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# Social Change and the Identity of Catholic Secondary Schooling in Zambia's Southern Province: A Catholic and Zambian National Education Policy Analytical Perspective since 1964

## ABSTRACT

*The Catholic Church has always proved to be a very dependable and reliable partner to various governments globally in terms of educational provision through Catholic educational institutions at all educational levels. Apart from such education institutions contributing to educational provision at all educational levels globally, the education they provide is also of a high standard. Taking a pinnacle position, at all levels in Catholic educational provision is the 'religious mission' and subordinate to this is the 'academic mission'; and combined the two missions form the basis of Catholic schooling globally. However, the two missions of Catholic schooling highlighted above have not remained static over the years in Zambia's education system due to factors of social change. Consequently, this has specifically led Catholic schools to experience an 'identity change' over the years since the attainment of political independence in Zambia (1964). The interplay of issues regarding the situation of Catholic schooling indicated above is centred on social change which determines educational policy directives or provisions culminating in the 'changed identity of Catholic schools'. Social change factors divert the schools from educational practice as directed by the evolving Catholic education policies over the years. The general purpose of the paper, which utilises research findings from Hambulo's (2016) study entitled 'Catholic secondary education and identity reformation in Zambia's Southern Province,' is to give a categorical articulation of how factors of social change in the Zambian setting have influenced education policy directives, leading to the 'changed identity' of particularly Catholic secondary schools in Zambia's Southern Province since 1964.*

**Keywords:** academic; education; Catholic; mission; policy; religious

## Opsomming

*Die Katolieke Kerk het nog altyd bewys dat hy wêreldwyd 'n baie betroubare en geloofwaardige vennoot vir verskeie regerings is wat betref onderwysvoorsiening deur middel van Katolieke onderwysinstellings op alle onderwysvlakke. Afgesien van hierdie onderwysinstellings se bydrae wêreldwyd tot onderwysvoorsiening op alle onderwysvlakke, is die onderrig wat die Kerk bied ook van 'n hoogstaande standaard. By Katolieke onderwysvoorsiening is die "godsdienstige missie", en ondergeskik hieraan die "akademiese missie", op alle vlakke belangrik; en as hierdie twee missies gekombineer word, vorm dit die wêreldwye basis van Katolieke onderrig. In Zambië se onderwysstelsel het die twee missies van Katolieke onderwys wat hier bo genoem word, met die verloop van tyd egter nie staties gebly nie - vanweë faktore van sosiale verandering. As gevolg van hierdie faktore en sedert Zambië politieke onafhanklikheid (1964) bereik het, het Katolieke skole oor die jare 'n "identiteitsverandering" ondergaan. Die interaksie tussen kwessies rakende die situasie van Katolieke onderwys wat hier bo genoem word, sentreer op sosiale verandering wat die onderwysbeleidsriglyne of -voorskrifte bepaal, wat gelei het tot die "veranderde identiteit van Katolieke skole". Sosiale veranderingsfaktore het die skole weggelei van onderwyspraktyke soos bepaal deur die ontwikkelende Katolieke onderwysbeleid deur die jare. Die hoofdoel van hierdie artikel, wat die navorsingsbevindings van Hambulo (2016) se studie, "Catholic secondary*

*education and identity reformation in Zambia's Southern Province" gebruik, is om kategorieëse artikulasie te bied van hoe faktore van sosiale verandering sedert 1964 in die Zambiese opset die onderwysbeleidsriglyne beïnvloed het en gelei het tot die "veranderde identiteit" van Katolieke sekondêre skole in Zambië se Suidelike Provinsie in die besonder.*

**Sleutelwoorde:** *akademies; onderwys; Katoliek; missie; beleid; godsdienstig*

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## 1. INTRODUCTION

Despite the fact that faith-based education is generally not granted much if any attention in global educational discourse, its contribution to various education systems is immense. In fact, in societies where educational provision to the masses is dependent on educational partnerships, faith-based education features is one of the most dependable and reliable forms of educational provision (Snelson, 1974; O'Brien, 2006; Carmody, 2004; Kelly, 1999; Mwanakatwe, 1968). It is a global phenomenon that at the core of Catholic educational provision at all levels is the 'religious mission' and its subordinate 'academic mission' (Grace, 2002). Actually, the aspect of the 'religious mission' and the 'academic mission' being at the centre of catholic educational provision at all educational levels is a Catholic educational policy aspect, because Catholic education policy advocates for the presence of these two major aspects in all Catholic educational endeavours at all educational levels (Grace, 2006; Miller, 2006; Haldane, 1996; Sullivan, 2002). By the 'religious mission' of Catholic schools is meant their primary function of providing a form of education through which the essential doctrines and devotions of Catholicism are transmitted to the learners in the schools (Hambulo, 2017; Haldane, 1996). In Catholic schools, provision of this education is a non-negotiable duty (Haldane, 1996:133). The 'academic mission' of Catholic schools implies the great effort such schools make to remain places of high academic achievement (Carmody, 1992; Grace, 2002).

Keeping the afore-mentioned in view, it can be stated that these two major aspects of Catholic schooling alongside other aspects form the basis for Catholic educational provision worldwide. However, the two major aspects of Catholic schooling highlighted above have been drastically affected by factors of 'social change,' leading to the consequence of 'identity change' of the schools since Zambia's attainment of political independence in 1964. A discussion of the interplay of issues concerning social change, education policy (Catholic and Zambian national education policy) and institutional identity change will be provided in this article with special focus on Catholic secondary schooling in Zambia's Southern Province. This interplay of issues will be discussed from a viewpoint which indicates how social change has been a factor in determining specific educational policy choices or provisions which have eventually led to the changed identity of particularly Catholic secondary schools in Zambia's Southern Province after their implementation in Zambia's education system over the years since 1964. This article is based on research findings drawn from Hambulo's (2016) study entitled 'Catholic secondary education and identity reformation in Zambia's Southern Province'. The article gives a categorical articulation of how factors of social change have led to the 'changed identity' of Catholic secondary schooling in Zambia's Southern Province since 1964 by using findings from Hambulo's study. In this article, the categorical articulation of issues is specifically perceived from the 'religious mission' and 'academic mission' of such schools in Zambia's Southern Province since 1964.

## 2. LITERATURE REVIEW

### 2.1 *The Catholic Church and educational provision in Zambia*

An assessment of the historical context of Western education in Zambia indicates that the provision of education in general and Catholic education in particular had passed through three major stages namely; education under the British South Africa Company (B.S.A.C) (1890-1924); education under the British colonial government (1925-1963); and education after independence (1964 to date) when missionary groups in general and the Catholics in particular strove to regain control of education from the newly formed Zambian state at independence (Carmody, 2002:796).

The Catholic Church contributed greatly to providing education to the masses in all the three major stages of educational provision indicated above. This is because, in the first stage, it is evident that the Catholic Church was responsible for pioneering Western education in what was then known as Northern Rhodesia (Snelson, 1974; Kelly, 1999; Carmody, 2004; O'Brien, 2006). This was done by the white fathers in Northern Zambia and the Jesuits in Southern Zambia. The primary aim of this form of education was to enhance the conversion of the indigenous people to Catholic Christianity (Guillon, 1975).

In the second stage, the British colonial government was not very keen to provide higher education to the indigenous people for fear of fomenting revolts against the colonial administration; hence, its antagonism to the provision of this form of education to the indigenous people (Snelson, 1974). However, contrary to the prevailing situation at the time, Catholic education had no restrictions to the type of education offered to the indigenous people since the education it offered ranged from low to high levels and was mostly of moderate to high quality as long as the indigenous people showed willingness to convert to Catholic Christianity (Snelson, 1974). This is because the Catholic Church viewed the schools as an important means of conversion and church growth. It is for this reason that Henkel (1989) argues that in the early years of Catholicism in Northern Rhodesia, the schools were a means to an end – disseminating the Catholic faith to all.

The third stage is characterised by a major setback in terms of control of education. This was after the formation of the new nation state of Zambia in 1964 enhanced by the extreme inevitable spirit of nationalism enabled by the newly formed nation state of Zambia which took over control or administration of most schools formerly administered by missionaries; and Catholic schools were not an exception (Carmody, 2002). The Zambian government administered most schools through the Ministry of Education, but a few were still under missionaries, especially the Catholic Church (Carmody, 2002:796). In order to work well with the missionaries in terms of providing education to the people, the Zambian government went into an educational partnership with all the Christian missionary groups in the country after 1964 and this was the beginning of the period of a long educational partnership, particularly between successive Zambian governments and the Catholic church. In the years following 1964, the Catholic Church was determined to retain control of the schools lost to the government at independence and to achieve this, Catholic authorities ensured that Catholic schools gave special attention to the maintenance of high educational standards in the schools (Mwanakatwe, 1968). This partly meant ensuring their Catholicity by promoting the 'religious mission' and 'academic mission' alongside other key issues forming the ethos of a Catholic school. This also meant expanding Catholic educational provision in Zambia as such that by 1967 there were 19 Catholic secondary schools, nine of which were for boys and ten for girls. In the same year, the Catholic agency provided roughly 21% of all secondary school places, 16% for boys and 31% for girls in grant-aided schools (Carmody, 2002:803). The numbers of Catholic educational institutions have continued to rise to such an extent that currently in Zambia the church owns and manages many grant-aided primary and secondary schools, grant-aided Teacher's Colleges of Education and grant-aided institutions under Technical Education, Vocational and Entrepreneurship Training Authority (TEVETA) (Pastoral Letter from Catholic Bishops of Zambia on Education, 2013:1). The Catholic

Church is also involved in community schools, skills training centres, orphanages and Cheshire Homes nationwide. This confirms the Catholic Church's undisputed contribution to educational provision at different levels in Zambia since the 1890s (O'Brien, 2006).

## **2.2 The Place of religion in Zambia's informal and formal education curriculum**

Religion formed part of African informal education even before the influx of foreign religions such as Christianity, Islam, Buddhism and others. This is because religion forms part of the cultural heritage in Africa; and culture contributes much to what people learn formally or informally. In line with the afore-mentioned, Mbiti (2001:10) states that religion is by far the richest part of the African heritage because it is in all areas of human life in Africa. The importance granted to religion in educational settings in Africa and Zambia, in particular, continued especially after the introduction of Christianity around the 1890s in Zambia. This is because the missionaries, particularly Catholic missionaries, viewed the school as a means for converting indigenous people to Catholicism (Guillon, 1975; O'Brien, 2006). As such, for the Catholic missionaries the primary aim of Western formal education is the provision of a kind of education through which the essential doctrines and devotions of Catholicism are transmitted to the learners in the schools (Haldane, 1996). The secondary aim of this form of education involves ensuring high academic achievement as dictated by the schools' 'academic mission'. The aims of Catholic education have always been upheld in Catholic educational institutions throughout the three major stages of Catholic educational provision in Zambia.

## **2.3 Important features of Catholic Education**

### **2.3.1 Open-Admission Policy**

One important feature of Catholic education at all levels worldwide is that it is 'open to all people'. This means Catholic schools can admit anyone in their system. In line with the afore-mentioned, Helene (2005:15) argues that, "Catholic education is not confined to any one nation, race or class, nor is it the exclusive possession of highly gifted minds". With an admission policy such as this, Catholic schools usually have a student populace involving learners and sometimes even teachers that are not Catholic. Because of such an open admission policy, such schools have a twofold task of ensuring that they nurture whatever religious beliefs held by both the learners and teachers in the school context and maintain a distinctive Catholic focus by virtue of their being Catholic schools. This conundrum experienced by the schools compels Witbank (2011:177) to argue that "the real challenge for schools in these circumstances is how to balance fidelity to the Catholic faith and encounter those of other faiths without falling into religious relativism". The afore-mentioned leads Witbank (2011:177) to also raise an inevitable question that "in such circumstances, should Catholic schools give careful consideration on how to develop the openness and dialogue of their educational community?"

### **2.3.2 Preferential option for the poor and marginalized**

Preferential option for the poor and marginalised at all levels of educational provision is yet another feature of Catholic educational institutions. This is meant to provide educational services most especially to those in need. The justification for this is that Catholic schools are particularly sensitive to the call for a more just society and make their own contribution towards its realisation through their concern for the poor and marginalised in the school's immediate environment. Through this feature, Catholic educational institutions are dedicated to serve the poor, marginalised and disadvantaged people in society.

### **2.3.3 Academic excellence**

This is an important feature of Catholic education institutions and it is based on the schools'

'academic mission'. The schools' 'academic mission' is subordinate to the 'religious mission,' but is also considered as a key feature of Catholic education. In many societies worldwide, Catholic schools strive to remain places of high academic achievement (Grace, 2002; Carmody, 1992). This has enabled different governments worldwide to give high regard to the participation of the Catholic Church in educational provision at various levels. For instance, in the Zambian setting, Catholic educational provision at all levels is associated with high academic achievement on the part of the learners (MOE, 1997; Carmody, 2003; Kabwe, 2010; Chisempere, 1993). Therefore, for various reasons, including the prospect for public recognition and achievement in the market curriculum, Catholic schools have over the years gained and strived to sustain a reputation for good examination results. Due to this, the schools attract many people of all ethnic groups and religious traditions (Miller, 2006).

### *2.3.4 Religious Education (RE) in Catholic schools*

RE is a central feature of Catholic schooling and is a fundamental component of the school's ethos. This is because religious instruction forms an important part of the ethos in such schools. As stated earlier, an evangelism mission is at the core of any Catholic school programme... The Catholic School is well-placed for this task through religious instruction in the school curriculum. Therefore, just 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 (1988:47), 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 learners.

Since the educational goals of Catholic education are rooted in Christian principles, Catholic schools form a major part of the evangelical mission of the church. Through religious instruction, the Catholic school promotes faith education, particularly education in the Catholic faith. It can therefore be stated that a Catholic school has as its purpose the students' holistic formation and RE should always form part of the objectives and criteria which characterise a modern Catholic school. As such, Catholic school administrators need to grant religious instruction the importance it deserves and respect the distinct characteristics of religious instruction (Vatican Congregation for Catholic Education, 1988:47).

## **2.4 The question of identity**

In trying to state what the concept of identity is, it is vital to point out, from the onset, that it is difficult to provide an outright statement of what the concept entails owing to the fact that it is a difficult concept to explain. The concept is very broad, encompassing various aspects and the various explorations of it from different scholarly disciplines attest to this aspect. The concept may also mean something different, depending on the scholarly perspective one takes in defining it. Somewhat closely related to exactly how the concept of identity should be understood in this article is the conceptualisation of it from 'psychology', particularly that provided by the developmental psychologist and psychoanalyst known as Erik Erikson. In his 'adult development and personality theory', he defines identity as "the distinctive characteristic belonging to any given individual or shared by all members of a particular social category or group" (Erikson, 1963). The aspect of distinctive features can also be extended to social institutions, such as educational institutions and others. The concept is based on idiosyncratic features which combine to make individuals, social categories or groups or social institutions unique from others. Unique in the sense that, based on their peculiar characteristics, they can be distinguished as different from others in their own right.

### 3. RESEARCH DESIGN

This study used qualitative research and the design employed was a case study. The study was therefore a qualitative case study. It was qualitative because its overall goal was an extensive narrative understanding or development of theories (Hammersley & Atkinson, 1983). In addition, the phenomena being investigated were broad and without many previous theories or incomplete (Draper, 2004:642). The qualitative data collection techniques used in the study were semi-structured interviews, focus-group interviews and document analysis to enhance an in-depth exploration of the overall concern of the study. This enhanced a broader view of the phenomena under investigation in the study (Creswell, 2009). Purposive sampling was used where the researcher selected a specific universe of population to provide data on the main concerns of the study (Patton, 1990:169). The sample used in the study specifically consisted of 26 respondents: four head teachers of Catholic secondary schools; four teachers of RE in Catholic secondary schools; four parents from Catholic secondary schools, the Secretary of Catholic Education, the Provincial Education Officer of Zambia's Southern Province and 12 Grade 12 learners from Catholic secondary schools in the Southern Province.

### 4. PRESENTATION OF FINDINGS

The major intention of Hambulo's (2016) study was to provide an explanation of the main reason (s) for the identity transformation or change experienced, specifically by Catholic secondary schools in Zambia's Southern Province since independence (1964). In doing so it partly focused on social change factors and their influence on educational policy choices or provisions which ultimately led to the identity change experienced in such schools over the years at the levels of the 'religious mission' and the 'academic mission'. In this regard, the research findings revealed the following:

- a) Zambia's multi-ethnic society after independence
- b) Zambia's need to modernise after independence
- c) Open-admission policy for teachers and learners in Catholic schools
- d) The collapse of the Zambian economy in the mid-1980s.

### 5. DISCUSSION OF FINDINGS

#### 5.1 *Zambia's multi-ethnic society after independence*

After attainment of political independence in 1964, one of the major social changes experienced in Zambia was a transition from a predominantly Christian society to a multi-faith society. This is partly because societies are not static by nature but dynamic, especially after a long period of time. Therefore, Zambia's society had become increasingly multi-ethnic in the years after independence; and like never before consisted of Hindus, Muslims and Zambian traditionalists living side by side (Colson, 1999:69; Larmor, Hannelore, Phiri, Schumacher & Szeftel, 2014:895). Due to this status quo at the time, the national agenda was to ensure the unity of all ethnic groups in the Zambian society. In line with this aspect, according to GRZ (1966), the education system was perceived as the best avenue to achieve this national agenda; and the Ministry of Education (MoE) was tasked to direct subjects of instruction and syllabuses in all schools. Following this development, Zambian national education policy directed the use of multi-faith syllabuses of RE in all schools and Catholic schools were not an exception (GRZ, 1977). Despite the positive slant to this development specification due to its enhancement of the achievement of uniting Zambia's different ethnic groups through the education sector, it was a negative development from a Catholic educational perspective regarding the enhancement of specifically the 'religious mission' of Catholic schools in the country. This is because, since 1977, RE is no longer predominantly

Christian. This outcome is a major obstacle to the global Christian confessional duty assigned to RE as a curriculum subject in Catholic schools (Grace, 2002; Miller, 2006). Due to this outcome, RE is not as effective as it should be in Zambian Catholic schools. This is because, following the development highlighted above, attention also needs to be granted to other religious traditions in teaching RE in all Catholic schools in Zambia. Hence, the need to unite Zambia's ethnic groups after 1964 has led to the loss of a total Christian focus in teaching religion in all Catholic schools due to the other major need of focusing on other religious traditions from the Zambian setting. This development was and is still one of the major reasons for the weakening 'religious mission,' particularly in Catholic secondary schools in Zambia's Southern Province.

## **5.2 Zambia's need to modernize after independence**

As in many other African nations, the post-independence era meant a lot of work for the nation state of Zambia which, among others, included the urgent need for Zambia to modernise in many things including the area of education. This is because, at independence (1964), many Zambians were not well-educated to help the new nation to develop (Carmody, 2004:25). This urgent need for Zambia to modernise soon after independence originated from the high importance granted to the modernisation framework as the most dependable and reliable model for social economic development in the 1950s and 1960s (Schultz, 1961; Rostow, 1962; Walters, 1981). The main premise of the modernisation framework is that national development is dependent on human capital investment; and that failure to invest in such is one of the major causes of poverty and underdevelopment in many nation states globally.

In the aftermath of the 1965 Vatican II Catholic Church reforms, the church adopted a spirit of openness and mutual cooperation with various external agencies in all contexts where it is found worldwide (Grace, 2002). It, among others meant the cooperation of the Catholic Church in various religious and social issues in all contexts where it exists worldwide. In Zambia, this, among others led to the Catholic Church to cooperate with the Zambian government in achieving its educational programme firmly grounded in the principles of the modernisation framework. In line with this aspect, Carmody (2004:25) states that the Catholic Church cooperation with government in an educational programme grounded in the modernisation framework in the years after attainment of political independence was meant to increase the levels of educational capacity in Zambia for the achievement of national development. Consequently, Zambia's first 1977 national education policy known as 'Education Reform: Proposals and Recommendations' was a product of an earlier long and comprehensive educational reform programme conducted by the Zambian government known as 'Education for Development'. As such, according to GRZ (1977), one of the main aims of the 1977 policy document highlighted above was to provide opportunities for each person to contribute to Zambia's economic and social development. Similarly, Zambia's current major 1996 national education policy document, known as 'Education our Future', also accords very high regard to the aspect of 'education for national development' (GRZ, 1996). The current major Zambian national education policy affirms its commitment to the national agenda for 'education for development' because it also reaffirms the important role played by education in human development (GRZ, 1996). This policy goes further to point out that the role of education in human resource development is also the basis for all other forms of development (GRZ, 1996).

Keeping the afore-mentioned in mind, it can be stated that despite the attraction or progressiveness associated with the concept of 'education for development' at national level in Zambia, at Catholic educational level, this aspect should be perceived as a major blow to the catholicity of Catholic schools at all levels. This is because it has led to the weakening of the 'religious mission' of such schools, especially that of Catholic secondary schools in Zambia's Southern Province. This is because from its inception to date, the concept of 'education for development,' which is firmly grounded in the modernisation framework, has always led to an almost exclusive focus on the natural sciences and a

cognitive emphasis on educational provision at the expense of the religious or spiritual emphasis (Hambulo, 2017:6). The justification for this, according to Larmer, Hinfelaar, Phiri, Schumaker and Szeftel (2014:908), is that in Catholic educational provision worldwide, a religious or spiritual emphasis is deemed more important than anything else in the school curriculum. The negative effects of the modernisation paradigm are still evident in Zambian schools today as for various reasons, including the desire for upward social mobility by the learners through acquisition of prestigious jobs in society after school, the 'religious mission' continues to be weakened in schools. As a result, curriculum subjects, such as RE, are shunned by the learners; hence, rendering the 'religious mission,' particularly that of Catholic secondary schools in Zambia's Southern Province, a blatant failure.

### **5.3 Open-Admission Policy for teachers and learners in Catholic schools**

In the pre-independence society (before 1964), the Catholic Church was closed to external agencies in Zambia and the opposite is the case of the post-independence society in Zambia. As such, in the years before the 1965 Vatican II reforms the Catholic Church was closed to all forms of external influences to preserve its Catholic culture and tradition from what it perceived as a hostile world (Grace, 2002). After the Vatican II reforms, the church adopted an approach of openness to its external agencies seeing itself as a major player in various religious and social issues. This aspect is evident at the level of educational provision in Zambia where the church formed an educational partnership with the Zambian government with government having an upper hand in terms of decision-making, among others (Hambulo, 2016). Therefore, the government decides on matters of teacher and learner admission in all schools including Catholic schools in the Zambian setting. Hence, as a matter of Zambian national education policy, Catholic schools are no longer just places for Catholics, but for all people vis-à-vis teachers and learners. As a result, such people are at liberty to take their own religious allegiances within Catholic school contexts. It was revealed through study findings that sometimes non-Catholic teachers and learners in Catholic secondary schools in the Southern Province tend to trivialise the Catholic culture and tradition preferring their own religious traditions (Hambulo, 2017; Hambulo, 2016). Although ignored in most Catholic educational contexts, probably for religious ecumenical reasons as well as for educational policy reasons at national level, this aspect acts as a major blow to the 'religious mission' of the schools as the Catholic culture and traditions are mostly not taken seriously by most non-Catholic teachers and learners. The magnitude of the effect of this situation on the 'religious mission' of Catholic secondary schools in Zambia's Southern Province is exacerbated by the fact that non-Catholic learners and teachers form the majority in such schools. This situation of non-Catholics forming the majority in Catholic school contexts is also reflected at global level (Grace, 2002).

### **5.4 The collapse of the Zambian economy in the mid-1980s**

A close historical inspection of the Zambian society reveals two different types of societies at the level of the economic standing of the nation. That is, a very wealthy Zambian society in terms of the economy or national Gross Domestic Product (GDP), in the years shortly after independence (1964) until the mid-1980s and a very poor Zambian society in terms of the economy or GDP from the mid-1980s to date (Kelly, 1999; O'Brien, 2006). Zambia's weak economy from the mid-1980s to date is attributed to the unstable and usually very low prices of its main export mineral (copper) on the world market. The persistence of this problem over the years has led to a major reduction of the overall GDP of the nation, since other sectors of the economy such as; agriculture, commerce and industry have not really been well-developed since independence. This status quo, in terms of the economy from the mid-1980s onwards, has had consequences for Zambia's society, especially in the education sector where education policy reforms become necessary to cope with the country's ailing economy. One of the notable educational changes in the mid-1980s resulting from the status quo indicated above was the inadequate teaching and learning materials in all Zambian schools, including Catholic secondary schools in Zambia's Southern

Province, because of government's lack of sufficient funds to finance the education sector as a whole. Consequently, the 'academic mission' or academic achievement levels of the learners in the schools have drastically deteriorated due to the lack of adequate teaching and learning materials in the schools, among others (Hambulo, 2016:257).

Another inevitable consequence of Zambia's poor economic situation to the education sector since the mid-1980s has been the introduction of the 'cost-sharing policy'. As indicated earlier, government's lack of sufficient funds to sustain the education sector inevitably led to the introduction of a cost-sharing policy which has compelled educational beneficiaries to support government educational provision through the payment of school fees. This meant supplementing government's erratic grants to schools in the country since the inception of Zambia's economic problems in the mid-1980s. The introduction of school fees following Zambia's economic problems in the mid-1980s has done more harm than good vis-à-vis the 'academic mission' or the educational achievement levels in Zambian schools, especially in Catholic secondary schools in the Southern Province, are not an exception to this gruesome reality. This is because the majority of poor, marginalized people in Zambia's society struggle to raise school fees to enhance their educational advancement up the academic ladder in the education system, usually dropping out because of this struggle (Kelly, 1999). This gruesome reality is evident in Catholic secondary schools in Zambia's Southern Province (Hambulo, 2016). The prevailing situation regarding the struggles faced by the poor and marginalised in accessing educational services due to their inability to meet educational expenses is unfortunate, because it is against Zambian national education policy and Catholic education policy because in both policies there is an articulation of the importance of giving special concern for the poor and marginalised people in terms of providing educational services in society (Catholic Education Service, 1997:25; Grace, 2002:18; GRZ:1996).

## 6. CONCLUSION

The paper indicated that the main purpose of Catholic educational provision at any level is the 'religious mission' and subordinate to this is the 'academic mission'. A number of scholars in the field of Catholic education have advocated for the continued presence and achievement of both missions in all Catholic educational contexts around the world (Grace, 2006; Miller, 2006; Haldane, 1996; Sullivan, 2002). However, this scholarly advocacy has not been fully achieved in some educational contexts around the world due to various reasons including those linked to social change factors as indicated in the Zambian case throughout the paper.

In agreement with the common saying that 'with the passage of time comes change', it was shown in the paper that from the time Zambia attained her political independence in 1964 many things have changed in the Zambian setting; and forming a major part of such changes are social changes which have influenced Zambian national education policy as well as Catholic education policy, leading to the inevitable 'identity change' in Catholic education in general and specifically Catholic secondary schooling in Zambia's Southern Province.

The actual social change aspects or factors discussed in the article were Zambia's multi-ethnic society after independence; Zambia's need to modernise after independence; open admission of teachers and learners in Catholic schools and the collapse of the Zambian economy in the mid-1980s. It was argued in the paper that a combination of these social change factors and their effect on Zambian national education policy and Catholic education policy is responsible for the 'changed identity' of Catholic education in general and Catholic secondary education in Zambia's Southern Province in particular. The categorical articulation of issues in the paper was specifically perceived from the 'religious mission' and 'academic mission' of such schools in Zambia's Southern Province since 1964.

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Author 1 formulated the main conceptual ideas of the article and wrote the article in consultation with author 2. Authors 1 and 2 decided on the presentation of the article. Author 2 supervised the writing of the article. Both authors contributed to the final article.