action. Every day pupils had a 15-minute-long prayer session during registration before classes officially began which meant they had to be at school as early as 6:30 AM. Many of pupils just recite the prayer by memory, and did not really pray with intention or from the heart.

4.4 Chapter Summary

This chapter has provided results of responses given by respondents as they were asked in the interview schedules, focus group questions and found in the Catholic documents. The next chapter discusses the research findings and offers possible explanations for any trends observed.



CHAPTER FIVE

DISCUSSION OF FINDINGS

5.0 Overview

The overall objective of this study was to explore whether Catholic faith has influence on non-Catholic pupils and teachers in Catholic Secondary Schools in Zambia. Specific objectives included:

- (i) To explore the nature of Catholic faith practised at Naviruli Catholic Mission Day Secondary School.
- (ii) To explore the extent to which non-Catholic pupils and teachers perceive Naviruli Catholic Mission Day Secondary School as effective in implementing Catholic faith.
- (iii) To determine the extent to which non-Catholic pupils and teachers at Naviruli Catholic Mission Day Secondary School are influenced by the Catholic faith.

5.1 Nature of Catholic Faith

5.1.1 Educating Community

Nature of Catholic faith at Catholic Secondary Schools is characterized mainly as an educating community; it is a school for the person and of persons. It is aimed at forming the person in the integral unity of his/her being, using the tools of teaching and learning where criteria of judgment, determining values, points of interest, lines of thought, sources of inspiration and models of life are formed. In line with educating community, the document Educating Together in Catholic Schools also stresses that the Catholic school, characterized mainly as an educating community, is a school for the person and of persons. It aims at forming the person in the integral unity of his being, using the tools of teaching and learning where criteria of judgment, determining values, points of interest, lines of thought, and sources of inspiration and models of life are formed. Above all, they are involved in the dynamics of interpersonal relations that form and make Naviruli school community interesting to learn and teach from.

Community is central to Catholic faith both as a necessary condition and a desired goal. The educational efforts of the Catholic Secondary Schools must be directed to forming persons-in-

community; for the education of the individual Christian is important not only to his/her solitary destiny but also to the destinies of the many communities in which he/she lives. The educational mission of the Church is an integrated ministry embracing three interlocking dimensions: the message revealed by God which the Catholic Church proclaims; fellowship in the life of the Holy Spirit; service to the Christian community and the entire human community. The literature supports this as Benedict XVI (2005) connotes that Catholic schools are inclusive communities whereby every person, regardless of their faith beliefs, is seen to be created in the image of God, and as such, is deserving of Catholic education. An effective Catholic school education places emphasis on the school being a community—an educational community of persons and a genuine community of faith. According to Garrone, (1977) a vibrant Catholic faith is accomplished in a Catholic school when the Catholic community is considered to be genuine. Because humanity does not live alone, students must learn how to live in communion with one another. It is within the Catholic culture, in the school community, that “values are communicated through the interpersonal and sincere relationships of its members and through both individual and corporative adherences to the outlook on life that permeates the school.

5.1.2 Evangelisation

Evangelisation was the school’s deepest faith. Evangelization was the nature of Catholic faith; that is, the Catholic Church must proclaim the good news of salvation to all, generate new creatures in Christ through Baptism, and train them to live knowingly as children of God. Pupils at Naviruli secondary school are taught to share their personal lives with God and with others. They overcome their individualism and discover, in the light of faith, their specific vocation to live responsibly in a community with others. The very pattern of the Christian life drew them to commit themselves to serve God in their brothers and sisters at school and to make the school a better place for pupils to live in.

The Catholic Secondary School is constantly deepening her awareness of herself and meditating on the mystery of her being and mission. Thus she is ever rediscovering her living relationship with Christ in order to discover greater light, energy, and joy in fulfilling her mission and determining the best way to ensure that her relationship with humanity is closer and more efficacious-that humanity of which she is a part and yet so undeniably distinct. Her destiny is to

serve humanity until it reaches its fullness in Christ. Evangelization is, therefore, the nature of the Catholic faith in Catholic Secondary Schools; that is, faith must proclaim the good news of salvation to all, generate new creatures in Christ, and train them to live knowingly as children of God. This is agreement with the literature reviewed where Warner (2014) writes that young people have to be taught to share their personal lives with God and with others. They are to overcome their individualism and discover, in the light of faith, their specific vocation to live responsibly in a community with others. The very pattern of the Christian life draws them to commit themselves to serve God in their brethren and to make the world a better place for man to live in. Paul II (1979) also writes that Catholic education is above all a question of communicating Christ, of helping to form Christ in the lives of others. If Catholic schools are not imbuing a Catholic worldview and communicating Christ to their pupils, they fail to look much different than their private and public-school counterparts.

5.1.3 Building the Whole Person

Catholic faith was seen in the way the school built the whole person of the non-Catholic pupil and teacher at a Catholic Secondary School; and how the school practices teamwork among stakeholders. The ‘total-formation’ of the human person was also a key nature of Catholic faith. There is recognition that human persons like non-Catholic pupils and teachers have different dimensions involving the physical, moral, intellectual and spiritual dimensions and also there is enhancement of a balanced development in this entire separate dimension. As regards teamwork among stakeholders, Naviruli Catholic Mission Day Secondary School administration works diligently to receive consensus from pupils, staff, and parents regarding the following items: academic goals; relationships within the school community based on love and Christian freedom; pupils, staff and administrators are committed to being a witness to Gospel values and teachings; all pupils strive for human and spiritual formation; and all families, friends, alumni, and external community members were welcomed, according to a non-Catholic female teacher.

Catholic education is one that educates the whole child: body, mind, and soul. Catholic education is rooted in the conviction that human beings have a transcendent destiny and that education for the whole person must form the spiritual, intellectual, physical, psychological, social, moral, aesthetic and religious capacities of each child. Catholic schools should develop and implement

academic, co-curricular, faith formation, and service/ministry programs to educate the whole child in all these dimensions.

From the literature, in its document *The Catholic School*, the Sacred Congregation for Catholic Education (1998) states: the Catholic school is committed thus to the development of the whole man, since in Christ, the perfect man, all human values find their fulfillment and unity. Herein lies the specifically Catholic character of the school. Its duty to cultivate human values in their own legitimate right in accordance with its particular mission to serve all men has its origin in the figure of Christ. He is the one who ennobles man, gives meaning to human life, and is the model which the Catholic school offers to its pupils.

5.2 Extent Non-Catholic Pupils and Teachers Perceive Catholic Secondary Schools as Effective in Implementing Catholic Faith

5.2.1 Inculcating Good Values in Pupils

By their good examples, teachers and administrators teach and develop in their pupils the values that they possess. They instill in their pupils the values of concern for others and the greater honour and glory of God above all else in everything that they do. Thus, they provide pupils with activities to learn, immerse, or practice values such as goodness, justice, love of God, humility, honesty, simplicity, prayer, and concern for others. The Catholic school provides pupils the kind of activities that they can learn, immerse, experience, and practice values, especially the core values of the school. We always promote the values of simplicity, honest communication, honesty and sincerity.

The mission of Catholic education is about a vision and a personal investment in a vision that comes from the Gospel that create the values by which the Catholic school is known and identified and that make its values real and alive and applicable to life.

This agrees with literature by O'Connell (2012), the mission of Catholic education is about passion. The vision, the passion that is uniquely ours in the Catholic educational enterprise, is "evangelization," a vision, a passion that views every young person in our Catholic schools, every parent, every teacher, every administrator, every staff member, every alumnus, and every

benefactor as a partner— or “potential” partner—in the Church’s mission to spread the Gospel of Jesus Christ.

5.2.2 Adhering to the Catholic Church’s Teachings

Adhering to the Catholic Church’s teachings is another way of effective implementation of Catholic Faith at Naviruli Catholic Mission Day Secondary School. The school ensures that pupils adhere to the orthodox teachings of the Catholic Church relating to matters of scriptures, symbols, myths, rituals, liturgies, creeds, dogmas, doctrines, theologies, practices, spirituality, expected life-style, values, artifacts, structures and worship.

5.2.3 Effective Implementation of Catholic Faith

Naviruli Catholic Mission Day Secondary School exemplifies the faith that it professes and teaches by the witness of school members’ lives. It demonstrates it by dealing with people with humility, truthfulness, sincerity, and honesty; setting good examples and radiating a joyful disposition to pupils; and living a life of simplicity and prayer. Teachers take care of their personal, social, and family life because their problems in the relationship can affect their work in school. As Catholic educators, teachers set good examples for their pupils; they witness what they believe. The witnessing of their lives as Catholic teachers, the kind of life they lead demonstrates what they believe. As an educator, a teacher needs to radiate joy and happiness to their pupils.

From the very earliest days of Catholic education, the primary focus has been the sharing of the Catholic faith. In the literature, O’Connell (2012) describes Catholic schools as places “where faith and knowledge meet but unless that meeting inspires, unless that meeting engages, unless that meeting lights a fire, unless that meeting changes lives, our schools are simply that, just schools (O’Connell, 2012). The Congregation for Catholic Education explains that, Nurturing faith and maintaining a Christian presence in the academic world is a charism that all authentic Catholic schools share that distinguishes them from public schools. Perhaps the charism of any Catholic school, specifically, a secondary school is to send students out in the world to critically engage and transform society and to be countercultural. Catholics should serve the common good.

5.2.4 Living a Prayerful Life

At Naviruli Catholic Mission Day Secondary School prayer is important for the Catholic School. Non-Catholic pupils and teachers always have devotion prayers during class registration. They always talk and turn to God in whatever they think and do. Prayers strengthen their faith and help them cope with the problems in life and school work. Prayer is a normal part of the school day which non-Catholic pupils and teachers use in times of sorrow and joy, of disappointment and celebration, of difficulty and success. Prayer teaches them that they belong to a community that knows no boundaries.

This was in agreement with Agnew (2010) who posits that if Catholic schools are to be true to their identity, they will suffuse their environment with a delight in the sacramental. Therefore, they should express physically and visibly the external signs of Catholic culture through images, symbols, icons, and other objects of traditional devotion. A chapel, classroom crucifixes and statues, liturgical celebrations, and other sacramental reminders of Catholic life, including good art that is not explicitly religious in its subject matter, should be evident. All these signs embody the community ethos of Catholicism.

5.2.5 Making Religious Education a Compulsory Subject

Religious Education is the core of the core curriculum in at Naviruli Catholic Mission Day Secondary School. It is a compulsory subject for all grades. This helps to effectively implement the Catholic faith. Placing RE at the core of the curriculum at the Catholic school helps Naviruli Secondary School to fulfill its mission to educate the whole person in discerning the meaning of pupils' existence, since Religious Education is concerned not only with pupils' intellectual knowledge but also includes emotional and affective learning. It is in the mystery of the Word made flesh that the mystery of what it is to be human truly becomes clear. Without religious education, pupils would be deprived of an essential element of their formation and personal development, which helps them attain a vital harmony between faith and culture. RE should not be an accessory among other subjects but rather a subject which engages in a necessary interdisciplinary dialogue. It was found that RE at their core, exist in order to help parents, priests and teachers to hand on the Deposit of Faith in its fullness to a new generation of young people so that

they may come to understand the richness of the Catholic faith, and thereby be drawn into a deeper communion with Christ in his Church.

In the literature Vatican Congregation for Catholic Education (1988) posits that the special character of the Catholic school and the underlying reason why Catholic parents should prefer it, is precisely the quality of the religious instruction integrated into the overall education of the pupils. Alongside the Catholic Church and its entire membership, the Catholic school provides possibilities for catechesis through religious instruction. Without the creation of possibilities for catechesis, a school would not be fit to be called a Catholic school, no matter how good its teaching reputation may be in other subjects in the school curriculum.

5.2.6 Use of Sacramental Signs

Naviruli secondary School Management expresses physically and visibly the external signs of Catholic culture through images, symbols and other objects of traditional devotion. In classrooms, crucifixes and statues are displayed; liturgical celebrations, and other sacramental reminders of Catholic life, including good art that is not explicitly religious in its subject matter, are evident in the school environment.

5.3 Extent Non-Catholic Pupils and Teachers at Catholic Secondary Schools are Influenced by the Catholic Faith

5.3.1 Exhibition of High Levels of Discipline

One of the key influences of Catholic faith is the ‘exhibition of high levels of discipline’ by all within Catholic school settings. A high level of discipline is exhibited by the learners, teachers and Catholic school administrators within the school settings. This forms an important part of the school ethos at Naviruli Catholic Mission Day Secondary School. This has helped non-Catholic pupils to change into good pupils since many became pupils of Naviruli Catholic Mission Day Secondary School. Another dimension to the aspect of discipline at Naviruli Catholic Mission Day Secondary School is that it is handled in the light of the Gospel message. Before coming to this school, a pupil used to a bully against his friends in the village but now, he was a changed boy and his friends in the village wondered how he had changed. This is because of “the tireless intention, within the school, to perceive almost anything from a spiritual perspective in order to enable

growth of the spiritual aspect in the learners. The findings from the Religious Dimension of Education in a Catholic School Document was that there is high levels of discipline exhibited by learners in Catholic school settings forms an important part of the school ethos in these institutions. This is not only exhibited by the learners but also the teachers as well as Catholic school administrators. In handling matters concerning the issue of discipline, both the teachers and Catholic school administrators cooperate with the learners within the school contexts. Another dimension of discipline in these schools is that it is handled in the light of the Gospel message. This is because of “the tireless intention, within these schools, to perceive almost anything from a spiritual or religious perspective in order to enable growth of the spiritual aspect in their learners.

Regarding the high disciplinary levels evident in Catholic schools, according to Flynn (1993) “people that visit such schools comment on the courtesies extended to them by both students and staff”. The contention by Flynn above confirms the high levels of discipline observed in Catholic schools under normal circumstances. In his effort to further describe the atmosphere of discipline in Catholic schools, Flynn (1993) states that in Catholic schools, “students make eye contact and greet people in a gentle and respectful manner and without prompting students hold doors open for guests, teachers and each other” (Flynn, 1993). From the sentiments above, it can therefore be stated that discipline is an important aspect of school ethos in such schools and is indicated by among other things, the highly respectful and active learning contexts.

5.3.2 Learning how to Handle Others

The Catholic faith at Naviruli Secondary School had impacted on non-Catholic pupils in that they had learnt how to treat other pupils, how to speak to each other, how to care for others, and how to love one another. Catholic faith had taught them that each of their classmates was their equals and that all were to be treated with kindness and respect.

5.3.3 Helped to have Good Morals

A non-Catholic teacher learnt to be a moral role model in the school community and outside. Before going to Naviruli Day Secondary school, a non-Catholic teacher had bad language towards the pupils; but immediately he started learning of Catholic faith, his language changed for the better and had now become a good example by school authorities.

In line with the literature, Miller (2006) adds that “in the United States, the sharing of values between these two institutions is not only an ideal but also a time-honored ecclesial practice”. This sharing of values between the two institutions unites them as one despite their functioning in different contexts.

5.3.4 Deepens Faith of Non-Catholic Pupils and Teachers

Mutually deepened faith was yet another influence of Catholic faith. Pupils and teachers who go to Catholic secondary schools and experience Catholic faith are given the opportunity to experience beliefs in ways that actually make sense to them.

Catholic faith has brought about mutually deepened faith in non-Catholic pupils and teachers alike. This has helped in understanding the distinction between Catholicism and other faiths. Non-Catholic pupils and teachers have learned how to deal with people who have different views, to help talk to non-Christians, not just by telling them to read the Bible, but by showing them through reason why they should worship God.

5.3.5 Non-Catholic Pupils Learnt to Forgive

Non-Catholic pupils learnt how to forgive others. Catholic faith teaches to fight for the important things, pray about the small things and to seek forgiveness in the most important moments. As pupils grow in their faith, walk alongside their fellow pupils in their educational journey and witness suffering among their school community, the bounty of mercy really comes endless.

5.4 Chapter Summary

Discussion of findings show that Catholic faith influences non-Catholic pupils and teachers in Catholic Secondary Schools. Catholic faith is about evangelisation and living as a community. Catholic Faith inculcates high levels of discipline in non-Catholic pupils and teachers; it mutually deepens faith.

CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS

6.0 Overview

The purpose of the study was to explore whether Catholic Faith had influence on non-Catholic pupils and teachers in Catholic Secondary Schools in Zambia. This chapter provides the summary of findings, the conclusions and recommendations.

6.1 Summary of Findings

Catholic faith is concerned with evangelisation. Catholic Secondary School in Zambia proclaim the good news of salvation to all, generate new creatures in Christ, and train them to live knowingly as children of God. The educational efforts of the Catholic Secondary Schools is directed to forming persons-in-community; for the education of the individual Christian is important not only to his/her solitary destiny but also to the destinies of the many communities in which he/she lives.

Catholic faith influences non-Catholic pupils and teachers in that the faith inculcates discipline in them. It also brings about mutually deepened faith in non-Catholic pupils and teachers such that non-Catholic pupils and teachers have learned how to deal with people who have different views.

Catholic faith in Catholic Secondary Schools has formed value-laden non-Catholic pupils and teachers who have the fear of God, humility, love, service, and concern for others. Religious Education (RE) is core in Catholic Secondary Schools and has been made a compulsory subject so that it is used in Catholic schools to help the schools to fulfill their mission to educate the whole person in discerning the meaning of people's existence.

6.2 Conclusion

As part of the conclusions drawn from the main research question, it can be included that the study verified that Catholic faith has influence on non-Catholic pupils and teachers in Catholic Secondary Schools in Zambia. The Catholic faith present in Catholic secondary schools has positively affected non-Catholic pupils and teachers of such schools.

The first research question explored the nature of Catholic faith practised in Catholic Secondary Schools in Zambia. The study concluded the nature of Catholic faith was an educating Community. It is aimed at forming the person in the integral unity of his/her being, using the tools of teaching and learning where criteria of judgment, determining values, points of interest, lines of thought, sources of inspiration and models of life are formed. Evangelization was also a nature of Catholic faith. Catholic faith proclaims the good news of salvation to all, generate new creatures in Christ, and train them to live knowingly as children of God. Catholic faith is, as well, seen in the way the Catholic secondary schools build the whole person of non-Catholic pupils and teachers.

The second research question looked at the extent to which non-Catholic pupils and teachers perceived Catholic secondary schools to be effective in implementing Catholic faith. It was concluded that Catholic faith inculcates good values in non-Catholic pupils and teachers. The Catholic school provides pupils the kind of activities that they can learn, immerse, experience, and practice values, especially the core values of the school. Non-Catholic pupils and teachers always have devotion prayers during class registration. Making Religious Education a compulsory subject has also assisted in implementing Catholic faith in Catholic secondary schools.

The third research question looked at the extent to which non-Catholic pupils and teachers in Catholic Secondary Schools were influenced by the Catholic faith. It was concluded that Catholic faith has influenced non-Catholic pupils and teachers positively. There is exhibition of high levels of discipline by all within Catholic school settings. The Catholic faith has impacted on non-Catholic pupils in that they had learnt how to treat other pupils, how to speak to each other, how to care for others, and how to love one another. Catholic faith has brought about mutually deepened faith in non-Catholic pupils and teachers which has helped in understanding the distinction between Catholicism and other faiths.

6.3 Recommendations

The future vitality of Catholic education relies primarily on Catholic schools and their ability to create and sustain a strong Catholic faith in all facets of their schools. It is recommended that:

1. A research needs to be conducted to comprise more than one Catholic school. This will make generalization possible and effective.

2. Pupils should be encouraged to make their own prayers during devotion time as this will help them more to grow in faith than reciting prayers.

6.4 Suggestions for further Research

Further research should be conducted which will include all pupils and teachers so that a comprehensive conclusion can be reached..



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APPENDIX A: INTERVIEW SCHEDULE FOR NON-CATHOLIC TEACHERS

1. What are your views concerning the nature of Catholic Faith at Naviruli Catholic Mission Day Secondary School?
2. As a Non-Catholic Teacher, has Catholic Faith been influential in your life at Naviruli Catholic Mission Day Secondary School?
If your answer to this question is YES, how?
If NOT, why?
3. Do you participate in all Catholic activities at Naviruli Catholic Mission Day Secondary School?
If your answer to this question is YES, why?
If NOT, why?
4. Why do parents opt to bring their children to Catholic Schools?
5. Do you find challenges with the philosophy of Catholic faith at Naviruli Catholic Mission Day Secondary School?
If your answer to this question is YES, how?
If NOT, why?
6. Has there been a conflict of values between Catholic faith and those of other Churches?
If your answer to this question is YES, how?
If NOT, why?
7. Do you accept all Catholic doctrinal teachings at Naviruli Catholic Mission Day Secondary School?
If your answer to this question is YES, why?
If NOT, why?

APPENDIX B: FOCUS GROUP INTERVIEW SCHEDULE FOR NON-CATHOLIC GRADE TWELVE (12) PUPILS

1. As pupils or learners, how do you evaluate your own experience of Catholic faith at Naviruli Catholic Mission Day Secondary School?
If Good, how good?
If Bad, how bad?
2. Would you characterize Naviruli Catholic Mission Day Secondary School as a Catholic School?
If your answer is YES, why?
If NOT, why?
3. Does the Catholic faith you learn at Naviruli Catholic Mission Day Secondary School have an effect on your spiritual, physical and moral development?
If your answer is YES, how?
If NOT, why?
4. Do you perceive yourselves as a united community at Naviruli Catholic Mission Day Secondary School?
If your answer is YES, how?
If NOT, why?
5. From your long stay at Naviruli Catholic Mission Day Secondary School (close to 5 years), would you say that you fully understand Catholic faith?
If your answer is YES, why?
If NOT, why?
6. Do you accept all Catholic doctrinal teachings of the Catholic Church?
If your answer is YES, why?
If NOT, why?

APPENDIX C: DOCUMENTARY ANALYSIS GUIDE-POLICY CONTENT (CATHOLIC DOCUMENTS)

1. What do the Catholic Documents teach about the nature of Catholic Faith in terms of their content?
2. Are the aims/objectives of Catholic Documents achieved in Catholic Schools?
3. Based on their content, is there evidence for the possibility of a conflict of educational values in the Catholic Documents?

