



RELIGION AND EDUCATION

Exploring the Role of the United Church of Zambia in Institutional
Education in the Public Space

by

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DECLARATION

As per the University regulations and requirements, I do hereby declare that this dissertation has been solely produced as my original work unless otherwise indicated in the text. It has also never been presented to any other institute of higher learning other than the University of KwaZulu-Natal(Pietermaritzburg Campus).

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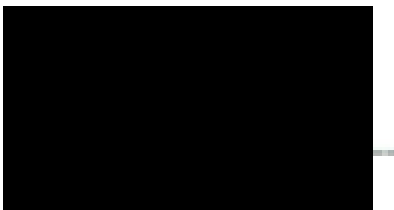
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After all has been said and done, like the Psalmist in 115:1, all I can say is that: *“To you O Lord and only to you be the glory and honour”*.

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ABSTRACT

This study sought to explore to what extent the United Church of Zambia (here after the UCZ), understands its role in institutional education that is in the public space. The problem of the study was conceptualized in the background formation of the UCZ, in which it inherited an institutional education ministry that is in the public space, and is referred to as its mission schools. Despite the UCZ being in existence since 1965, the preliminary literature search revealed that there is very little, if any, literature that describes the role of the UCZ in institutional education that is in the public space. The study further problematized that what is often described of Church schools to be Christian Education falls short of the theological distinctions in the light of secular philosophies that govern public educational systems. Therefore, the study explored the interpretation of Christian education from a theological, historical and philosophical perspective to locate what the UCZ understands of its role in institutional education.

The key question that this study engaged with is: “to what extent does the UCZ understand its role in institutional education that is in the public space?” The key findings of this study can be categorised into three areas; philosophical, theological and in systems theory. The UCZ lacks an institutional philosophy of education that makes its role appear ambiguous in meaning and purpose. This is shown in the understanding of its role as secular and sacred, with the grant aided schools representing the former, and the private schools the latter. In addition, despite its strong background of understanding that education is for evangelism, the trends, patterns and relationship of its education ministry indicate a lack of ethos as it depends so much on the humanistic secular philosophies that determine modern education. This has led me to conclude that the UCZ lacks a defined policy and administrative structure for its education that is in the public space. Therefore, it allows the Church to perpetuate a hegemonic theology of mission in that projects a Eurocentric model of education. As a result, the role of the UCZ is seemingly weak in terms of defining its role- identity and purpose in education that is in the public space. It is much more evident now as this study finds that the UCZ does not have a comprehensive system to manage all its educational ministry.

Key Words: Religion, education, United Church of Zambia, role, public space

ACRONYMS

BB (Z)	The Boys Brigade of Zambia
CBE	Church-Based Education
CE	Christian Education
CoS	Church of Scotland
CTC	Christian Training Committee
ES	Education Secretary
GA/SM	Grant-aided
GB (Z)	Girls Brigade of Zambia
GS	General Secretary
IBCE	Institutional based Christian Education
IPE	Institutional Public Education
KTI	Kafue Training Institute
MED	Mission and Evangelism Department
PEMS	Paris Evangelical Missionary Society
PES	Public Education System
PMMS	Primitive Methodists Missionary Society
PVT/SM	Private /School Manager
RE	Religious Education
SM	School Manager
TEEZ	Theological Education by Extension in Zambia
UCZ	(The) United Church of Zambia
UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organization

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Chapter One

GENERAL INTRODUCTION AND BACKGROUND OF THE STUDY

1.1 INTRODUCTION

To explore the role of the United Church of Zambia (henceforth to be referred to as the UCZ) in institutional education that is in the public space, this chapter sets out to outline a general introduction to the study. It provides an overview and the background to the study in which the research problem is located and illustrates that Zambia's history of formal education, as is true of education worldwide, is foundational in the missionary enterprise of the Church. However, this study considers as a research problem, that the Church, and in particular the UCZ, operate institutional education ministry as a component of its ecclesial mission without necessarily having reviewed neither the philosophies nor the systems that undergird the operations of modern public education. The preliminary literature surveyed indicates that there is no evidence of any study that has been undertaken related to the role of the UCZ in education that is in the public space.

This chapter outlines the background of the study, the research problem, objectives, motivation, and the nature and significance of the study. It defines the key concepts as they are used in the study, and outlines the structure of the chapters for the thesis.

1.2 BACKGROUND OF THE STUDY

Historically, the Church has held an abiding interest in the education of society. In fact it is a legacy that is attested to in the Bible, in history and in the general development of society (Goodrick and Kohlenberger III, 1999:1123-1124, Anthony 2001:11-12, Gangel and Benson 1983). Both the Old and New Testaments have numerous texts on the need to teach and the development of an education system. The testaments show evidence of an educational system, with the home and parents as the primary educators of their children.¹ As God's community unfolds, the educational system expands to a formalized one, with various purposes and methods for learning identified. The world today, through the United Nations, attests to the significance of education to the human

¹Deuteronomy 6:7 "You shall teach them diligently to your children and shall talk of them when you sit in the house, and when you walk the way, and when you lie down, and when you rise." (ESV) See also Duet 4:9-10

society by declaring it to be one of the basic rights, particularly for children and young people (Kelly, 1999:3).

It is against this backdrop that Zambia's public education system traces its history and development to the missionary enterprise of the late 1800's into the 1900s' (Mwanakatwe 1968, Snelson 1974, Kelly 1999, Carmody 2004). According to Snelson (1974:247), the history of missionary education in Zambia shows that by 1945, there were a total of 1112 schools in the then Northern Rhodesia, of which 1061 were run by the 21 missionary societies, 28 by the colonial government and 23 by the Native departments. The main scholars on the history of education in Zambia affirm that the early missionaries' purpose for education was to evangelise and to civilise (Mwanakatwe, 1968, Kelly 1999, Carmody 2004). This is evident in a letter a missionary wrote to his sponsors, that:

The converts must learn to read, but I think it is even more important that they should learn to live self-respecting, progressive Christian lives. The mission that turns out good carpenters and blacksmiths does more than that which turns out good readers and writers.

(Snelson, 1974:36).

Upon attaining independence in 1964, the first Zambian government took over the running of all mission schools through its policy of nationalisation. However, according to the Education Census of 2010, there were 330 grant-aided schools out of a total of 9,137 as shown in Table 1.1 below.

Table 1.1 The total number of Public Schools by agency² in 2010.

²Agency is used by the Ministry of Education to refer to the type of schools found in Zambia, listed in the table as GRZ, Grant Aided, Private or Community. According to the Education Act of 2011, it defines a grant GRZ School is a state-owned school,

Province	GRZ	Grant-Aided	Private	Community	Total
Central	539	32	50	440	1061
Copperbelt	512	38	251	306	1107
Eastern	741	49	23	389	1202
Luapula	446	20	18	195	679
Lusaka	262	18	150	346	776
North Western	498	43	14	193	748
Northern	973	42	25	454	1494
Southern	740	64	72	363	1239
Western	615	24	19	173	831
Total	5326	330	622	2,859	9137

Source: *Ministry of Education (MoE) 2010 Statistics Bulletin* (Beyani 2013:21)

According to Carmody (2004), the Church in the early 1990's was given latitude to repossess their formerly mission schools, and to administer them in partnership with the Government of the Republic of Zambia (GRZ). As will be discussed in chapter three, this was made possible when Zambia transitioned from a one-party state to a multiparty state in 1990. With the adoption of a liberalized economy, the Church, in general, could reclaim their missionary assets of education and health facilities that were in the public domain. These church schools are what is referred to as the 'grant-aided' in the above table, notwithstanding that some of the schools that fall under the private agency, are also owned by the Church. Table 1.1 is significant to this study as it reflects

the Grant-aided is owned mostly by Churches and receive 75% funding from the government. Private schools are owned by individuals or institutions, while community schools mushroomed as special phenomena of schools started solely by communities, and mostly in poor communities where the government failed to provide access to education.

the new trends and patterns in education in Zambia which impact on the understanding of the role of the Church in it.

From the background to the study given above, the UCZ's Educational Secretary report of 2015 indicates that the Church has 15 grant-aided schools of the 330 given in Zambia's Education Census, 3 community schools and 29 private schools of the total 622 shown in Table 1.1 above. Based on this, this study considers as a problem that what is considered for Church education in the public space as Christian education may not necessarily be so in light of the worldviews that inform the public education practices.

1.3 THE RESEARCH PROBLEM

The modern public education system has evolved and continues to seek to transform society in ways that improve human participation in the social, economic, and political life of society in order to contribute to human development (Kelly, 1999:3). In fact the United Nations (hereafter the UN), considers education to be one of the basic rights of humanity and the special commission on education describes its purpose and processes that could help the world achieve this (UNESCO 1991 Report in Kelly 1999:1-5). By 2015, the UN had adopted as one of its sustainable development goals (goal number 4), that by 2030, the world would have achieved "inclusive and equitable quality education and promote lifelong opportunities for all" (SDG-Education 2030, Steering Committee on <https://sdg4education2030.org> accessed on 17.11.2018)). As the world was seeking such transformation, the UCZ had adopted a Strategic Plan of 2011-2015 in which it was seeking to transform itself, and its focus on education was on infrastructure rehabilitation of its formerly missionary schools which are referred to in technical terms as 'grant-aided' (UCZ Strategic Plan 2011-2015).

This study considers as a research problem, that the Church's understanding of its role in public education may be obscured by the world's philosophies of education and the subsequent systems it develops in order to achieve its educational goals. Therefore, this study explores to what extent the UCZ understands its role in education that is in the public space; to determine the nature of such understanding and the consequences of this. Though the problem is localized to the UCZ, it must be considered within the wider context of education as it defined by the world systems (such as the United Nations) and in terms of what constitutes Christian education by theologians. This

study views as a problem, that the world, through the United Nations (UN), has adopted a world system of education in which the Church, and in particular the UCZ, needs to have a clear understanding of its role. The UN has made access to formal education a right for all. Through its institutions such as the UNESCO and the World Bank, it defines the worldview and the processes that need to be met to achieve such an education, to attain sustainable development. According to Klees, Samoff, and Stromquist (2012), this educational worldview is based on neo-liberal market-oriented policies. They state that the World Bank's discourses on education tend to reinvent the system, perpetuate dependence and "impel people to adopt certain ideologies or course of actions that may not, in fact, represent the best way of proceeding" (Klees, et al, 2012:22). Therefore, when the Church, as a religious institution claims to have a mission in public education, what does it mean? How does the Church understand its role in participating in a system defined by other values?

Most Christian Education scholars affirm that the task of educating refers to the learning process as a Biblical mandate and that this system of educating was meant for the public good. For instance, Robert W Pazmino, states that among the implications a Biblical worldview has for educators, is the need to reaffirm the common good in the societal and global context, and form a public theology that reconsiders the place of conscience in the search of wisdom (2001:164-165). Karen Tye, states the purpose of Christian education is for community sustenance and continuity (2000:12-18). Therefore, much as theologians may advocate for Christian Education as being foundational to the world's public education³ system, the modern world's philosophies of educating indict the Church to rethink its role in it.

One of the arguments that necessitates the rethinking of ecclesia's role in public education is shown in the discrepancy of understanding its nature, i.e. whether education should be termed Christian or Religious Education. For instance, Robert W. Pazmino, in his book, *Foundational Issues in Christian Education* states that the term 'Christian Education' is preferred by the Evangelicals as "compared with *Religious Education* to denote an emphasis upon Christian distinctiveness of theology that guides its thought and practice" (1997:55). The evangelical distinctions are that

³The use of public education in this case is as it refers to education institutions as spatial spaces that are founded and controlled solely by the State or government on behalf of the public. I use it to make a distinction with the research focus which is on the UCZ as Church operating in this public space.

education should be rooted in the authority of Scripture. Its purpose is that of conversion or evangelism, and that it is founded on Jesus' Redemptive work and personal piety. On the other hand, Andrew Wright observes that the spirituality of education is marginalised in the modern discourses of life, leading to a spiritual crisis. He states, "In the context of an increasingly secular and pluralistic society, a high level of ambiguity surrounds the place of religion in society as a whole and within education in particular"(2000:26).

The problem of public space in modern society is that it is highly secularised and thrives on what Kirk calls the trilogy of rights, liberty and the pursuit of happiness (2006:63). In this context of secularism and liberalism it is imperative to ask: how does the Church (more so the UCZ) understand its role in public education? Gerald Pillay raises the question of the missiological role of the Church in education in a globalized context and contends that the Church finds itself at the margins of a world that has ideologized secularism as a determinant of public life but also recognises that it is in education as a civilizing force that the Church has a missiological abiding interest (in Walls and Ross 2006:165-167). Furthermore, Stuart Fowler (1987) rightly observes that Christian Education that is in the public space is no doubt secular in thought and practice. Therefore it becomes a...

[...] fundamental question for Christian educators to consider the relationship of the Christian faith to secular thought and practice. Even if they never think about this question, it cannot be avoided in practice.

(Fowler, 1987:179)

With such a background of qualifying what Christian Education is, the thesis is necessary in order to explore its main question: to what extent does the UCZ understand its role in education that is in the public space?

1.4 RESEARCH QUESTIONS

The following sub-questions were pursued:

1. What is the philosophical and theological understanding of the role of the Church and the UCZ in particular, in education?
2. Why does the UCZ have an institutional education ministry in the public space?

3. How does the UCZ understand its role in institutional education?
4. How can the UCZ reimage its role in education that is in the public space?

1.5 THE RESEARCH OBJECTIVES

The objectives of this study are:

1. To understand the historical foundations of the Church's philosophy and theology of educating in the public education system.
2. To examine the background of the UCZ's institutional education ministry.
3. To analyze how the UCZ's understands its role in institutional education ministry that is in the public space.
4. To synthesize how the UCZ can reimage its role in education that is in the public space.

1.6 MOTIVATION

This study is motivated by the following reasons:

1.6.1 To contribute to Social Religious Transformation Academic

The interest of the researcher in the role of the Church in education is traced back to her previous work that used the Transforming Christian Education Model to examine the response of theological education to HIV and AIDS (Mwiche 2004). Though the project did not focus on public education or the UCZ in particular, it strongly recommended that the Church must have a clear theology of mission in theological education. Several scholars in Christian education have advocated for the transformation of Christian Education. For instance, Kumalo (2005) observes that the Church has been domesticated by the schooling-instructional-paradigm because it lacks educational strategies. He argues further that the Church has a critical opportunity in education to transform society through a transformation centred education. He gives credit to missionary education by observing that "the colonial government had no interest in offering an education that would empower Africans with skills for them to be independent. They wanted to keep them

subservient and dependent, whereas the missionaries wanted them to be independent” (Kumalo, 2005:170).

This observation is valid. To date, according to Zambia’s national policy on education, the *1996 Educating our Future*, Zambia has undergone three major reforms in education, all aimed at achieving a system of education that helps to transform the nation into a developed country (*Educating our Future*, 1996: ix). Zambia has purposed that education is “intended to serve individual, social and economic wellbeing and to enhance the quality of life for all” (GRZ, 1996:3). In order to bring about such transformation, the Zambian government has proposed a system of education that is founded on principles of liberalization in a democratic society and asserted that its role as government is to be the custodian of the human rights for all and to facilitate partnerships that will enhance educational provision for all (GRZ, 1996:1-2).

When a government of a nation makes pronouncements of its intentions to educate, it is important for the Church that has an abiding interest in education to take note of the policy pronouncements and how these affect its ministry. However, Kangwa Mabuluki, in his doctoral thesis, asserts that that the UCZ, still does not have a clear goal of why it educates and that it does not consider the institutional public education as part of its Christian Education programs (2015:121-125, 224-225). The preliminary literature further shows that the UCZ has not enshrined its educational ministry in its Constitution; neither does it have a policy that guides its purpose and practice in it. It is noteworthy that similarly, the Zambian Constitution does not guarantee the right to education despite it being a universal norm. However, it raises for this study the question of the role of the UCZ in education that is in the public space. It seems that the UCZ inherited institutional education facilities at its unification in 1965 and have never critically analysed its role in education since then.

1.6.2 Personal Interest in education

Having worked in public schools and Christian private institutions at secondary and tertiary levels, I have observed that there is a notable discrepancy in Zambia (as is true globally) of what is meant by Christian Education. In the public education system of Zambia, Christian Education is used to refer to the curriculum offered as religious studies or knowledge, particularly that which is

specifically bible-based, known as the 2046 curriculum.⁴ Carmody (2004), in his book, *Religion, and Education in Zambia*, observes that Religious Education as a learning program introduced for two purposes; to counter the denominationalism that was a prominent feature of the missionary schools and to counter governments scientific socialism that was introduced in 1980's and made compulsory in higher education. Though Christianity is viewed as a dominant religion, Religious Education as a subject in the school curriculum has helped Zambia to achieve a unified approach to teaching, which is arguably "a rare achievement in Africa which is characterised by much church inter-rivalry" (Carmody, 2004:vi-viii, 76).

There is also a distinct understanding of schools that are called Christian Schools and Mission Schools. The former, in most cases, refer to schools with an evangelical theological background, while the latter refers to schools that are run by Churches with a missionary background, which are mostly Catholic or Protestant. A perusal of schools that reflect such an understanding are schools such as Chengelo and Amano, which distinguish themselves as Christian, while in the same category, there is Sakeji Mission School, whose identity is strongly linked to missionary foundations.⁵ These are all private schools. However, the majority of the other schools with a missionary background operate as public education facilities and is categorized by the government as grant-aided facilities.⁶ In Zambia, most, if not all, of these schools have a background of being affiliated to Churches that have had a missionary background, and can be categorized into two theological persuasions; Catholic or Protestant Church schools. The UCZ schools fall into the protestant category. Therefore, the categorization of Church Schools into Evangelical, Protestant or Catholic, even if it is not the focus of this study, provides the impetus to examine what the UCZ understands of its role in education that is in the public space, as denominationalism continues to be a determinant of the understanding of purpose of educating. This study is motivated by the hypothesis that the Church lacks a policy of its purpose in educating in the public system, a factor that is essential to defining the outcomes of the education offered. It raises the question of how

⁴Zambia's Religious Education curriculum is in two categories, the 2046 and the 2044, one more ecumenical and the other Bible-based knowledge.

⁵ Chengelo, Amano and Sakeji Schools define themselves as a Christian School with an evangelical ethos. See www.chengeloschool.org, www.amanocs.org, and www.sakeji.com

⁶ The Zambian Education Act of 2011, No. 23, Section 13(1) classifies the educational institutions as (a) Public, (b) Private (c) Community and (d) Grant -Aided. See a detailed description of these schools is in chapter two

much influence the Church has on the world's education system and if it complements its overall mission as envisioned from a theological perspective.

1.6.3 The UCZ's quest for transformation

Reflecting on the attainments gained in the educational sector, the UCZ's Educational Secretary, Keith Waddell (2015:2), reported to Synod Management the need for ongoing organisational changes to make the department more 'missional'. It is noted here that Waddell had just assumed office and was aligning to the UCZ's strategic plan for 2011-2015, with the theme, "Seeking the Church Transformed" in which it sought to create missional congregations and ministries. For its Education Department, the strategic plan sought as its deliverables for the period, to rehabilitate schools, equip schools with learning materials and to improve performance results. In the context of this study, it raises the question of how the maintenance of infrastructure defines the role of the UCZ in public education.

1.7 THE NATURE OF THE STUDY

This study is historical and philosophical. To construct the role of the UCZ in institutional education, it has drawn meaningfully from the history and philosophy of ecclesia educating. This is done through literature review and data from the UCZ Synod Archives, as presented in chapters two and three. Furthermore, the study generates substantial information from Snelson (1974) as a key source of primary⁷ data on education in pre-colonial Zambia. The archival search provided data for this study in order to show the extent, patterns and relationship of pre-colonial, colonial and post-colonial missionary education in Zambia from 1890 until 2015. Philosophy is important in this study as the development of education, is highly philosophical. Kiennel (1995: i) defines philosophy as "a study of the fundamental principles of a particular branch of knowledge". The principles guide what constitutes truth and the perception of the nature of human beings, of which knowledge is also about. Therefore, Kiennel (1995: ix) nuances the relationship between education and philosophy by stating that "the mission of education is the orderly transmission of truth from one generation to another". In the postmodern context where truth is relative, what educational

⁷ The word primary source is used in a historical understanding that Snelson cited these sources in their original form and have not been interpreted.

truths is the Church transmitting in its educational ministry in the public space, and in which religion is highly contested?

1.8 THE SIGNIFICANCE OF THIS STUDY

This study is significant in that it is considered, by the researcher, to be an unusual conversation between the education that is in the public space, and theology as it constructs the understanding of the role of the Church in this space. There is a dearth of literature that pertains to the role of the UCZ institutional education that is in the public space, thus a study of this nature is necessary. In addition, this study views as a problem that the transformation that the Church seeks in its institutional ministry, shall not be fully attained unless it critically analyses the system frameworks in which it operates its mission. For instance, as much as the UCZ has an educational ministry that is in the public space, the system in which it operates is governed by philosophies and theories that may be contrary to its Christian ethos. According to Mazibuko (1987), education is never neutral. He argues that schooling and education can be used as tools of oppression, and in the same, can be used for liberation because it:

[...]remains a viable alternative for human development It is a liberative tool if it attempts to create a collective consciousness among people who feel divided, inauthentic beings and help them become active participants in developing structure and content of a desired society.

(Mazibuko 1987:139)

However, it is arguably true that modern society offers education that creates people to be objects instead of subjects of their ability to lead a life that is wholesome to their indigenous norms and what it means to be humane. For this reason, that Paulo Freire (1993) describes such education that makes people to be objects of their livelihoods as banking education. In this context, Thomas Groome (1998) rightly asserts that education is a political activity. World history shows that education has been used to liberate or to oppress. Leaning toward the latter, modern philosopher and educationist Paulo Freire (1993) has popularised the theory of the need to have an education that conscientizes the learner to become agents of their transformation. Freire, in his Latin American context, realised that oppressors used education to keep people in their place. Therefore, he rationalised that the poor people's '*culture of silence*' was as a result of an educational system

that created them into objects instead of being subjects of their destiny. Therefore, he revolutionised the concept of education by proposing and practicing the theory of Conscientisation, involving methods of dialogical education in which participants name the realities around them and propose ways of dealing with them. Thus, Richard Shaull, in his forward in the book, *Pedagogy of the Oppressed*, authored by Freire, sums this predicament up by observing that the advancement of technology and the programming of education into a uniform system, puts people in some form of bondage.

There is no such thing as neutral educational processes. Education either functions as an instrument that is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity to it, or it becomes the 'practice of freedom,' the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world.
(Freire, 1993: 16)

The activity of education as a means of transformation is the focus of most communities and scholars, as is evident in the subsequent literature review of this study. However, I have observed that most of these studies do not focus on understanding the system of education that should lead to such transformation. Therefore, I consider that this study is significant in the following ways.

Firstly, it is an unusual but necessary conversation around the role of the Church in institutional education, which is often identified as schooling. Most theological studies focus on Theological Education as it pertains to the functions of the ecclesia ministry as mandated in Ephesians 4:11-13.⁸ However, it seems that the teaching ministry of the Church is relegated to that which is carried out within the congregational set-up as Sunday School, or Ministerial training, or Theological education; more than that which it does in the public as in institutional schooling, which is the focus this study.

Secondly, there is no evidence of literature on the role of the UCZ in institutional education that is in the public space. Therefore, this study seeks to contribute to knowledge in this area by offering empirical evidence of the background, extent, patterns, and relationships and their significance on the role of the UCZ in educating in the public space.

⁸ It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up, until we all reach unity in the faith and the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

1.9 THE THEORETICAL FRAMING AND RESEARCH DESIGN

This study is interdisciplinary in nature. It is a theological study that explores the nature of education that the Church engages in, often known as schooling. The study of schools, their purpose, content and outcomes is often premised in educational studies. However, this study does not focus on the processes or content of education; rather, it is about the nature of what constitutes this education. Therefore, it uses theological theories to interpret the underlying meaning of the role of the UCZ in institutional education in the public space.

For the above reason, the study is qualitative and exploratory in its design and set theoretically in Practical Theology. It draws on Osmer's Four task Theory of Practical Theology to understand what the UCZ is doing in institutional education, why it educates, and how it structures its system. Osmer's theory provides for this study a means to engage in praxis on the relationship between education as it is understood in the public space, along with theology as it interprets how God wishes education to be perceived (Osmer 2008:4).

Practical theology is qualitative in nature. David Silverman observes that qualitative research avoids hypotheses; rather, it is concerned with social phenomena, and seeks to investigate these further (2013:49-50). In line with this, this study that seeks to investigate the role of the UCZ in education. Education in its composition has three main characteristics: the epistemology (the what to know), its ontology (its' being) and its aesthetic nature (the values therein). It is similar to what Swinton and Mowat (2006) observe about the relationship of qualitative research to Practical Theology. They argue that the primary task of Practical Theology is to identify and understand meanings (epistemology), engage in the process of interpreting and reinterpreting (ontological) on the basis that the world is complex and people struggle to "make sense of their experiences, including their experiences of God" (Mowat, 2006:30). Therefore, for the purpose of this study, theology, offers to education, a hermeneutical interpretation of how the UCZ ought to understand its role in institutional education that is in the public space.

1.10 DEFINING THE KEY CONCEPTS

1.10.1 Public Space

The study uses public space, in this regard, to reference to such institutions of learning which are

open and accessible to the general public, whether they are public, private, or community owned⁹. It is space that is owned by the state in the trust of every citizen whether free of charge or at a cost. Institutionally, such spaces can be political, economic, recreational, infrastructural, educational, or used for healthcare and other designated public service departments. Setha Low and Neil Smith in their book, *The Politics of Public Space* recognize the tension that the public space offers that it is an expression of social power and that it helps shape social relations (2013: vii). Therefore, they define public space:

[The] range of social locations offered such as the street, the park, the media, the internet, the shopping mall, the United Nations, national governments and local neighborhoods. Public space envelopes the palpable tension between place, experienced at all scales in daily life and the seemingly spacelessness of the internet, popular opinion and global institutions and the economy.

(Setha and Neil 2013:3)

Furthermore, Setha and Neil (2013:3) focus on what is significant to education in the public space, as they recognise the dynamics therein. Education in the postmodern world is highly secularised. It is a space where there are overtones of power tussles, especially between the religious and political supremacies. This is best illustrated in the European and American contexts, which, using its legislation, has separated the public from the private world/spaces. In this context, religion is outlawed from being exercised in public, in order to uphold their principal of upholding a plural society. For instance, John Hull (1984) discusses how Britain, from 1920, has moved towards secularization in an attempt to maintain a pluralistic society.

1.10.2 Religion and Education

In this study, I use the term religion as it is defined by Brian Morris (2006). In his work *Religion and Anthropology*, he describes religion as a “complex and variable phenomenon, a social institution with a socio-cultural system that is ideological” (2006:1). Furthermore, Morris further quotes Melford Spiro’s (1987) definition of religion as “an institution consisting of culturally patterned interactions, with culturally postulated human beings...characterized by ritual practices; an ethical code, doctrines, beliefs, scriptures or oral traditions, patterns of social relationships and

⁹The Zambia Education Act of 2011, No. 23, Section 13(1) classifies the educational institutions found in Zambia as (a) Public educational Institution, (b) Private Educational Institution, (c) Community educational institution and (d) Grant Aided Educational Institution.

a hierarchy of spiritual specialists, with a focus to distinguish between the sacred and the profane; and an ethos built on an emotional or mystical experience” (2006:1-2).

Religion also has an ideological interpretation. According to Brookfield, an ideology is “the system of ideas and values that reflects and supports the established order and manifests itself in our everyday actions” (2005:67). In this study, I use religion as an ideology that supports education to create meaning. Both religion and education, in all its forms, aim at the formation of character of individuals and society; to shape behaviour which becomes hegemonic. In all its forms, educational processes aim at creating hegemonic behaviour for the sense of relevance and the sustenance of the community life. However, Brookfield argues that hegemonic behaviour can also create servitude and contentment to be oppressed and exploited. For instance, he states that the oppressed position can be seen to be normal “to the extent of begging of it and taking pride in doing so.” (2005:98)

1.10.3 Education

According to Mullino More, education originates from the Latin word ‘*Educare*’, refers to learning; an education “that leads into a more just social reality (1991:164). Other scholars define education as;

- ▶ "The total process of human learning by which knowledge is imparted, faculties, trained and skills developed" (Farrant 1980:1).
- ▶ "A process of teaching, training, and learning, especially in schools or colleges, to improve knowledge and to develop skills" (Advanced Learners Dictionary).
- ▶ A systematic approach to intentional learning that combines the activity of educating students, the process of students becoming educated, and the educational result of the approach” (Estep,et.al 2008:16).

Therefore, education is a process that intentionally seeks to transform the mind through imparting appropriate knowledge, skills, values and making it relevant or applying it to the social needs of society. It is also a social construct and a relative term. This is because all societies understand education as a component of their existence.

Walter A Elwell (1984), in the *Bakers' Evangelical Dictionary*, states that education is essential to the survival of any social group, since a community secures its accumulated knowledge, derived power and ideological aims to the next generation. Furthermore, social theorists understand a social world as that which is produced and reproduced through social actions of social factors, including the activities of the agents engaged in analysing it (McCarthy in Hoy Couzens 1994:15). Education in all its forms (formal or informal, indigenous or non-indigenous), is affirmed as being foundational to what it means to be and has inherent to its processes and rituals that perpetuate the system that society has adapted to live with. In this study, the term 'education' is used to refer to the institutionalized formal aspect of it, which is understood as the schooling paradigm. It is intentionally structured, with formal learning processes and clearly indicated outcomes, and often cuts across barriers of race, tribe or gender.

1.10.4 Public Education

Lori G Beaman and Les van Arragon (eds. 2015) defines public education as an educational service delivered in state-funded educational institutions, which is arbitrary political as it assumes that education is serving the common public interest. Similarly, the Zambian Education Act of 2011, defines a public education institution as that which is “administered or controlled by the Ministry (of Education), or established and maintained using public funds” (No.29 of 2011, 429).

1.10.5 Institutional Education

According to scholars, education has many meanings and it is not necessarily the same as schooling (Kelly, 1999:1, Carmody 2004: X). Among some of the notions that refer to it is the system or institution (such as that of a school system), the curriculum (content), the methods or its outcome (the product, i.e. the educated). Scholars recognise that there are different categories of education such as formal, non-formal and informal education (Mabuluki 2015, Carmody 2004, Kumalo 2005). In this study, I make use of Kelly's interpretation of education as it refers to a school system or institution (1999:1). The study focuses on the schooling system as it is offered in primary and secondary education in Zambia. The education system consists of four main pillars, which is elaborated on in 2.5.1.3. Of these, this study focuses on the administration and management aspect of it and not the teaching-learning processes. It is for this reason that this study argues that an

understanding of the worldviews that inform the purpose of education is significant to ecclesia's interpretation of its role in it.

1.10.6 Worldview

This study uses the word worldview, to explore the philosophical foundations of public education and how this impacts on the ecclesial understanding of its public education ministry. According to Paul Hiebert, a worldview is "a fundamental cognitive, affective and evaluative presupposition a group of people makes about the nature of things and which they use to order their lives" (2008:15). Furthermore, he states that worldviews are more than visions of life, neither are they determinants of life. Rather, they are the models of the reality and for action (2008:29).

This study is built on the argument of Estep, et.al (2008), who argue that a worldview is either a theological or philosophical system of understanding; that is informed by social sciences that determines the means and ends of that educational activity (2008:18-20). Therefore, in the case of Christian Education, which is the context of their study, they argue further that a theologically informed approach to education should be based on a "Christian worldview, founded on Scripture, which becomes a framework through which all life is viewed" (2008:265).

It informs this study's assertion that what may be passing as 'ecclesial missional education' may not necessarily be so in light of the secularization of life in the modern 21st Century. It raises the question of what it means for the Church to educate in a world whose philosophical foundation is humanistic and focuses on human freedoms. How does the Church, more so the UCZ understand its role in public education with such a worldview?

1.10.7 Mission and Ecclesiae Mission

From a religious landscape, arguments about ecclesia educating in the public space relate to the nature of the education activity; is it mission in education or education in mission? Mission in the religious landscape denotes either that of God's, the *Missio Dei* or that of Church, what Bosch describes as the *missiones ecclesiae* as the Missions the Church participates in as ventures in the *Missio Dei* (1991:29). He argues that the purpose of the mission is to transform reality around it (1991:19). Furthermore, Bosch points to the tension that exists between the two; that God embraces the world, in which the Church is privileged to participate (1991:29).

If Christianity blends with the social and political movements to the point of becoming completely identified with them, then the Church becomes what is called a religion of society. But can the Church of the crucified man from Nazareth ever become a political religion without forgetting him and losing its identity (1991:30)? He then traces a self-understanding of ecclesia as a missionary institution as well as a theological and social institution that is constantly aware of its need to be saved and in need of the *Missio Dei*; an institution that is in an inseparable union of the divine and the dusty.

(Bosch, 1991: 331-333)

In seeking to understand the underlying meaning of the role of the UCZ in institutional education that is in the public space, there seems to be a lack of theological reflection on the nature of ecclesial mission in public institutional education. Therefore, the *Missio Dei* and the *Ecclesiae Missiones* are used as benchmarks to frame the nature of the UCZ's understanding of its role in IPE.

1.10.8 Mission in the secular and public education perspective

Louw and Venter in their book, *Strategic Management*, describe the word 'mission' as a constituent element of the ideology or ethos of an organization. They say that it is the 'strategic intent' of an organization, and a combination of both vision and mission. However, mission constitutes elements of "core purpose, core strategies, core values, and core behaviour standards" (2006:46, 57-62). The core purpose is primary, in that it explains the reasons for an organizations' existence, why it does what it does. It is from this purpose that the strategies, values, and behaviour standards are derived. They argue that purpose is not synonymous to specific goals; rather that it is a guiding statement that can outlive a goal or strategy, and in reality, can never fully be realized. In their words, mission as purpose intends to highlight:

[...] a clear recognition of what an organization does, and defines the context in which core competencies need to be developed and honed in. A clear understanding of what business they are in, on the other hand, points to the strategies, which logically and axiomatically need to be implemented to fulfil the organizations' core purpose.

(Louw and Venter, 2007:59)

The UCZ has a public education ministry as a component of its missional existence, which is examined in detail in chapter three. This study perceives that in the modern 21st century which is inclined to philosophies of secularism, humanists, and liberalism, the UCZ does need to rethink its role in public education.

1.11 SCOPE AND LIMITATIONS

Having recognized that education is broad-based, the scope of this study is limited to the institutionalized form of education, and specifically the schooling paradigm represented by primary and secondary education. Mabuluki identifies that there are three main types of education take place in the Church. These are the institutional-based (IBCE), the Church based (CBCE), and the Civic Based (CVBCE), (Mabuluki 2015: 49-50). Furthermore, educationists identify other forms of education as being traditional or indigenous knowledge; the formal education that is institutionalized as schools, and the informal training and workshops that take place in various institutions (Carmody, 2004: x-xiii; Banda, 2008)

The UCZ, in its organizational structure, has 10 presbyteries¹⁰ in the ten provinces of Zambia (see chapter three). However, this study will limit the examination of schools that are found in six presbyteries, namely, Copperbelt, Lusaka, Western, Luapula, Muchinga, and Northern presbyteries. The UCZ has educational facilities that fall in the categories of primary and secondary, tertiary and vocational. This study will focus on primary and secondary schools.

The delimitation of this study is important because the UCZ is the largest protestant church in Zambia, with a presence in all the provinces, and from the preliminary information obtained from its Educational Secretary (ES), the Church had 15 schools under the Education Department, spread in the nine provinces of the ten. Therefore, due to the spread of the Church, it was envisaged that the logistics of travel would be limiting. Therefore, I adopted the sampling method to identify the schools that this study focuses on; mainly five private schools and five grant-aided schools, in five presbyteries, the details which are in chapter four of this study.

1.12 OUTLINE OF THE THESIS

The study has seven chapters as outlined below:

Chapter One: General introduction and the background of the study. This chapter defines the key concepts, as well as describes the research statement and problem. It outlines the research

¹⁰; A presbytery is a geographical delimitation of the Church, which has oversight of all UCZ congregations located in that area. The UCZ constitution describes it as "an area gazetted by the State as a Province" (2014:12). Zambia has ten provinces, thereby implying that the UCZ has equally 10 presbyteries.

questions, objectives, rationale and motivation of the study. Further, it defines the key concepts as used in this study, and provides an outline of the chapters.

Chapter Two: The Role of Religion in Education: A Global Perspective. This study considers that the role of the UCZ in education is set in the broader context of Religion and Education, of which there is vast scholarship on the subject. Therefore, this chapter reviews the literature in this broader category, using a historical analysis framework to understand the role the Church has generally played in institutional education. This chapter responds to the first objective of this study, which seeks to locate the significance of the UCZ to understand the philosophical and theological foundations of ecclesial public education.

Chapter Three: Zambia's Public Education System and the UCZ History in Institutional Education This chapter focuses on the historical description of the background to the research problem and is responding to the second objective of this study. It provides an overview of Zambia's education system, the UCZ's history of educating to examine the extent, patterns, and relationships of the UCZ role in institutional education in the pre-colonial and post-colonial periods.

Chapter Four: The Theoretical Framework, Research Design and Methodology. The study is set in Practical Theology and adopts Osmer's Four Task theory of Practical theology as a lens through which to view the role of the UCZ in institutional education. It further describes the research design, methodologies, and methods used in this study; mainly that it is an exploratory qualitative study that uses mixed methods of data collection such as a survey and in-depth interviews, historical documents from the archives of the UCZ based at its Synod office and Sampling of the UCZ schools. The chapter describes how the data was collected, and further discusses the study's data analysis framework.

Chapter Five: The UCZ's Self understanding of its role in Institutional Education. The chapter presents the data as gathered from the fieldwork and responds to objective one (what is going on?) and three of this study. It describes the schools that participated in the study, showing their understanding of what it means for the UCZ to educate in the public space. This chapter presents the form of an education system through which the UCZ operates its schooling ministry and considers how this impacts on the Church's understanding of its mission. The respondents and

sampled schools were carefully picked to give an adequate representation of an understanding of ‘what and why this is going on’. Overall, the chapter responds to objective 3 of this study.

Chapter Six: A Critical Analysis of the UCZ’s role in Institutional Education in the Public Space. The chapter analyses the data and responds to the fourth objective of the study. It synthesizes the factors, patterns, and relationships that define the UCZ's role in institutional education. It presents the main themes of the findings and engages in the critical hermeneutical analysis as to what is understood as the role of the UCZ in institutional education that is in the public space.

Chapter Seven: Synthesis of Findings and Conclusion. The chapter highlights the important findings of the study and presents the research summary and recommendations. Before the study’s conclusions are drawn, the chapter identifies areas for further academic inquiry based on the theme of this study.

1.12 CONCLUSION

This chapter has introduced the study, which is an exploration of the role of the United Church of Zambia in institutional education that is in the public space. In order to unpack the research topic, the chapter has outlined a general introduction to the study, describing the background to the study in which the research problem is located, its’ key and sub research questions, objectives and the motivation for the study. The chapter further provided a brief of the nature and significance of the study, and defined the key concepts as used therein. It has set out an outline of the chapters for the entire thesis, having recognized that this study is interdisciplinary; set in education and theology. The following chapter discusses the role of religion in developing the global education system, as a foundation context in which the UCZ has found itself having an education ministry that is in the public space.

Chapter Two

THE ROLE OF RELIGION IN EDUCATION: A GLOBAL PERSPECTIVE

2.1 INTRODUCTION

In chapter one, a general introduction to the study was provided. The chapter presented a brief overview of the background of the study. It discussed the research problem, objectives, question, rationale, and the significance of the study. Also, the chapter defined some key terms as they are used in the study. Finally, it outlined the structure of the dissertations and introduced the forthcoming chapters. This second chapter seeks to respond to the research problem by reviewing the works of various scholars that have sought to show the relationship between the Christian Religion and Education, particularly as it relates to the schooling paradigm. From a global perspective, the chapter gives a historical description of the role of the Church in developing the public education system. Furthermore, it argues that the disciplines of Educational Philosophy and the Education System are significant to the understanding of the subsequent history that determines the role of an institution, in that the two disciplines raise the questions of purpose and how that purpose is fulfilled. These disciplines are significant to this study, as the research queries the conceptual understanding of the UCZ's role in institutional education in the public space more than the actual practices of teaching and learning.

2.2 THE ROLE OF RELIGION IN EDUCATION: A GLOBAL PERSPECTIVE

The literature review of this study is presented in two chapters; the first one focuses on the global context of the role of religion in education, and the subsequent chapter focuses on the Zambian context of education, the history of the UCZ and how its founding missionary bodies have impacted on its understanding of its educational role in the public space. This chapter is on the global context. It seeks to establish the significance of the UCZ to have clarity of the history of ecclesia educating society, and the philosophy and theology that has driven it. It argues that the conceptual understanding of the purpose of education defines the role that an institution plays in it. Both chapters use historical analysis to understand how the Church has understood its role in institutional education, the systems developed that have defined this role, and the implications it has for the UCZ's role in education in the public space.

2.3 THE HISTORICAL ROLE OF THE CHURCH IN DEVELOPING INSTITUTIONAL EDUCATIONAL IN THE PUBLIC SPACE

While this study identifies with several scholars that describe education in the forms of formal, non-formal and informal (Snelson 1974; Carmody 2004; Estep *et.al*, 2008; Kumalo 2005; Banda 2008:64-65; and Mabuluki 2015:), it focuses on the formal education system(which is institutionalized)and in particular, the elementary and secondary schools. The choice to explore formal education by the researcher is not unconnected with the fact that it is more represented in the public space than the other forms. Furthermore, the Church's role in education is more pronounced in the schooling paradigm, as is evident in the research problem. Therefore, a synopsis of the Church's role in establishing institutional education has a bearing on how the UCZ understands its role.

2.3.1 Jewish foundations

Pazmino (2001), in his book *God the Teacher*, firmly articulates how ecclesial educational ministry is God's; in its foundations, theology, and practice. The Shema in Deuteronomy 6:4-8, 20ff, is God's first pronouncement on educational standards for the chosen people, in which the family takes responsibility for teaching and imparting God's values to their children. As the Hebrew community settled into a nation, Anthony and Benson (2003), as well as Gangel and Benson (1993), further show that the tabernacle, and later synagogues, evolved as a central place of worship, education and other civic functions for the community. In the Old Testament, the main teachers were the Priests and the Prophets, the latter who further developed the Prophetic schooling. In the New Testament era, Synagogue schooling was made compulsory by AD 64, as families of 10 in a community were required to have a school in their community. The religious leaders and teachers that emerged in that era are described as the Pharisees, Scribes, Teachers, and Sadducees. Jesus, in his life and ministry, was identified as a Teacher, a title that the Gospels prefix to his name. Schooling at the Synagogue was initially for boys and the curriculum comprised of the Mosaic Laws and language. The age entry was five and its main methodology was the use of rote memory and recitation. Below is a summary of what constituted an education for the Hebrew:

- **Curriculum:** The Mosaic Law, Hebrew History and Language, i.e. reading and writing

- **Overall Goals:** Nationalism, developing and maintaining faith in God
- **Methodology:** Rote Memory
- **Its agencies:** the family as the primary agency, the tabernacle and the synagogue, (Gangel and Benson 1983:31,79-81).

2.3.2 Education in the Early Church

Christian education broke the social barriers of society in the early church as its curriculum content, the Gospel, cut across the divides of race, gender, language, a status that often divided society. Gangel and Benson (1983:77-93), credits this period with having achieved the incredible task of cutting the Christian faith's 'umbilical cord' from Judaism. Its foundation is in Jesus' commission to his disciples in Matthew 28:19-20, which enshrined the command to go and make disciples of all nations and teaching them to obey all that Jesus has instructed. The book of Acts and the Epistles reveals the challenges that arose as a result of the inclusiveness of the gospel. Paul, raised as a great teacher and theologian of that era, succinctly balances God's intentions to educate in Ephesians 4:11-13, by showing the ultimate purpose of all learning; to mature the Church. The early Church, through the inspiration of the Holy Spirit, had the task to reconcile the discrepancies which the Gospel engendered between the Hebrew standards of education and the pagan education into which the Christian faith penetrated. A summary of the early church education is summarised below;

- **Curriculum:** The present and future reign of God
- **Overall Goals:** Evangelism and Discipleship
- **Methodology:** Rote Memory
- **Its agencies:** The Holy Spirit, Apostles, Bishops/Presbyters, Christian homes.

2.3.3 Education in the Patristic Age

Considering the discrepancy faced between their faith and Judaism, the Apostolic age Christians were not inclined towards intellectualism. In fact, in the light of the persecutions and the philosophies of the age, their focus was more on the imminent Parousia. However, as the body of believers in Christ grew across the cities of the Roman Empire, there arose the need to develop a

systematic form of schooling to ground the converts into the Christian faith. This resulted in the development of the Catechetical and Cathedral schools, with their initial purpose to prepare converts for their transition into the Christian faith before Baptism. Catechetical schooling lasted between two to three years, and had three levels, beginning with "hearers"¹¹, "kneelers"¹² and the "chosen"¹³ level. The levels provided a form of probation to determine if they were converted and would be able to keep the faith in light of the persecutions.

By the second century, Catechetical schools were established in the major cities of the Roman Empire and prominent among them was the Alexandrian School in Egypt. Its first director was Pantaenus, a convert from Stoicism, and was succeeded by Clement and Origen. Alexandria defined the educational schooling system the world uses today by integrating into its curriculum, philosophical studies, biblical doctrines and additional learning in Greek literature, Science, dialectics, physics, geometry, astronomy, and history. With time, the catechetical schools spread to other towns. However, in cities that had a Bishop's office, the schools grew in prominence and were referred to as the Cathedral or Episcopal schools (Gangel and Benson 1983:110). The purpose of these schools was to raise an educated clergy. The catechetical schools produced scholars who were able to refute the philosophies, persecutions, and heresies of the age. They also provided the leadership in the development of church doctrine, espoused in the classic Nicene Creed of 325.

- **Curriculum:** Philosophy, theology, Greek literature, science, dialectics, physics, geometry, astronomy, and history.
- **Overall Goals:** To train clergy
- **Methodology:** Deductive reasoning
- **Its agencies:** The Church's early fathers

2.3.4 Education in the Middle Ages (500-1300)

According to Gangel and Benson (1983:95-110), the characteristic that distinguishes this age is the decline in the power of the Roman Empire; the rise of nationalism and statehood; and the rise

¹¹ These listened to the reading of the Scripture and Sermons in the Church service

¹² These remained for corporate prayer after class was dismissed

¹³ These were instructed in the Church doctrine and liturgy before being baptized.

to political prominence and wealth of the church leadership. This is the age some scholars refer to as the 'dark age', not so much for the corrupt and abuse of the authority of the church, but rather for the lack of response by the Church to the intellectual debates of the time. Monastic schools began in this period as a result of some clergy desiring not to be part of the excesses and abusive practices in the Church. People withdrew to live ascetic lives in deserts and monasteries. Schooling consisted of bible reading, vesper services, community services and manual labour (Anthony and Benson, 1987:139). These schools rose to prominence for their discipline, humility and hard work. Their purpose was to train and equip young men for the priesthood. They are said to have dominated the educational system of Europe from the sixth to the eleventh centuries. Further, they laid the foundation for scholasticism and universities, in which critical thinking became the goal of education. Maturity was considered as the ability to employ the mind to be reasonable and rational about faith (Anthony and Benson, 1987:142).

Among the prominent philosophers and educators of this age was Thomas Aquinas, a Catholic monk of the Dominican Order, who is known for his theory of "all truth is God's truth" (Anthony and Benson, 1987:183-184). Thomas was a prolific scholar of theology and philosophy. He advocated that education was merely a means to an end and that reality existed in two realms, spiritual and physical, with the physical being prepared for the spiritual ultimate. He further stated that reality is hierarchical, supernatural and natural, secular and religious. His philosophy today is called neo-Thomism. Thus Fowler (1987), critiquing Aquinas' philosophy, argues that this state of requiring 'reasoning faith' then rules out the possibility of distinctively Christian education practice for the modern school. However, this context set the background for the populace of laity that was increasingly becoming unsatisfied with ecclesial teachings. Despite the rise to prominence of great scholars and a more refined educational system, this is the same period referred to as the 'dark age'. The focus of ecclesial education was on producing clergy and generally keeping the rest of the populace ignorant. The education system that evolved around the Church mainly was for the preservation of the Church, rather than to empower the community. This is the period that the Pope was designated as the only interpreter of Scriptures. Where these texts were found they were written in Latin, and the Church universal preached sermons recited in Latin. The liturgy was also recited in Latin. (Anthony and Benson, 1987:142-148)

- **Curriculum:** Bible reading, prayer and fasting, community services, manual labour, philosophy, theology, and the seven liberal arts; grammar, rhetoric, dialectic, arithmetic, geometry, music and astronomy.
- **Overall Goals:** To “develop the ability to organise beliefs into a logical system, and the power to set forth and defend such systems against all arguments brought in opposition to them.” (Fowler, 1987:148)
- **Methodology:** Deductive logic, public debates to scientifically systemise knowledge.
- **Its agencies:** Monasteries

2.3.5 Education in the Renaissance (1300-1400)

Renaissance refers to the ‘rebirth of knowledge’. It was an age that renewed interest in and broadened humanity's fields of inquiry into classical Greek and Roman knowledge. Discoveries were made in literature, art, architecture, science, and philosophy. The Church is said to have commissioned the classic paintings of the “Last Supper”, the “Mona Lisa” by Leonardo da Vinci, and the “Last Judgement” painting by Michelangelo, an allegorical expression of the struggle between good and evil, in light of their preaching about hell and God's wrath for the sinner in the afterlife. Education in this period was expensive. It was structured to benefit the nobles of society, who could afford formal instruction in preparation to take up military or political leadership. Education also emphasised the importance of physical training and military exercises. Its philosophical inclinations were towards mysticism, in order to attain a rational spirituality. Anthony and Benson (1987) note that because it was subjective, it laid the foundation for people to discover for themselves a more compassionate God. Mysticism too played a significant role in the development of education. Its proponents such as Dominican orders, and Catherine of Sienna, engaged Pope Gregory XI and his clergy to turn their hearts to God. This was done in light of the increasing abuse and corrupt practices among the Church leaders.

In the Netherlands, the mystical movement was influenced by a layperson called Geert Groote (1340-1384). Groote was a gifted preacher and teacher, who captured a following known as the “Brethren of the common life” with whom he shared his vision for education (1987:170-171). Furthermore, Anthony and Benson (1987) observe that though Groote never founded an educational institution, his followers, so inspired by his teachings, were committed to making education available to the common person through organising themselves into a community of

shared life resources on the pattern of the New Testament Church. They initiated schools for their communities, introduced the grade plan to teach in small groups and according to students' ability. Their curriculum emphasised the reading of the Scriptures in the vernacular language and the building of moral character. They also focused on rewarding and praising students, rather than using punishment as a method to manage their classes. It is observed that most of the reformers were educated in the Brethren system of education.

Another feature that developed during this era which impacted on the education system was the philosophy of humanism. Humanism, in this era, referred to the literature that was considered as essential for one to be called educated or a humanist. The educational curriculum comprised of the seven liberal arts, classical Greek philosophy, Roman writings, the study of the early Church fathers and the Bible, coupled with being able to speak and write classic Greek or Latin. Latin was considered as essential for one to be qualified as a humanist or educated. Humanism in this age was more of a Christian philosophy of education. Its approach to education was human-centred. It also recognised the need to train the affective domain of learning, in order for learners to develop a positive self-image. It influenced the structuring of the curriculum, the school stratification and the examination of the liberal arts. The whole restructuring of education was adopted as the standard in all Europe. Therefore, Anthony and Benson (1987:176) observe that “many of the humanist educators had a deep respect for Christian education, and they desired to further the cause of Christ by making an educational contribution to the Church”. Among them was Desiderius Erasmus (1466-1534), a Dutch scholar who has influenced educational thought and practice to date, through his principles of Educational Humanism. Erasmus theorised that education/ teachers should:

- Create a free learning environment. He called for teachers not to be harsh or manipulative and rather allow a free flow of discussion.
- Create a learning environment that fosters the growth of interpersonal relationships.
- Ensure that the learning environment takes into consideration the psychological nature of learning, much more in terms of the affective domain. Nurturing the affective domain developed a positive self-image.

- Ensure that the learning environment was to be of mutual benefit. Therefore, he encouraged dialogue and interactive learning of ideas.
- See that a variety of interactive methodologies be encouraged such as drama, role play, case studies, intuitive tests and simulation games.
- Maintain that education should foster in a learner awareness of own attitudes and values.

2.3.6 Education in the Reformation age (1400-1600)

The Reformation was a reaction against the excesses of ecclesial papal authority over human affairs. It was particularly against the use of indulgences as a corruption of God's grace. Therefore, its chief proponent, Martin Luther, advocated for a return to Biblical truth of what it means to be saved. Accordingly, Gangel and Benson (1983:138) explain that Luther's view of a cordial relationship between Church and State made him appeal to the State to have control over civic affairs, including education because he was concerned that medieval education “endangered the moral development of young people”. This occurred in the context where the Church and State were ‘partners’, the former being controlled by priests and the latter princes. Similarly, a Church historian acknowledges the position of the reformers view of Church-State relationship when she writes that “the most successful Reformation churches, those inspired by Luther (the Lutheran or Evangelical church) and Calvin (the Presbyterian or Reformed church), maintained a belief in a God of power from on high and in the necessity of the Church-State alliance” (Woodhead, 2004:161).

This aspect of history indicates that Church-State relationships have a bearing on the structuring of society and specifically education. It is not uncommon to hear of the U CZ referring to her being in support of the government of the day, and how she offers its social ministry as a complimentary service to the government. However, Fowler (1987) observes that it is this ‘partnership’ of State-Church relationship that made the protestant reformation fail to consider the transformation of ecclesial ministries such as education, which resulted in education continues to be determined by logical systems, principles, and methods of Greek thought and Aquinas’ two-realm model.

2.3.7 The Enlightenment Era (1650-1800)

This is the period that was characterized by increased awareness of human freedoms. According to Anthony and Benson (2003:231-257), this is the period when humanity focused more on nature as a concrete reality compared to the spiritual. Humanity placed the self at the centre of society as a source of knowledge, typified in the scientific method of attesting knowledge. They argue that in fact, the Reformers paved the way for this new way of thinking. Anthony and Benson (2003) put it that “disillusioned by the thousand years of religious intolerance and man-centered (*sic*) ecclesiastical institutionalism, society was left with two choices; reform the Church with a focus on returning to the efficacy of the New Testament model (intent of the Reformers), or reject God altogether and establish a new worldview totally devoid of God (intent of the Philosophers)”.

The period is further characterised by agnostic beliefs; that there is a higher power indeed but who is unknowable and impersonal. Further, scholarship championed the scientific way of knowing facts that saw the establishment of such subjects such as chemistry, zoology, botany, physics, and geology (Anthony and Benson, 2003:233). The outcomes of the Enlightenment continued to influence the modern and postmodern age, Zambia’s Education System and continues to influence how the UCZ understands its role in public education as is discussed in the following sections.

2.3.8 Education in the Modern and Post-Modern Age (1900 to date)

Andrew Wright, in *Religion, Education and Post-Modernity* describes how humanity has reached a level of being Omni-competent in self. ‘Theological tyranny’ as he puts it has been replaced with Modernism which “asserts humankind as the secure Archimedean point¹⁴ around which all order of meaning resolves” (Wright, 2004:13). Wright argues that Post Modernists are freedom-oriented, nomadic wanderers about meaning, which seem to be one step ahead of them. He further contends that Post-Modernists are so committed to personal freedom such that they have replaced the Omnipotence of God with the Omni-competence of human reason and as result, it is possible to construct meta-narratives offering foundational accounts of the ultimate order of things (Wright, 2004:15). In this regard, he describes modern philosophies of Romanticism, Liberalism, and Naturalism as the three meta-narratives that are driving modern pedagogy. In this context, he

¹⁴ describes a vantage point at which an object can be viewed realistically or objectively. It a term associated with the growth of objective or scientific thinking.

argues that “the Christian understanding of education operated within the framework of a theological economy of salvation is unacceptable to most secular liberals” (Wright, 2004:127).

Wright (2004) traces the downgrading of the Christian understanding to Rousseau’s Romanticist philosophy, who he describes as the father of modernity. Rousseau disputed Romans 3:23 by advocating that the “first impulses of human nature are always right; there is no original sin in the human heart” (Wright, 2004: 127). Thus, from the middle ages, the world experienced a transition of educational control from the Church to secular control due to the belief that education, not religion, had the ability to liberate the whole of humanity from ignorance, poverty, backwardness, and despotism by producing enlightened citizens capable of mastering their destiny (Wright, 2004:128). In the modern era, these humanistic philosophical stances that control global education are now rooted in the United Nations and they have an overarching bearing on the self-understanding of the role of the Church in public education.

2.4 PHILOSOPHY AND EDUCATION

Education and philosophy are interdependent. V.R Taneja argues that philosophy defines the worth of life, while education's “task is to make that life worth living. It can, therefore, be said that philosophy is the theory, while education is the practice” (1990:49). Philosophy is concerned with the value system that shapes knowledge (Taneja, 1990:91-100). The discipline of education is anchored in an understanding that philosophies shape education thinking and practice. Therefore, it is required of educationists to understand such philosophers like Aristotle, Plato, Montessori, Jean Jacques Rousseau, among many others, and how their thinking has shaped modern-day education and its practices (Taneja, 1990:49-50). However, in this study, I will focus on the three philosophies that have shaped what it means to know and to educate today. According to Wright (2004:20-22), these are Naturalism, Romanticism and Liberalism.

Naturalism projects knowledge as being objective, scientific and technologically oriented. For Romanticism, knowledge is aesthetic and is concerned with the spiritual and moral values as being determinants of life, while liberalism projects freedom of self, a tolerance of the other anchored in the belief in the omnipotence of human beings. For this reason, Wright argues that the three meta-narratives of what it means to know, “constitute a moral, spiritual and intellectual arrogance that

must be deconstructed if society is to avoid drifting into the archaic nihilism of cultural totalitarianism” (Wright, 2004:22).

In Christian education, Kienel *et al*(1995: i- xvii) argue that philosophy, as a study of the fundamental principles of a particular branch of knowledge, is concerned with the interpretation of truth and the nature of human beings. Against the backdrop of humanists’ philosophies that deny that there is absolute truth and instead believe in the innate nature of the goodness of human beings, Kienel *et al* (1995) warn of the danger of Christian education that has not taken the stance of portraying biblical truth, the true nature of humanity in its fallen state and the need for God’s salvation for the betterment of society. He thus categorically states that the “mission of education is the orderly transmission of truth from one generation to another” (1995: ix). Truth is not just a transmission of information; it entails a belief system or worldview that impacts and reflects on human actions. The implication on Christian Education is succinctly endorsed by Adrian Rogers (1994), a Baptist pastor, who wrote that “a redeemed and educated mind and a surrendered will is an awesome tool in the hand of God” (Kienel *et al*, 1995: xiv).

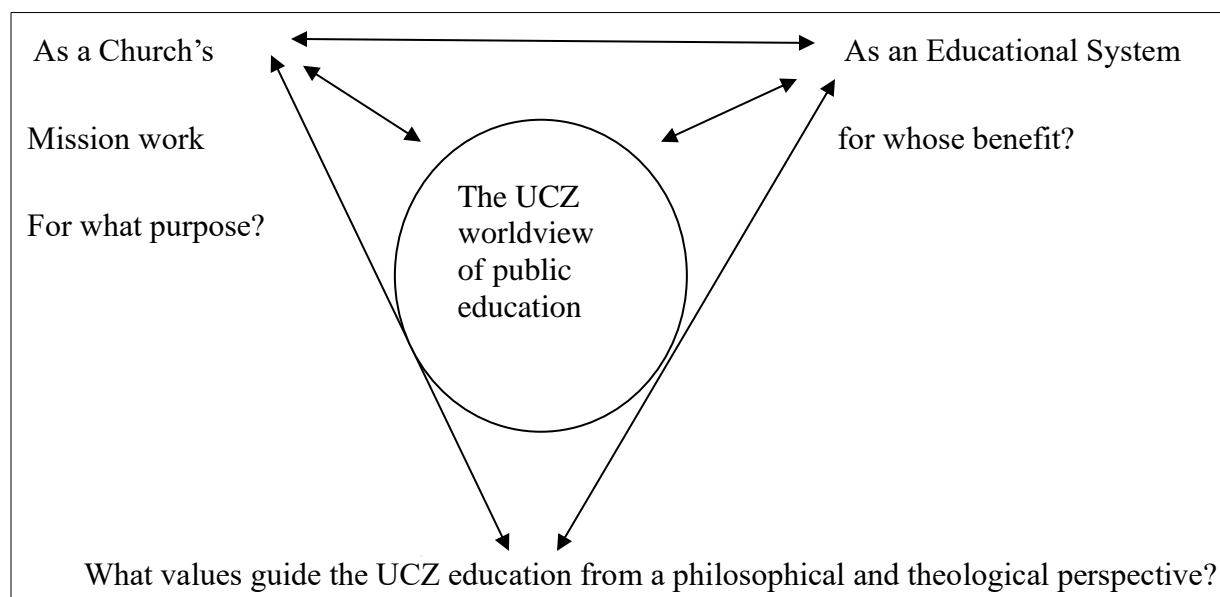
In the thought and practice of the discipline of education, philosophical thinking has greatly shaped what it means to educate. For V.R Taneja (1990:49-50) and Aggarwal (2010:53-99), education and philosophy are “two sides of the same coin-life” and that the great philosophers have also been educators (Aggarwal, 2010:54). In his book, he shows how the two are interrelated and inter-dependent about educational vision, mission, goals/purpose, content, and the system in which these are fulfilled. The system of education is crafted in the ideologies that are being projected. Therefore, it implies that educators need to have clarity of the mission and values that drive a particular education system to define their role in it. Similarly, Gangel and Benson (1983) amplify the relationship between education and philosophy by arguing that their integration is a result of one discipline asking questions about the other. “In truth, the two cannot be separated because each relies on the other for illumination” (Gangel and Benson, 1983:385).

2.5 THE EDUCATION SYSTEM AND ITS IMPACT ON RELIGION AND EDUCATION

Philosophy has created a global education system that either consciously or unconsciously, coerces humanity into a global village. The European-dominated world education system is now determining global systems of governance in the name of development. Education is life forming

and transforming. It is essential to a person's and community's identity, meaning-making and belonging. For instance, from a Religious Education perspective, Groome (1998:11-12) describes the education process as being transcendent, ontological and political activity. Transcendancy has to do with how people interpret and engage their reality, and the ontology humanizes these experiences. Therefore, he argues that education is not so much about the epistemological outcomes, that is, the subjects being taught, rather it is concerned with the outcome of the people that are being taught. It is a political activity that shapes meaning and values by which people live, into what he describes as the “agent-subject” of a particular system. Based on this, a few questions arise: when the world's education system is mass-producing in the name of development, what does it mean for the people of faith? How does this impact on the understanding of mission in public education systems that are rooted in secular philosophies? What does it mean for the UCZ?

Fig. 2.1 Conceptualising the UCZ Institutional Education



2.5.1 The Education System Theory (EST)

The EST is an organizational management theory in education. Westhuizen (2007) defines the Education Systems Theory as the key component in the:

[...] total quality management tools of an organization. It is foundational to hold in synergy and interdependence, all its functional components to attain its set goal/objectives. The aim of the system must be clear to all and consistent with the needs of the system customers.

From this stance, this study postulates the need for ecclesia to have a clear worldview that informs its system of educating in the public space. In the quest for ecclesia to be missional it must be asked: what does it mean for the church to educate in a system that is driven by non-theological philosophies? How does that enhance its mission?

2.5.1.1 An Educational System is relational

According to Silverman (1970), the System theory defines its task as being threefold; to determine the nature of its relationships (system relationships), how satisfactory these are (system effectiveness) and the dynamics that influence its direction (system dynamics). On the effectiveness of the system, he argues that there are two models: the survival and effectiveness models. According to Silverman (1970:30), the “survival model is concerned with the processes which are necessary for the organization merely to survive, while the effectiveness model deals with conditions associated with the optimum use of resources”. This position brings to the fore the problem of this study – that the UCZ has inherited from the missionary dispensation, schools in the public space in which the Church claims to be carrying out its mission. However, in the nature and function of these schools, there is no doubt that they are publicly owned and government-controlled through the systems established. The previous chapter alluded to the relationship between the UCZ and government over these schools, and how that in reality, the government of Zambia has major control over these schools. Therefore, in this context, this study questions the value of the role of the UCZ in institutional education in public space. In the context of Zambia’s education space, what relational values is the UCZ’s involvement in institutional education impacting on society? How does the UCZ define this role?

2.5.1.2 It is a community instrument that drives the purpose of educating

Similarly, OJ Van Schalkwyk (1988:6) defines an education system as a “means or instruments created by a community to provide education for its members in a purposeful, planned and systematic way”. He posits that the ES responds to human need, therefore making it a social structure that is defined by its purpose and functions (Schalkwyk, 1988:6). Like Westhuizen, he argues that its effectiveness is dependent on a clear educational policy, organisational structure, appropriately trained staff, finances, clearly defined work procedures, and appropriate evaluation policies and procedures for appropriate control measures (Schalkwyk, 1988:6). He emphasizes the

role of the community in its context, through whose philosophical values, cultural norms, religious, legal, socio-economic, geographical factors influence the educational objectives, structure, content, and outcomes. Therefore, Schalkwyk (1988:9-10) argues that theory is foundational to educational practice and that it is determined by the convictions humanity has about their reality (cosmology), as they relate to their existence (ontology) and the nature of such a reality (physiology).

2.5.1.3 The Four Pillars of an Educational System

Educational scholars show that the Education System Theory has four essential pillars, which are: policy, administration, teaching and supporting services (Westhuizen, 2007:5; Schalkwyk, 1988; *Educating Our Future*, 1996). This is illustrated in Figure 2.2 below.

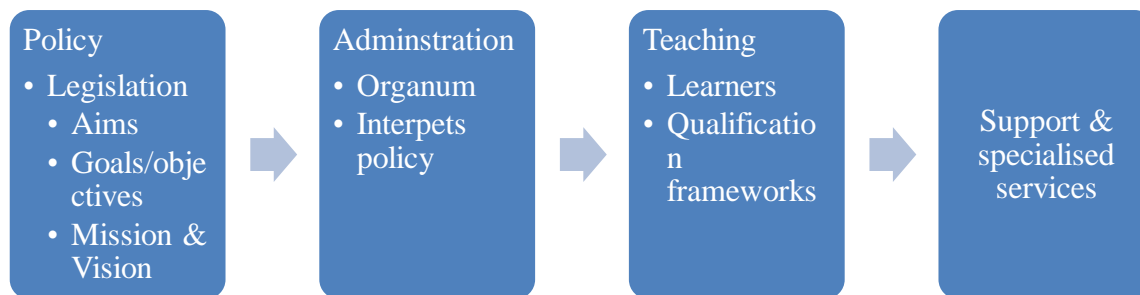


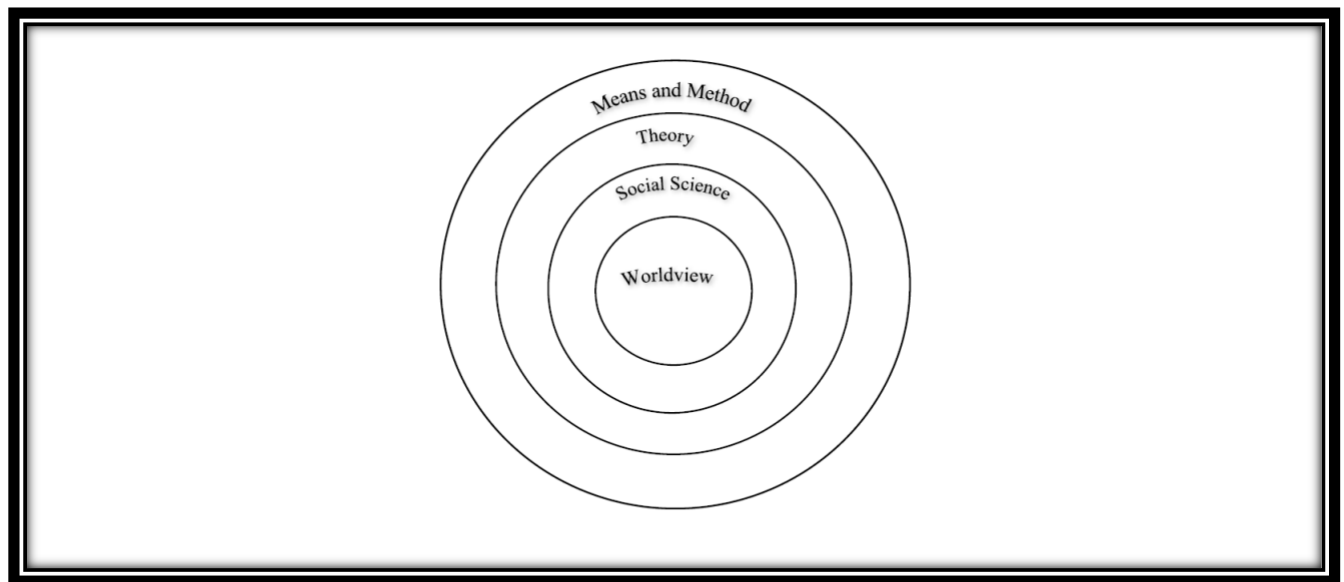
Figure 2.2 *The Four Pillars of an Education System*

The four characteristics are the pillars of any education system and have in their own right, definite goals and functions. They are interrelated and interdependent and none can stand independently. Westhuizen (2007:292) further states that the systems theory is a key component to the total quality management of an organization, that it is “foundational, holds in synergy and interdependence, all its functional components to attain the educational goals and objectives.” The aim of the system must be clear to all and consistent with the needs of the system customers" (Westhuizen 2007:292). This study considers it significant to understand the Educational System Theory to interpret what the UCZ understands of its role in it. To do this, I consider Estep *et al's* (2008:18-19) position that the Church can analyze its intentions in Christian education, and have therefore developed an education system paradigm from a Christian religious perspective that is discussed below.

2.5.2. The Education System Paradigm: A Christian Education Perspective

Estep *et al* write on Christian Education, defining and reflecting on it from a theological perspective. They state that what makes Christian Education distinctly Christian is its theologically informed worldview (2008:24-42). They make a distinction between ecclesial education and education as schooling. In the latter, they posit that what makes it distinctly Christian is **how** it is informed by theology in its nature, purpose, content, and design (2008:38). They argue that a theologically informed approach to education is consistent in its **Christian worldview**, and in faith development which leads to piety in character and a commitment to service within the ecclesia. This is what they call the Holistic Response Model of Educating. They argue that its worldview is orthodoxy, and outcomes are of orthoptera (pious character) and orthopraxis (service) for Sola Gloria (to the Glory of God) (2008: 269-286). Therefore, a worldview is foundational to defining the role ecclesia plays in institutional education.

Figure.2.3 *The Education System paradigm* (Estep, Anthony and Allison 2008:18)



2.5.2.1 *The gaps /implications for Religion and Education*

The ESP, as conceived from a theological perspective, provides for this study a framework through which to understand the role of the UCZ in education which is in the public space. There is a general understanding that when the Church is educating in the public space, it is Christian education. However, Estep *et. al* Education System Paradigm raises the question of which

worldviews inform the practice of the church in education in the public space? Taking another cue from another Christian Education scholar, Stuart Fowler (1987:179) argues that:

[It is] a fundamental question for Christian Educators to think about the relationship between the Christian faith to secular educational thought and practice. Even if they never think about this question, it cannot be avoided in practice.

The above argument raises the question of the epistemological and ontological nature of the Church educating in the public space; a topic on which several scholars have various positions.

2.6 THE CHURCH EDUCATING IN THE PUBLIC SPACE

Another critical debate that scholars have raised related to this study is the nature of the role of the Church in institutional education in public space. Among the arguments that have been raised on the role of the Church is that of transmission of culture, for mission and evangelism.

2.6.1. The transmission of a religious culture

Moran and Harris (1998), in their book *Reshaping Religious Education*, describe how educational thought on the role of the Church in education has evolved. In particular, they observe that the meaning of education will determine its processes. They take an anthropological view of education as the “entire processes by which a culture transmits itself across the generations” and shows how educational thought and practice have changed according to the culture of the time (1998:4). They observe that in the 17th and 18th centuries, the role of the Church was to transmit and maintain the culture in society, while the school's role was to teach people how to read and write. However, they argue that John Dewey¹⁵, revolutionized the meaning of education in the 18th to 19th centuries, whose theory of progressive development, rendered the role of the family and the Church in education obsolete. In this period, education was viewed as being for children only but and transmitted by adults. Moran and Harris (1998:17) describe this as the period of:

[...] educational aberration- the belief that the school could do what was once the work of the family, Church and apprenticeship was the unrealistic faith in the rational control of life. In the nineteenth century, many reformers were explicit in wishing to replace

¹⁵ According to Jim Wilhoit (1986), John Dewey (1859-1952) is the father of the modern philosophy of progressive education. This philosophy postulates that every individual is scientific as each has a mental theory of what constitutes life. Therefore, education is relative as it is a continuous inquiry into what constitutes knowledge and balancing it with one's mental capacities, i.e. how one thinks about it, and not how knowledge shapes one's thinking. Thus, knowledge is only as useful as much as it produces scientific discovery.

the Church with the school. It is no disparagement to point out that schools are ill-designed to do what churches have done. To this day, school is subject to the mood swings of a public that vacillate between unrealistic expectations and overly harsh criticism.

To illustrate the argument of how the modern world relates to institutional educational, Klees et.al, (2012), question the role of the World Bank as a financial institution in the global public education. They question the World Bank's self-imposed authority on education, through such policies, such as the World Bank Educational Strategy 2020 (WBES 2020), in which they advocate for learning for all, investing in people's knowledge and skills to promote development (2012: xv-xviii). They argue that the World Bank's discourses on education are premised on worldviews of neo-liberalism, and perpetuate rhetoric of education practice that is unsustainable to local communities and renders them donor-dependent. They cite an example of such work in Mongolia where the World Bank sponsored the READ programme for rural schools:

There was a great sense of gratitude towards the World Bank grant, which enabled the revitalization of schools in rural Mongolia. But who did the impact evaluations serve? It was not meant to serve the Mongolians decision-makers, but rather it was commissioned for the funder itself, more precisely, for the knowledge bank of the World Bank. It evaluates its projects and selects a few projects as best practices that it subsequently disseminates to other countries in the world.

(Klees, Samoff and Stromquist, 2012:12)

The World Bank is not the only global institution that makes decisions on public education. The United Nations as the authority appointed to safeguard world security, equally prescribes how education out to be conducted through their sub-organs such as UNESCO.¹⁶ Zambia is a classic example of a country that is dependent on global institutions for educational policies and funding. Denis Banda (2008), in his doctoral thesis, evaluates the UNESCO policy of *Education for All* and its impact on the traditional knowledge system of the Chewa people in Zambia. He observes that the policy was a failure as the system of Zambia's formal education has a component of phasing out 'failures' through the national exams given in years 7, 9 and 12. He further argues that though the policy was in place in the 1990s, it compromised on the quality of education given, as the focus was more on accesses to the educational facility than the quality of the learning process. He states that "its focus on primary education and ignoring secondary and adult education, treating access

¹⁶ UNESCO, the United Nations Education, Scientific, and Cultural Organisation is an organ tasked to promote the worlds education efforts through collaboration for enhancing the UN Charter on the universal human rights. See <https://en.unesco.org>

as an end in itself, had limited discourse on literacy and education; focusing on examination and adopting a one size fits all approach to education, too many targets and that it was rigid to the point that there was finally no basic education as intended” (2008:49). In this scenario, one must consider what culture is the Church promoting in educating in the public space? Though the study is not focused on this question, it, however, is interlinked with examining the role the UCZ plays in institutional education that is in the public space.

2.6.2 As Religious Education

Groome (1998), in his works *Sharing Faith: A Comprehensive Approach to Religious Education and Pastoral Ministry* argues that religion, in its nature, is transcendent, ontological and it is a political activity. In its transcendence, it seeks to reconcile the created order and humanity. Its task is “to interpret their lives, relate to others and engage in the world in ways that faithfully reflect what they perceive as the ultimate in life, from a faith perspective” (Groome, 1998:11). In its ontology, it seeks to humanize the individual and society. He further argues that it is not so much concerned with the epistemology of knowledge, or the subject matter, rather the outcome of it. Religious Education helps people to realize their being concerning God, self, others and the world (Groome, 1998:11). Furthermore, Groome (1998:11) posits education as a political activity. In this, he asserts that education is not neutral as it postulates values by which society shapes meaning as historical subjects and to be able to live a shared life. Therefore, education fosters knowledge that leads to being (the ontological activity), shapes meaning (epistemology) and ethics (axiology) by which people live as agent-subjects.¹⁷ Groome (1998:13) observed that:

To be an agent-subject means participating in the process of education as subjects, who are engaged in the events of learning, in the relationship of inclusion and mutuality, in dialogical conversations that are creative, critical, appropriating the reality for themselves, in Christianity as the truth and faith to be handed to the future.

Educationists, such as Kocher (2010) amplifies Groome’s arguments of education being significant to identity, meaning-making and relevance, in that it is accepted that all learning takes place in the three domains of human existence: the cognitive (epistemology), the psychomotor (ontology) and the aesthetic or ethical domain. These domains are interrelated and dependent.

¹⁷ Education as science is anchored on these three characteristics, the nature of knowing, what it means to know, and how knowledge impacts being.

Therefore, for an education activity to be transformative, it does need to take into consideration the interrelatedness and interdependence of these domains. Though Groome (1998) argues on the nature of religious education in relation to faith sharing, his view is relevant to the understanding of the nature of education. He does not write on the worldview that informs the system of public education and how it impacts on identity, meaning and relevance in the education process, which this study considers to be significant to the understanding of the role of the Church in education. Yet these arguments are relevant to the question: what system does the Church use in educating in the public space? How do these systems amplify their role? However, he does provide the background to understand the significance of the religious education debate that is in the public domain.¹⁸

2.6.3 As Mission Education

Generally, education in Africa and Zambia, in particular, is attributed to the 19th Century missionary enterprise. The missionaries considered education as an essential tool for evangelism and civilization. P. Joseph, in *Edinburg 2010 Mission Then and Now* (Kim and Anderson, 2011), acknowledges this fact yet at the same time notes how the missionary enterprise in education has left what he refers to as an ‘ambiguous legacy’ such as making religion to be a political method of unifying people and thus denying people their inherent freedom for rational inquiry. He further observes that modern education alienates people from their social-cultural identity, though the learning of language and customs of preferred countries, and the creation of a governance system that produced domination both in state and ecclesial rule among many others (Joseph in Kim and Anderson, 2011). This state of affairs indicts the Church to rethink its role in education in the public space.

The concept of the Church's role in education as a mission is amplified by Peter Kallaway, who traces its role to the Edinburg 1910 International Missionary Conference (2009:217-246). According to Kallaway (2009), the Edinburg 1910 Conference had a Commission on Education concerning the Christianization of National life, which observed among other things, the need to train professional educators alongside pastoral and medical workers (2009:226-227). Kallaway

¹⁸ The USA media has several stories that indicate how religion is outlawed in the public spaces, including educational institutions. This particular story is of a Church that was taken to court for a perceived guise of advocating for the place of religion in schools through its pulpit ministry. See www.tampabay.com/news/education.k12

further observes that education to date been neglected by the mission churches, despite that the subsequent IMCs at Jerusalem (1928) and Tambaram, India (1938) continued to explore the ecclesial-theological views on mission education and public policy. Nonetheless, Kallaway attributes to the 1910 Edinburg Conference, the alarming consciousness at the increased secularism, and the role of the church in secular education, and the impetus to train an educated local leadership sympathetic to missions. Therefore, he argues that the Edinburg 1910 IMC presented a paradigm shift for the Church to understand its role in public education, by relegating its role to the State. He attributes this to the role the General Secretary of the IMC then, JH Oldham, who played an integral role in ensuring that the nations took on the responsibility of educating its people. Oldham is said to have urged the British Colonial government to take on the responsibility of providing social services in areas where its citizens had settled. Kallaway states that:

The mutual benefit of cooperation between church and state was pressed home at a time when the mission churches were being overwhelmed by demands for social, medical and educational support, and the colonial state was not yet geared for a major role in the public social provision
(2009:219)

It should be noted that though Kallaway provides a rich history of the role and relationship between education and missions, he writes in the context in which he probes the dearth of researchers and historians to examine how progressive education has impacted on the role of missionaries educating in the wake that educational policy and the school have played a significant role in the shifts of power in the imperial colonial context.

Another aspect that this study considers to be significant is the lack of an articulated 'protestant or reformed' view of ecclesial role and ethics in public education. In comparison to the Roman Catholic Church, the 1962 Vatican II Conference clearly articulated what it means for the Catholics to educate by creating a "Catholic Education Commission" that unifies its theology, philosophy, and practices in its worldwide education ministry¹⁹. It seems that the Protestant/Reformed mission has been more focused on the ecclesial order and unity than the

¹⁹. According to Jim and Theresa Dorsa, Vatican II of 1962, marked a paradigm shift in the understanding of the RC role in education. The declaration on education defined its basis of education to promote human dignity and volunteered the Church to cooperate with all who work to this end. They further state that this became the foundational principle of the RC Social Teaching. This was amplified in 1975 with the adoption of the "Evangelii Nuntiandi" that proclaimed that their basis of Mission was to promote the Kingdom of God, an all-embracing and committed to the marginalized and oppressed, to help them to attain a level where they participate in it (2008:6).see also www.catholiccommissiononeducation

mandate to teach/educate and its implications for mission. Therefore, Felicity Jensz (2012:294-306), in *History Compass* Journal, rightly observes that

[...] despite the crucial role that education and schooling played in the missionary work in the 19th century, the educational aspect of missionary work has received less specific attention than broader aspects such as cultural contexts, or the construction of the western self....and yet education was, and remains a major contributor to the construction of the other.

Therefore, this study posits that it is important to redefine the protestant/reformed understanding of the *Missio Dei* in institutional education. Such a worldview will determine the processes and policies that define the Church's role in institutional education, whether it is 'mission' or otherwise.

Bosch's classic corpus *Magnus Transforming Mission* postulates 'Mission' as an activity of God, and uses the scientific term of paradigm, to show that God's work remains constant and transcendent, hence, the "*Missio Dei*" theory, despite the world events that may allow it to appear as a 'weak mission'. Therefore, he argues that the crises within and surrounding the mission are not to be attributed to God, rather it is located in the world crises. Crises are not the end of the opportunity; rather it presents a reality "where danger and opportunity meet, where the future is in the balance and where events can go either way" (Bosch 1991:23). Despite that, Bosch articulates the paradigms of the "*Missio Dei*" in the history of the Church; he does not reflect anything on education as a mission. However, it does point to the need for the church to rethink its role in education in the context where Religious/Christian education is highly contested in public schools as indicated above.

To this end, Jim and Theresa D'orsa, in their article on "The Christian Mission in the Public Square" are accurate in their argument that there is limited dialogue between mission and education. "When two such distinct specialist disciplines as missiology and education meet each other in academic dialogue or practical projects, each has much to offer the other as in is regarding the inquiries being made as a result of social economic and political changes the world experiences" (2008:3). Kritizinger and Saayman's (2011) analysis of David Bosch's life as a missiologist and academic among other things raises for this study the question of the value of ecclesial mission in institutional public education. According to them, the *Missio Dei* theory aims

to create an “alternative community” (Kritizinger and Saayman, 2011). Though this study is focusing on the role of the UCZ in institutional education in the public space, it considers it as significant to understand the worldviews that influence its engagement as this will determine the content and processes that will be used to achieve the alternative community desired.

2.6.4. As Christian Education

Of the several scholars on this subject, the study limits itself to a few scholars whose thoughts relate to this study. Pazmino (1997:55-80), for instance, in *Foundational Issues in Christian Education* argues why Evangelicals prefer the use of the term CE to RE; that the former denotes an emphasis in distinctive Christian theology that guides its thought and practice. According to him, CE is a partnership with God based on the Trinitarian doctrine, and that its educational ministry is a function of the five tasks of being a Church; Koinonia-community formation, Kerygma-proclaiming, Leitourgia-worship, Propheteia-advocacy and Diakonia-service based on the Chalcedonian expression of the divine in humanity (2001:147).

Pazmino (2001:164-165) challenges Christian Educators to use the Trinitarian doctrine as their basis of educating; because the language of the Trinity calls for critical thinking of content, creativity and its liberating role in the context of community. For instance, in what constitutes truth in a world that postulates it as relative, he refers to Ephesians 4:15, and states that its interpretation “requires attention to the deep hunger for genuine relationships and community” and has implications on how Christian educate. The implications of educating based on the Chalcedon model is that its basis is relational; its committed to forming community and reaffirms the common good; its prophetic in order to pursue God's politics in this world; re-appropriates the joy of celebration in worship and recognizes the continual demand for renewal, reformation and revolution as God intends until consummation. With the above arguments, it is evident that Religious/Christian Education is still a contentious issue. As modern society becomes more ‘inclusive’, there is a debate that religion needs to be removed in the public space, and most countries in Europe have outlawed it in the public spheres of life, (Boerema, 2011). In a world whose values are inclined to inclusivity and secularism, in what ways does the UCZ understand its role in education in the public space and how does it reconcile its mission within it?

2.6.5 As Theological Education

Theological education has been a dominant theme in the understanding of the Church's role in education. Chammah Kaunda (2013), in his doctoral thesis, attests that the development of theological education in the Protestant Church was formalized at the Edinburgh 1910 International Missionary conference with the endowment of the Rockefeller Fund to raise educated religious leaders in a world that was distinctly divided between Capitalism and Communism. Kaunda observes that the fund did not dictate what to do, rather it "helped in defining the kind of global South Christian leaders, who would be responsible for propagating an anti-communist ideology and thereby pay their allegiance to the capitalist bloc of the Western countries" (2013:60). Therefore, he argues that theological education was intended to train particularly African church workers (Seminarians) and to promote education for social justice.

Two publications of the 21st century are solely dedicated to the development of theological education and the mission of the Church are those edited by Kirsteen Kim and Andrew Anderson, (2011) *Edinburg 2010: Mission Today and Tomorrow* and that of Isabel Apawo Phiri and Dietrich Werner's (2013) *Handbook of Theological Education*. Both highlight the history, development and current trends in theological education and thinking.

However, Kim and Anderson (2011), in their theological reflection on the mission, observe that the challenge of the mission to a Christian Common witness in the 21st century is in the context of cultural diversity/plurality, ecological issues, globalization and the new meaning of the task of evangelism. Therefore, they call for Christian Education, Theological Education and Ministerial formation as key for the Church's common action to what they identify as "educating the whole people of God" (2011:160). I observe that in their opinion of the future of Christian Education, they discuss it in the context of theological education and ministerial formation as it occurs in seminaries and secular universities, that the Church needs to engage in education and mentorship that has both spiritual and intellectual dimensions (2011:160)

According to Stephen Bevans, in the *Handbook to Theological Education* (2013), the concept of theological education was affirmed in the Council of Trent (1545-163), which made the Catholic Church to adopt the seminarian system of education for the training of young men for the priesthood and later at the Edinburgh 2010 International Missionary Conference, for the protestant

Church (2011:3-4). The difference in time in which the protestant churches affirm the seminarian model of theological education is worth noting, though it is not the focus of this study. However, it points to an earlier argument in this study, that the Protestants do not have a clearly articulated ethos or philosophy of education that defines their role in the public space.

On the other hand, the Council of Trent as the starting point of the Catholics reflection on Theological education, and the subsequent events of the Edinburg 1910, in the wake of the rise of the Tübingen School in Germany that was greatly influenced by the Romanticists philosophies of the Enlightenment, made the Roman Catholics at the Vatican II of 1962, to affirm the Thomas Aquinas educational philosophy as the basis of their theological education. In so doing, the Catholics made a paradigm shift in their understanding of their role in education by emphasizing its spirituality, in the appropriating in the academic curriculum, ‘the mystery of Christ’ and the ‘mystery of salvation’, (2011:8). What this means for this study is that the philosophical and theological stance of ecclesia educating in theological schools impacts on their understanding of their role in educating in public schools, is attested in the model of schooling that the Catholics have developed worldwide.²⁰ In other words, there is a relationship between theology, Christian education and mission that I consider have not been developed in triangulation, as the Church tends to view these as distinct pillars of its mission.

2.7 THE STUDY GAPS FROM THE GLOBAL HISTORICAL PERSPECTIVE

History is important to meaning-making, identity, and relevance. The Zambia Education Curriculum framework of 2013 indicates that the History and Philosophy of education is a key subject to attain a qualification as a teacher for high school education (2013:50). Therefore, most scholars on the development of education in Zambia highlight the significance of the history of education to administer present educational goals (Snelson 1974, Kelly 1999, Carmody 2004, 2005), most of whom this study engages within chapter three. Therefore, the section above, which focused on the development of education from Jewish foundations to the modern age reveals the

²⁰ Anthony and Benson, for instance, describe the Catholics Jesuits aim for education, that the learner develops faith and knowledge. Therefore, they developed a curriculum that enhanced such spirituality as well as academic knowledge; ensured their teachers were trained to degree level; thus, described as “the Jesuit teachers were head and shoulders above their secular contemporaries in scholarship. They had a reputation for excellence in scholarship, methodical and systematic classroom delivery, the ability to use contemporary instructional methodologies and a caring and maturing attitude towards their students. They were model teachers in every way (2003: 219-220).”

following gaps in knowledge:

Firstly, that the early Church understood that education of the public was/is a clear mandate for the extension of the Kingdom of God. Though the first disciples were unschooled teachers in the manner in which we understand the purpose of education today, their greatest achievement was their obedience to extend the teachings of Jesus beyond their traditional and religious restrictions (Acts 2, 10) to the birthing of the Universal Church. Subsequently, as the Church grew beyond geographical and national boundaries, it became necessary to develop a system of education, with a prescribed curriculum accordingly. However, the gap that this history reveals for modern education is that the early Church did attempt to uphold in its curriculum the study of subjects that aimed at enhancing the social cohesion of local communities, which the modern education system seems to have departed from in advocating for mass education. It raises the question of how the local Church such as the UCZ understands its role in Institutional education that is in the public space today.

The second gap that the history and philosophy of Christian Education reveal for this study are that the Church, through the epochs of time, has lost its mandate to educate, which it needs to rethink and re-envision in light of its mission. Though this study does not focus on the curriculum, these scholars show how the Church developed the curriculum to suit the needs of society in each era. They also show the significance of having a philosophical world view in education. They state that the “integration of philosophy and education is the result of one discipline asking questions of the other. In truth, philosophy and education cannot be separated because each relies on the other for illumination” (Gangel and Benson, 1983:385). They also show the significance of understanding the history of education to respond to the challenges of educating in modern times. The gap that this study perceives is that the curriculum of institutional schools is made by institutions that have been secularized and whose worldviews see religion as being dangerous for society. This is shown in the way that in the developed world, religion and religious education are being outlawed in schools as these are considered to be public spaces.

For instance, media reports abound in the USA, how that despite that the nation was founded on ‘trust in God’, has progressively been legalizing the ban of religious actives in public schools and

public spaces. According to a report by the PEW forum, they state that the US Constitution prohibits public schools to indoctrinate learners in any religion:

Beginning in the 1960s, the court handed religious conservatives a series of major defeats. It began with the landmark 1962 ruling in *Engel vs Vitale*, that school-sponsored prayer, even if it were non-sectarian, violated the establishments' clause. Since then, the Supreme Court has pushed forward, from banning organized Bible readings for religious and moral instruction in 1963, to prohibiting prayers at high school football games in 2000. (www.pewforum.org/2007/05/09religion-in-the-public-schools/, accessed 25.09. 2018)

Headlines in the media substantiate this predicament. A teacher was fired when an 11 year old in her class shared with her guardians that she had learnt about Jesus in class. Another teacher was dismissed for putting a Bible on his desk in the classroom in 2011, (Steve Novak 2017, Robert Higgs 2014)

Klees *et al*(2012), succinctly describes the global superpowers' antagonistic attitude towards religion in education in their analysis of the role of the World Bank in education; that it has appointed itself to be the expert in the world's education system using its neoliberal policies, and its use of donor aid to its perceived problems. They paint a vivid picture of an education system that is not contextual, is rooted in dependence on aid, and perpetuates neo-liberalism and power and authority to remain with those with the means. The critical question they ask is, what has the World Bank, a financial institution, has to do with education? They argue that the World Bank equates itself to learning institutions such as Harvard; but without the formal walls of the school system; yet it is determining policy direction for global education – for who? For what purpose-profit (2012:25)? They argue that the World Bank Education Strategy 2020 (WBES 2020) is a disaster and harmful to learners around the globe (2012:50) as it emphasizes access to education based on economic gains; focuses on the failed strategy of “No Child Left Behind,” which emphasized reading and mathematics as core foundations of knowledge²¹; advocated countries to spend cautiously on education while encouraging completion, therefore reducing the understanding of education as having proficiency in English and Mathematics. They further argue that the Banks policing of education using quantitative approaches such as the regression analysis,

²¹ The Zambian Education System has national exams to access higher grades at grade 7, 9, and 12 which leads to tertiary learning. In this system, a learner is considered to have failed if they have not passed English and for those seeking to do engineering or medicine; both English and Mathematics are considered foundational courses.

whose results are dependent on the equalization of the variables in the research process (e.g. schooling and dependable variable such as income earnings, GNP), or experiments and random controls are problematic in education research because education is about people, and many factors come into play which may not result into the intended outcome. Therefore, they conclude that the WB has no intention of improving world education because of its neoliberal policies:

Relying on the World Bank for education policy is not in the interest of the world's children. The World Bank needs to stop giving education advice. It probably should be replaced entirely. At the very least a bank has no business being the architect of global education policy.

(Klees, Samoff and Stromquist 2012:62)

Education is philosophical, hence this study adopts Estep *et al's* argument, that what makes Christian Education distinct, or any education for that matter, is its worldview. In CE, this should be informed by theology in its nature and purpose (2018:38). In the context of this study, it raises the question of the nature of the UCZ's institutional education that is in the public space and subsequently questions its role in it.

Thirdly, the history and philosophy of education indict the Church in the manner in which God indicts the priesthood in Hosea 4:6. The emergence of the humanistic and enlightenment philosophies has created an alternative system of knowledge and its education processes that are contrary to the Biblical mandate to teach and educate. In this context, how does the UCZ understand its role in education that is in the public space defined by humanistic philosophies?

Fourthly, the Education System as it defined in the postmodern world is crafted in a value system that epitomizes the self above the other, trains people for employment (what is referred to in my context as white collar jobs) rather than for community sustainability as it is informed by philosophical worldviews that are humanistic as described above. This study sees as a concern the manner in which the Christian Religion has failed to come up with a single understanding of what it means to educate. Therefore, how does the UCZ understand its role in education in this public system?

2.8 CONCLUSION

This chapter reviewed the literature on the development of institutional education in the life and ministry of the Church. Though it is not exhaustive, it sought to show the relations, patterns, and trends of ecclesial mission in education that impacts on how it understands its role in institutional education that is in the public space. Therefore, it has reflected the historical developments of education, and what its focus, in terms of methodology and curriculum, was in each epoch. It has also shown how each era has had a philosophical understanding of what it means to educate and the implication it has had on the understanding of ecclesia whether its education is religious, Christian, theological or mission. Herein is the other impetus for this study. The Church has interpreted its educational ministry from a one-sided perspective of discipleship nurturing, yet it has an integral role in the educating of the public. Thus, how does the UCZ understand its role in the education that is in the public space?

The next chapter is a continuation of the literature review, which focuses on Zambia's educational system within which the UCZ operates its institutional education ministry. Zambia's Educational system is considered to be significant to understanding the role of the UCZ, as the formation of the UCZ, is at times understood to have been in the political context of the interest of the first president to unite the nation (Chuba 2005, Kangwa 2017). It also describes the missionary bodies that formed the UCZ and their roles in institutional education in the public space. The chapter aims to show how Zambia's educational history has impacted on the UCZ understanding of its role in education.

Chapter Three

ZAMBIA'S PUBLIC EDUCATION SYSTEM AND THE UCZ HISTORY IN INSTITUTIONAL EDUCATION

3.1 INTRODUCTION

The previous chapter reviewed the literature that describes the global context of the relationship between religion and education. It described the historical development of the Church's role in establishing the world's education system from Biblical times to modernity, showing the paradigm shifts that have taken place in the understanding of this role, and its implication on curriculum and the management of the education system. The shifts in understanding of its role in education are evident in the typologies of understanding created such that various types of education are offered: Religious Education, Christian Education or Theological education. Though the chapter perceived several fissures from the history of the ecclesial role in education from a global perspective, the major gap for the study can be summed thus; that there is a misnomer in understanding the role the Church plays in institutional form of education that is in the public space. It is often associated with its mission as 'mission schools', however, this study perceives as a gap that this may not necessarily be so given the fact that these schools are driven by secular philosophical worldviews.

Therefore, some scholars suggest that the Church's role in education could be mission education or mission in education (Mazibuko 1987), while scholars such as Waruta and Nasimiyu-Wasike (2000) lament the rootlessness of missionary education despite the phenomenal growth of the Church in Africa. However, such a dilemma posits the significance of the context in which this study seeks to understand the role of the UCZ's educational ministry that it inherited from its missionary background, as well as created in the era of the country's post-independence era (1964-1990), and the democratic and liberalised dispensation (since 1991).

3.2 ZAMBIA'S PUBLIC EDUCATION SYSTEM AND THE UCZ HISTORY IN INSTITUTIONAL EDUCATION

This chapter is a continuation of the literature review which focuses on the Zambian education system as a context in which the UCZ operates its institutional education. It describes the historical and legal framework that informs Zambia's Education System and the reforms in education that the nation has undertaken before and after independence in 1964. In so doing, this chapter lays the

context in which the UCZ operates its public education services. It against this background of literature that the chapter further describes the formation of the UCZ, and the role its founding missionary bodies played in establishing its educational ministry and the forms of it as is practiced in the UCZ. In so doing, this chapter responds to the second objective of this study, which seeks to discuss the background, extent, patterns, and relationships of the UCZ's institutional education ministry.

3.3 THE BACKGROUND OF ZAMBIA'S PRE-COLONIAL PUBLIC EDUCATION SYSTEM

According to B. Turok (in Kelly 1999:19-20) and Carmody (2004:3-4), before its independence on 24th October 1964, Zambia was called Northern Rhodesia. It was first ruled by the British South African Company (the BSA), from 1890 to 1924, when the Company gave up its mandate to the British Colonial office, who took over the land as its protectorate. Both Kelly and Carmody further observe that before this, Zambia was spread over parts of North-Eastern Rhodesia and North-Western Rhodesia. It became a unitary state in 1911 and was named Northern Rhodesia. It is within this context that I examine how public education was developed.

3.3.1 Indigenous Education

Scholars on the history of education development in Zambia agree that before western civilization, the indigenous people of Zambia had a traditional educational system, even though it was anchored in oral history. According to Bray, Clarke, and Stephens (in Kelly 1999:14-15), African societies do not have a uniform kind of education system, neither is it anchored on a single philosophy. However, though the forms of education may be different, they tend to have some similarities in terms of philosophical perspectives and ultimate goals, which impact on the content. Therefore, indigenous knowledge systems can be summed up as having;

- **Philosophical foundations:** Community-oriented, concerned with the social-cultural wellbeing of the entire community. Knowledge was and still is often triangulated between humanity, the earth, and the spiritual world.
- **Overall Goals:** concerned with normative, instrumental and expressive goals.
“Normative goals are concerned with instilling the accepted standards and beliefs

governing correct behaviour, and expressive goals with creating unity and consensus, notwithstanding the instrumental goals, which encourage competitiveness in intellectual and practical matters” (Bray et.al. in Kelly 199:14).

- **Curriculum:** revolve around the rites of passage; birth, puberty, marriage, death and with subjects such as language, moral and spiritual education, practical skills in homemaking, food security, community sustenance, medicine,
- **Methodology:** stories, proverbial sayings, practical’s, art and initiation ceremonies
- **Its agencies:** parents, peers, recognised specialists such as the village priest/medicine man or woman, *bana cimbusa*.²²

Thus, they argue that an education system can only be relevant if it provides individuals with the “intellectual equipment, moral values, and skills needed to cope with the changing situation” (Bray et.al in Kelly 199:17). The indigenous communities were sustained by their forms of common knowledge it was their philosophical aim to build a community more than an individual’s interests. It provides for this study a platform for analysing the role of the UCZ in institutional education that is in the public space, on the basis that ecclesia is a community that seeks to shape people’s sense of identity, meaning and relevance. To give a critical analysis of such an understanding, it is significant to consider the background of the education in which the UCZ plays its role. Therefore, the following sections will consider the development of the education system from the pre-colonial era to post-independence Zambia.

3.3.2 Education under the BSA Company rule (1890-1924)

Scholars on the history of education in Zambia agree that the British South African Company, were among the first Europeans to enter present Zambia, with interest to expand its economic power from the Southern hemisphere to the North of Africa (Snelson 1974, Kelly 1999, Carmody 2004). The BSA Company in nature was a transnational business entity, which made its fortune from the diamonds of Kimberly, South Africa, and obtained a royal charter from the British government, to exercise powers of government in the territories in which it had an interest to trade (Turok in Kelly, 1999:19).

²² Bana Cimbusa is a Bemba name used to refer to usually older married women that are identified as teachers of the female child during the rights of passage such as puberty or marriage. Bemba is one of the main languages spoken in Zambia.

However, with the inception of the BSA rule, Snelson(1974) observes that they were not at all interested in the education of the natives. Rather it “would have been much more inclined to assist a missionary society which provided technical instructions than one in which purely theoretical and dogmatic religious teaching was given” (1974:55). Furthermore, Carmody observes that due to the missionary rivalry over territorial influence and the Chilambwe uprising²³ in Nyasaland, the BSA Company had to introduce legislation in 1918, to regulate education to avoid these dissents (2004:147). Therefore, Margret Sandlane (1989), states that the company administration enacted the first legislation to regulate African education called the Natives Schools Proclamation Act in 1918. The Act regulated teacher conduct and the general delivery of educational services by creating a system of school inspections. It also exempted learners at mission schools from paying tax. She further observed that the missionaries hated the proclamation as they felt that their work was being demeaned. She quotes Rev Robert Laws of Livingstonia Mission from Parker (1902:81), who said that “these regulations look upon the educational work of the missionaries with suspicion instead of recognizing such work as an important asset in the progress of civilization in the country” (1989:23). However, this shows that the missionaries indeed did lay a foundation for the education system that Zambia inherited at its independence on 24th October 1964, albeit that they understood its purpose as a way of civilising the natives.

3.3.3 Education under the British Protection (1924-1953)

According to Brendon Carmody (2004), the formal takeover of the governance of Northern Rhodesia by the British Colonial Office on 1st April 1924 marked a paradigm shift for missionary education. Carmody further observes that the missionaries welcomed the colonial government presence evidenced in the role they played in the Phelps-Stokes Commission²⁴. The British Colonial Office had tasked its Secretary to consider ways in which native education could be improved in all its colonies. Subsequently, the Secretary appointed the Phelps-Stokes Commission to recommend a system of education that would meet the colonial views on native education. The

²³ According to John McCracken (2015, the uprising took place in Malawi, then Known as Nyasaland. It was a revolt against white dominance led by an ordained Church minister, John Chilembwe. It's nature of being unexpected and violent, was a shock to the Colonial governments of the region.

²⁴The Phelps Stokes Commission was established in the USA by Miss Carole Phelps Stokes who bequeathed a fund to improve Negro education in the USA and Africa. Details of their report is recorded in See Snelson (1974) and Carmody (2004).

Phelps-Stokes recommendation marked a paradigm shift for the development of public education in the British Colonies.

Carmody (2004) records that the missionaries played a significant role in crafting the recommendations of Phelps-Stokes report in 1924, in that the commissioners attended their General Missionary Council (GMC) that was meeting in Kafue in that year. In fact, according to Snelson, the 1924 GMC focus was on missionary education, discussions around which had begun in the 1921 forum. Given the impetus of the presence of the commissioners, the GMC of 1924 resolved that the colonial government take over the administration of native education. Snelson (1974:141), quotes their resolves that:

The Conference of Missionaries recognizes that secular education is a duty of the state. It wishes, however, to assure the Governor that it desires to share in native education work. It thinks that a cooperative effort on the part of the missionaries and the government will be in the best interest of education.

They further recommended the creation of the post of Director of Native Education, subsequently leading to the formation of the Native Department of Education; the formation of an Advisory Board on which the missionaries would be represented; for the financing of native education carried out by missionaries and the establishment of government high schools with boarding facilities on denominational hostels (Snelson, 1974:141). Carmody further records that the first Advisory Board had a total of 12 missionaries out of the 15 members, 3 of whom were Catholic and 9 were of the various protestant mission societies. He further shows that the philosophy adopted was that of mass schooling, which aimed at raising a standard for all Africans (2004:11-12).

Thus with the help of the missionaries, the colonial government created a dual system of education comprising of missionary and village (public) schools. The system of education adopted started from Sub A to B as lower primary, Standard I-IV as upper primary and Standard VII – VIX as Secondary education. Until 1964, this was the highest level Northern Rhodesian natives could attain in education. However, in this study's observation, this period marked the loss of authority that the missionaries had in education.

3.3.4 Education during the Federation of Nyasaland and Rhodesia (1953-1963)

An archival paper written by Franklin Parker (1961) indicates that the Federation of Northern and Southern Rhodesia (present-day Zimbabwe) with Nyasaland (present-day Malawi) into one confederation was the work of the white settlers' in maintaining their imperialist agenda through policy. Though the policy resulted in economic gains for them, it continued to provide racially divided education. Parker also observed that by 1961, Northern Rhodesia had an African Minister of Education, whose position in his opinion, "created a more wholesome atmosphere in contrast to the paternal tone found in Southern Rhodesia" (1961:291) Parker further argues that education plays a large role in shaping the image of humanity and that image forms the matrix of education:

As the image of man (sic) can change, so education can become a man-edged sword. It can cut where its directing wills. It can pass to malleable generations' apparent culture wedded to people's values. At rock bottom, education is survival and in essence, western directed African education perpetuates white rule.

(Parker, 1961:292)

Parker seemed to sincerely hope for an education that would be truly African when he further stated that:

This domination cannot last, for the African is on the march to his own mistakes on his land and at his loss or gain. He strides forward with faltering steps to an image neither western nor eastern, but African. When the shape of this image emerges, something new will come out of Africa!

(Parker, 1961:293)

But the question is, has the education that was left as a colonial legacy achieved making the African more African, or even more religious? Having considered the development of education and its purposes, what does the UCZ understand to be its role in it?

3.4 ZAMBIA'S POST-COLONIAL SYSTEM OF EDUCATION

This period refers to the time of Zambia independence in 1964 and describes the major reforms that were made in education.

3.4.1 From Independence to a One Party State(1964-1990)

This chapter has shown how scholars understand Zambia's inherited educational system which needed to be desegregated and made available to all Zambians. Sandlane (1989), Carmody (2004),

Beyani (2013), among others, have clearly shown the dispensations of the education reforms that Zambia has undergone since independence. They all outline the education reforms as crafted firstly in nationalisation, at which time government took over the running of all the schools (1964-1972), in one-party state politics under the philosophy of humanism (1973-1989), during which the United Nations Independence Party (UNIP) government came up with the Education Reform of 1977, considered to have brought major changes in the education system of Zambia.

UNIP had proposed to reform education through a document dubbed “Education for Development” in which humanism was proposed to be part of the school curriculum. Among its aims for education was the creation of an egalitarian society. It was given to the public for discussion and Sandlane reports that the public ultimately rejected the proposals in it. One of the innovations in the proposal was the creation of the Zambia National Service to be an educational wing to train school dropouts in livelihood skills with a focus on agriculture. It proposed the rotation of intakes to allow for more access to grades 8 and 10, with the idea that those that failed to make it could train in vocational skills, termed as training for the “world of work.

-Sandlane (1989:44)

When the entire proposal was rejected, it led to the development of the “1977 Education Reforms” which more or less maintained the status quo. However, Carmody (2004) attributes one of the reasons for its rejection to religious influence. He observes that that, “the Public interpreted the reform proposals of 1976 with their failure to include religious education as a deliberate move to drop religious education from the curriculum and replace it with political education (2004:45).”

Sandlane (1989) observes that the educational reforms were being made alongside the National Development Plans (NDPs), of which between 1964 -1990, Zambia crafted four of such. The Fourth NDP, 1985-1995, enshrined humanism as a philosophy of education. Among its aims in education was to “train highly skilled manpower capable of solving complex tasks and the production of citizens loyal to the party and the philosophy of humanism” (Sandlane, 1989: 60). It is worth noting that this was the period of the Cold War, and in the economic downfall of state funding, Zambia looked more to the East than the West for help.

3.4.2 In the Democratic dispensation (1990-2015)

The primary policy document during this period had been the *1996 Educating our Future Policy*. According to Beyani (2013), this period was characterized by the adoption of the democratic-liberalized economy, which saw an increase in private and community schooling. In the *Educating*

our Future Policy, Zambia enshrined liberalization in a democratic society as its philosophy of education. It states as the mission of education:

To pursue knowledge and skills, manifest excellence in performance and moral uprightness, defend democratic ideals and accept and value other persons based on their worth and dignity, irrespective of gender, religion, ethnic origin or any other discriminatory characteristics.

(*Educating our Future*, 1996:1).

However, Beyani observes that despite this stance, Zambia has not made education a constitutional right. In the 2011 Education Act, Zambia continued to subscribe to the provision of universal basic education, increased to 9 years, despite the continued challenges of infrastructure space and quality of teaching. In policy and administration, the decentralization of education led to the formation of partnerships with parents as Parent-Teacher Associations, the community at Board of Management level, and the devolving of the Provincial Education Office into District Boards. In principle, the school system is still on the 7-5-4 pattern, though in practice it is 9-3-4, which is 9 years of basic primary (split into 7 years of primary and two years of Junior Secondary), 3 years of senior secondary and 3 to 4 years of tertiary education. The Patriotic Front government, in implementing the policy further, adopted early childhood learning and attached it to primary education, such that the system now reads as 3-7-2-3-4. In a state of the nation address of 2015 at the fifth session of the eleventh National Assembly, the President then, Michael Chilufya Sata, announced the split of the Ministry of Education into two; the Ministry of Higher Education and the Ministry of General Education. The former is responsible for all higher education and the latter, primary and secondary education (www.mog.zm).

3.5 THE LEGAL FRAMEWORK OF ZAMBIA'S EDUCATION SYSTEM

3.5.1 The 1966 Education Act

According to Snelson (1974) and Mwanakatwe (1968), the government first prioritized the need to make education accessible to all Zambians. Therefore, the first step was to enact the Education Act of 1966. Sandlane (1989) argues that the Act intended to revolutionize Zambia's education system to increase access to education for all Zambians. The Act abolished the racially segregated

schools that denied access to quality education to the natives; the payment of school fees in both the mission and public schools; the nationalisation of the missionary-run schools and renamed them as grant-aided schools; replaced the system of schooling to have a lower primary of 4 years, upper primary of 3 years, and secondary learning of five years divided into junior secondary of three years and senior secondary of two years leading to attaining a general certificate of education and it abolished the form 6 level or Advanced level that was required to enter into a university. The Act further provided for the establishment of the first university in Zambia, the University of Zambia (UNZA), which opened its doors to the first students in 1966 (1989: 18-38).

3.5.2 The 1996 Education Act

The 1966 Education Act was amended in 2011. In comparison, the founding philosophy and content of the Act remain the same, except for provisions that allow for the inclusivity of education as advocated for by international partners in the 2011 Act. Carmody states that the colonial philosophy of education was mass schooling; especially at primary level, saying that “the aim of native development should not be to produce a small intelligentsia or aristocracy but to raise the standard for all Africans,” which referred to attaining 2 to 6 years of primary education. Zambia is still pushing an agenda for universal primary education (Carmody, 2004:12). Furthermore, the education system structure of the policy, administration, teaching, and learning, as well as supporting services, remains the same, with the policy continuing to give the Minister of Education overriding authority in the functions of education as shown below:

The Minister of Education has the authority to develop a national policy of education in consultation with an advisory body or organization as the Minister considers appropriate for the purpose.

(No.23 of 2011:243)

The Act further provides for the Minister of Education to decentralize educational provision to regions and districts. It also provides that leading administrative offices are employed by the Teaching Service Commission, itself an appointee of the national President. Thus, the power to educate rests in the governing political party of the nation.

This in my view, is what renders education provision contextually elusive for Zambia. The political environment, in which this law was adopted, can be traced back to the colonial framework of keeping the African subservient. The successive governments of Zambia’s governance system

reveal a tendency of paternalism, liberalism and now consumerism, as it is under the PF government, in which the country has experienced an unprecedented rise in University education, claiming it is fulfilling political campaign promises. By 2016, Zambia had six public universities and sixty private ones (see the Higher Education Authority at www.hea.org.zm). A legal scholar, Hamalengwa (2018), in an online newspaper article, observes how Zambia's legal system is still influenced by British imperialism, 54 years after independence. He states that "Zambian laws and precedents utilize British Laws and precedents, some of which have been dormant or replaced since 1893."

3.5.3 The 2011 Education Act

The UNESCO *Zambia Education Policy Review of 2016* acknowledges that "despite the achievements and strengths of Zambia's education system, challenges remain, among them the need to improve the quality, relevance, equity, effectiveness and efficiency of the education it provides" (2016:18). The policy review further observes improvements must be based on "informed and evidence-based governance and policies, effective planning processes and rigorous implementation strategies and actions" (2016:19). Zambia's educational framework is legally enforced by the 1966 Education Act, amended in 2011. There have been several reforms and policy frameworks that have been attempted to attain an education that meets its people's aspirations between 1964 and 2015. The fact that Zambia has yet to have an educational policy that meets its aspirations could be attributed to the legal framework, which in my observation has left education to be determined by the political powers. A legal framework is also an important tool in the system of education.

The 2011 Education Act empowers the Minister of Education to "develop a national policy of education in consultation with an advisory body or organization as the Minister considers appropriate for the purpose." Once the policy proposed is adopted by Cabinet and gazetted, it becomes the policy framework that defines the education system to be followed. (No. 23, 2011:431). The development of the entire institutional framework of education is entrusted to the Minister. In the Zambian context, the Minister is a political appointee of the President and usually belongs to the party in government. A minister of government in power does not have to possess academic and management skills to run a ministry. They are qualified by having won an election and to be their party's representative of the policies they wish to implement based on their party's

election campaign promises. The pitfalls of educating as a result of authority centered in a political office are that the civil services as a cadre of professionals tend to work around the party in government policies, as they fear for their jobs. If informed and evidence-based governance frameworks and policies were legally enforced in the constitutions, the education system could work towards achieving national and international aspirations of an education that leads to the sustainability of all created forms.

3.6 THE FORMATION OF THE UCZ

The missionary enterprise to Africa is associated with David Livingstone in late 1800. He is said to have played a significant historic role in the opening up of the ‘scramble for Africa’ to missions and towards imperialism when he is quoted to have said that:

The end of the geographical feat is the beginning of the missionary enterprise. The door of Africa is now open. Do carry on the work which I have begun. I leave it to you. All I can say in my loneliness is may Heavens richest blessings come down on everyone, American, Englishman, Turk, who will help to heal this open sore of the world (the Arab Slave Trade.

(Mackintosh, 1950:3)

It is out of such an appeal that Africa, as is true of many former colonies, experienced an influx of missionaries who answered the call to preach the gospel of salvation to the unreached. The United Church of Zambia is a classic outcome of the effects of the missionary enterprise in Africa. Several scholars have written on the history of the UCZ in their postgraduate studies, among whom are Chilekwa (1998), Siwila (2003), Mulambya-Kabonde (2014), Kondolo (2015) and Mabuluki (2015), while other scholars such as Bolink (1967), Ragsdale (1986), and Thorogood (1994) write on the missionary enterprise that led to the formation of one of the largest protestant churches in Zambia. Despite this, the history of the UCZ in this study is written from the perspective of seeking to understand the UCZ’s role in institutional education that is in the public space. Furthermore, this study observes that the other significant organ that plays a major role in the unification of the protestant mission is the International Missionary Conference that held its first meeting at Edinburg in 1910, and subsequent ones at Jerusalem in 1928 and Tambaran, India in 1938 (Kallaway 2009:217-246).

According to Bolink (1967), Chuba (2005) and the UCZ Constitution (2014), the UCZ was formed on 16th January 1965. It is a unique church, ecumenical in nature and formed as a union of several missionary organizations all from the protestant background. The UCZ Constitution affirms the missionary bodies that came into the union as the Church of Central Africa In Rhodesia (Itself an incorporation of the church of Scotland, the London Missionary Societies, and the Union of the Copper belt), the congregation of the Copperbelt Free Church Council, the Church of Barotseland (PEMS) and the Methodist Church (UCZ *Constitution* 2014:1). Since its inception in 1965, the UCZ has grown its membership to approximately two million²⁵, with a presence of congregations in most of the districts in Zambia. It's worth noting that the UCZ came into existence within three months after Zambia's independence. This observation has a bearing on the overall mission purpose of the UCZ and its self-understanding of its role in public institutional education. Therefore, the following section gives a brief outline of the missionary organizations that formed the UCZ and specifically highlights their contribution to the public education system. It also highlights the fact that the missionary bodies geographically had their spheres of influence which the colonial administration above had identified as the North-Western and North-Eastern parts of Rhodesia before its amalgamation as Northern Rhodesia in 1924.

North-Western Rhodesia included present-day Western, Southern parts of Central, Lusaka Copperbelt, North-Western provinces of Zambia today. It is through this route that the first missionary, Frederick Arnot, arrived and began the first school in Barotseland in 1883, although it did not last (Carmody, 2004, Snelson, 1974).

3.6.1 The Paris Evangelical Missionary Society (The Church of Barotseland)

Philippe Burger, François Escande and Andre Honegger (2010:3-5), Snelson (1974) and Mackintosh(1950) give a historical background of the Paris Evangelical Missionary Society and their role in establishing the Barotse Mission in the Western province of Zambia. The PEMs were French missionaries that had by 1870, established a mission station amongst the Basotho people of Southern Africa (present-day Lesotho). Before the arrival of the missionaries, and later the BSA Company, the Barotseland was also known as the “Marotse-Mambunda Empire”. It was land

²⁵ Figure obtained from the UCZ Mission and Evangelism Secretary, Dr. R.M Chinfwembe in May 2017 and confirmed on the UCZ website, ucsynod.org. Accessed on 2nd June 2017

defined by the Congo Watershed and the Zambezi basin and the river itself. Under the BSA Company rule from 1890, it became known as North-Western Rhodesia, (Mackintosh, 1950:31).

According to the history given by Mackintosh (1950), the Basotho Evangelists²⁶ arrived in Barotseland when there were tribal wars in the region, led by King Lobengula of Matebeleland (the Ndebele people in present-day Zimbabwe) who desired to extend his kingdom. Snelson amplifies this view by stating that the mission was led by Francois Coillard (1834-1904). Among his party were four Basotho teacher-evangelists and their families, namely “Isaiah, Levi, Aaron and Andreas²⁷” (1974:38). Snelson further shows that the initial plan for the mission was to evangelize amongst the Shona people, who due to the wars in the region, were held captive for four months in Matebeleland. He submits that on their release, “Coillard then determined that rather than return to Basutoland in failure, he would trek to the Zambezi River and explore the possibility of founding a mission in Barotseland” (1974:38). He was greatly encouraged by King Khama of the Bamangwato people of Bechuanaland, who received them well. This King is said to have been a Christian. It is reported that Khama facilitated the travels of Coillard’s party to Barotseland, “by procuring guides for them, and above all, sending a high ranking chief (Makoatsa) with an escort ahead of them to introduce them to the Barotse ruler” (Mackintosh, 1950:7, Snelson 1974:38).

Burger, Philippe, and Escande (2010:12-14) attribute the success of establishing the Barotse mission to the need for security. King Lubosi at the time felt the presence of the white missionaries would reduce the attacks of the warring Matebeles, as well as the internal strife against his authority. King Lubosi is recorded to have written a letter in 1878, extending a personal invitation to Coillard to settle in his kingdom at an appropriate time. A part of his letter quoted below indicates the willingness of the Barotse people through their leadership to have a mission work established in their kingdom.

The King greets you very much, Ngake. He is very happy with your arrival in the country of the Barotsi....but should you wish to leave the country before the rainy

²⁶ According to Snelson, the Basotho Evangelists that accompanied Coillard were Isaiah, Levi, Aaron, and Andreas. According to the Curator at the Morija Mission in Lesotho, their Sesotho names Phosa (Levi), Molibeli (Aaron). They could not find the local names for the other two. Source, Rev.Nskts’euoa, interviewed on 27th October 2018, via the internet video call.

season, go in peace, but come back in winter (dry season).

(Burgeet *al*, 2010:3)

The history of the establishment of the Barotse Mission is significant to this study as it is recorded that the first school (which late closed) was established by Frederick Stanley Arnot (1858-1914), an independent Brethren missionary at Limulunga at King Lewanika's (ruler before Lubosi) palace in Barotseland in 1883²⁸, (Mackintosh 1950:10-11, Snelson 1974:27-30, Carmody 2004:1) Alfred Arnot left Barotseland at the time that Lewanika's subjects revolted against him²⁹ and went to Katanga, present-day Congo where he established a Christian Mission to Many Lands (CMML) mission (Mackintosh, 1950:13). Therefore, the first permanent mission in Barotseland was established by the Paris Evangelical Mission Society at Sesheke on 24th September 1885. According to Snelson, Coillard left the Rev Dorwald Jeanmairet to run the Sesheke Mission in 1887 when he was invited by King Lewanika to establish a mission at his royal court in Lealui. This was done at Sefula, a fourhour journey by boat from Lealui, (1974:39).

Thus, the second mission station and the first permanent school was finally established at Sefula in 1887. Mackintosh observes that the school was initially a privilege for the royal children (1950:19). Snelson (1974) observes that the missionaries overcame many difficulties and challenges in a pioneering mission. According to the records he obtained from Coillard and other missionaries diaries deposited in the national archives of Zambia, Coillard and his team established the following educational institutions between 1885 and 1924 in Barotseland:

Table 3.1.Schools pioneered by the PEMS in the Barotseland Mission

Schools started under the Leadership of Coillard	Date Established	Key personnel & activities
Sesheke Mission station	1884-1885	Coillard and his wife, Rev. Dorwald Jeanmairet, George Middleton, William

²⁸ The Lozi king to date has Limulunga as its official royal court. During the rainy season, the area gets flooded, and culturally, the King moves to the higher lands at the beginning of the season and returns when the waters subside, known as the Kuomboka, now an annual Lozi cultural ceremony held in March-April. See www.barotseland.onfo/kuomboka_ceremony.htm and www.oxfam.org.hk/content.1120/one201006.pdf

²⁹ According to Snelson (1974:38), there was a civil war in Barotseland at this time. King Lewanika was overthrown from his throne by Akufuna, who received Coillard and his party when they arrived at Lealui in January 1985. King lewanika was restored to his throne within a few months in the same year.

		Waddell, the four Basutho teachers, Isaiah, Levi, Aaron and Andreas
Sefula Mission and School	1887	Coillard and Colleagues
Lealui	1892	Coillard and Colleagues
Nalolo/Nangoma	1895	Rev Eugene Begiun
Senanga	1898	Rev Emile Boiteux
Kazungula	1899-1890	Lasted only for a year and was closed
Old Drift	1898	A. Coisson
Mabumbu ³⁰	1898	Alfred Mann
Lukona	1905	Rev Theophile Burnier
Limulunga	1934	Rev Samuel Seguin
Muoyo	1955	Not clear who was missionary behind it.

Adapted from Snelson (1974:46)

Coillard died in 1904 and was buried beside his wife at Sefula, and the works of mission continued under the leadership of Rev. Adolphe Jalla. Under his leadership, Mabumbu flourished as a teacher education center and was later moved to Sefula Mission in 1910. The original intention was to train teacher-evangelists. However, since it was the only ‘normal school’ where natives could acquire an advanced education, Snelson states that “many students attended to gain a good knowledge of English that could get them clerical jobs due to their advanced form of education.” Rev Jalla further helped to write school books, hymns, translated the Old and New Testament to

³⁰Mabumbu was the first ‘Normal’ school to refer to its ability to train its learners to be teachers. The teacher training was a four-year course. See Snelson 1974:46-47

Lozi as well as the “Pilgrims Progress book into vernacular or Lozi language. By 1945, the PEMS had firmly established themselves in Barotseland, having mission stations at Sefula, Sesheke, and Limulunga, the Kings court. They were persuaded in their mission that education was a primary means of evangelism. Snelson shows the importance the PEMS attached to education when he quotes a section of their report of 1926, which stated that:

One cannot imagine a church without a school. It is the school which is the nursery of the church. It would be vain to want to pretend to want to transform a pagan population and particularly lead to the conversion of native society, weighed down for generations in their customs, if we did not concentrate first and foremost on the young people. They have the most malleable minds and the most open hearts.

(Snelson, 1974:48)

The role of the PEMS in contributing to the education system of Zambia is significant to this study for three reasons. Firstly, it lays the foundations of the vision for Mission that education creates for the Church. Secondly, it shows how education is a strategy for the ecclesia mission, which, if embedded in philosophy and theology of Biblical education, can transform society as intended. Thirdly, it shows that the Barotse King Lewanika played a significant role in the establishment of education in the Western part of Zambia by encouraging the royal children and his subjects to attend the missionary schools. He attended the school’s open days, and his eldest son Litia, was among the first to be sent to Morija for further education (1974:42) Snelson further records an incidence of March 1894 in regards to the low attendance of learners to school, that the King sent his attendants with the following message:

He knelt, Coillard recorded, and the children formed a circle around him and clapped hands. Then they listened in dead silence. The King says with him the school is s a serious matter. Know then, all ye his children and slaves, that whichever of you plays truant without cause will be throttled, and whichever attends school and makes no progress will also be throttled. Remember, he tells you this once and for all. Beware.

(Snelson, 1974:45)

Snelson further observes that when the King withdrew his support, “the purely evangelical” work of the mission suffered, as was evident when the teachers went on strike for the first time in the country in 1900 (1974:45-46). To date, the UCZ Church in the Western Presbytery is theologically inclined to evangelical theology and has a system of training local evangelists who are not recognized as “church workers” at UCZ Synod level.

However, I observe from this history that if education is not carried out in consideration of the integrity of local culture, it can colonize the mind and infringe on a people's cultural identity. Waruta and Nasimiyu-Wasike (2000) argue that this was a weakness of the missionary education; that despite the education efforts linked to evangelization, the Africans never really embraced the faith, leaving them with a sense of lost identity. They argue that the education system the Europeans developed was based on their cultural, theological and philosophical backgrounds (2000:129). Culturally, they taught the Africans to look down on their culture as primitive and backward, and therefore created quasi white men and women; theologically denounced the African religious worldview as demonic and philosophically held the view that nothing was good about the Africans (2000:129-130).

3.6.2 The Primitive Missionaries Methodist Society and the Methodist Church

The Methodists entered the mission field of North-Western Rhodesia as two separate entities; the Primitive Methodist Missionary Society, who entered through Barotseland, and the Wesleyan Methodist who came through Southern Rhodesia's Wadilove Training Institute based in Salisbury, as Harare was called then (Chuba, 2005:9). Snelson (1974) records that the PMMS was a break away from the Methodist Church in the UK, who arrived and established their first mission at Aliwal North in South Africa. However, he observes that they were the second missionaries to have entered Zambia from the south, with the help of the PEMS, a fact that Mackintosh (1950) acknowledges.

Their first mission station was among the Tonga-Illa at Nkala in 1894. It is said that their initial educational efforts were frustrated because of their use of the Basutho teacher-evangelist who taught in Basutho language. They did not even take into consideration the Tonga-illa pastoral life who expected their children to be herding cattle. The Basotho teacher evangelists were also viewed with suspicion as they were considered to be the subject-slaves of Lewanika (Snelson, 1974: 50-52). However, the PMMS made a tremendous contribution to the educational landscape of colonial Zambia in the schools that they established at Nkala and Nanzela, among the Batonga and Nambala among the ba-Ila people in 1904 and the Jeanes Teacher Training Institute at Kafue in 1907. According to Mackintosh, the PMMS missionaries' view was that Christian education was important for the development of the young people to be "weaned from degrading superstitions"(1950:28). Mackintosh further writes about the role of King Lewanika in

encouraging the growth of missionary schooling among the Batong-Illa people when he reports of the outcome of the Methodist missionaries visit Lewanika in 1902:

Now that the missionaries had been received by the King as his friends, the people paid them great respect. The “boys” who had accompanied them loved to tell, and the people to hear, how the King had presented them with an ox, and lent them his canoes; how the people at the Kingstown and the King himself attended church on Sundays, and how the crowds of boys and girls attended school on weekdays. All this gave an impetus to the schools and even greater was the effect when a few years later (1902) a King's messenger arrived who called the chiefs together and exhorted them strongly on the importance of education. Lewanika's message was imperative: ‘The opportunity offered by the missionary schools must not be neglected. The king commands you to listen to the teachings of the Baruti (teachers).

(Mackintosh,1950:29).

3.6.3 Protestant Mission work in the North-Eastern Rhodesia

Geographically, the North-Eastern Rhodesia began from the Lake Tanganyika, including the whole of present-day Zambia's Northern, part of Central (Chitambo), Muchinga and Luapula provinces (Mackintosh, 1950:31).

3.6.3.1 The Church of Central Africa in Rhodesia (CCAR) background

The Church of Central Africa in Rhodesia (CCAR) was a union of missionary societies that served in the North-Eastern part of Rhodesia. According to the UCZ Constitution (2014:1), the CCAR comprised of the Church of Scotland, London Missionary Society and the Union Church of the Copperbelt). Still, several scholars discuss the formation of the UCZ and this section seeks to show the significance of the uniting processes, based on the understanding of ecclesial mission and the impact it had on its educational ministry.

3.6.3.2 The London Missionary Society

With the consummation of the first union in 1924, there was a need for a possible union with the London Missionary Society (hereafter the LMS), which had a large presence in North-Eastern Rhodesia. According to Chuba (2005), the LMS began as an ecumenical body, with the sole aim of propagating the gospel and it comprised of the Evangelical Anglicans, British Methodist, Independent Congregationalists, and Scottish Presbyterians (2005:9). They entered Northern Rhodesia through Lake Tanganyika (hence also known as the Tanganyika mission) and opened mission stations in the northern part of Northern Rhodesia at Niamukolo (1884) along Lake

Tanganyika, at Kawimbe (Fwambo) (1890), Kambole (1894), Mporokoso (1889), and at Kashinda (1908). They later moved to present-day Luapula where they established Mbeleshi (1900), Kafulwe (1922), (Chuba, 2005:22-26). In 1934, they set up a mission station at Mindolo on the Copperbelt which symbolized a significant move towards the goal of uniting the efforts of missionary work in Central Africa. Chuba observes that by 1935, the Mindolo mission had built a school, a dispensary, a bookstore on its 100-acre piece of land and another school at Luanshya. (2005:25-26). By 1937, the LMS had seven stations, namely at Mbeleshi, Kafue, Mporokoso, Senga Hill, Kawimbe, Kambole and Mindolo (Chuba 2005:28). The LMS made a significant contribution to the development of the educational system, having built schools and tertiary facilities for teacher training at Mbeleshi (Livingstone Memorial School for Teachers), an agriculture center at Nsenga and the ecumenical center at Mindolo (Thorogood 1994: 53,57).

Despite the establishment of schools in these areas by the missionaries, by 2015, the UCZ had four schools under its mission it, namely Mbereshi Primary School, Mabel Shaw in Luapula Presbytery; Nsenga Primary and Secondary schools in Northern Presbytery, and the theological college turned into a university-based at Mindolo Ecumenical Foundation in Kitwe.

3.6.3.3 The Church of Scotland

The Church of Scotland's mission work was carried out under the University Mission to Central Africa (UMCA) based at Bandawe Mission in Nyasaland. An undated document obtained from the UCZ archives describes the first union between the UMCA based at Bandawe Mission in Nyasaland, the Church of Scotland based at Blantyre Mission and the Dutch Reformed Church of the Cape Province but who had a mission base at Mkhoma Mission in Nyasaland. According to an undated document on *The History of Church Union talks between the Methodist Church and other Free Churches in Northern Rhodesia*, the Union talks began as early as 1889 and were completed in 1914. However, due to the outbreak of the First World War in 1914, the union of the Churches at Bandawe Mission was only completed in 1924 (Undated document, Lusaka: UCZ Synod Headquarters).

Victor Chilenji, in his doctoral thesis, gives a version of the congregations that were founded by the UMCA mission in North-Eastern Rhodesia, which fell under the CCAR Livingstonia Presbytery, (2000:49-51, 62). He observes that the UMCA had established mission stations in

Northern Rhodesia at Mwenzo (opened in 1895), Lubwa (1904), and Chitambo (1907), which together with their mission at Bandawe, constituted the Livingstonia Mission of the Church of Central Africa in Rhodesia (CCAR), and these followed the Presbyterian tradition of church governance (2000:71-88). However, Chuba clarifies this point further when he records that Mwenzo, Lubwa and Chitambo's mission was run by the Congregations of the Free Church of Scotland which operated under the UMCA (2005:46-51). An educationist, Snelson, confirms that the mission stations that Chilenji refers to as having been under the UMCA, were started by the United Free Church of Scotland, whose entry into North-Eastern Rhodesia was through Nyasaland where they had a base at Bandawe and Kondowe around Lake Nyasa, where the famous Livingstonia Mission was built by 1894,(Snelson 1974:58-59). Therefore, though this union took place in Nyasaland, it affected the Livingstonia Synod mission stations that were in Northern Rhodesia as they were not included in the initial union. It made them look to the London Missionary Society (LMS), which had a large presence in the country, for a possible union.

Chuba indicates that the mission work at Mwenzo, Chitambo, and Luba were made into an independent Presbytery from Livingstonia in 1945. He states that the “first meeting of the North-Eastern Presbytery of CCAP was held at Chitambo on 30th November 1945” (2005:49). Meanwhile, there were union talks between the LMS, the CCAP, the Mkhoma Presbytery of CCAP which was originally Dutch Reformed and the Copperbelt Union Church. The union was consummated in July 1962 at the Synod meeting of the UCCAR held at Mindolo by agreeing to dissolve the Livingstonia Presbytery in North-Eastern Rhodesia and that its ministers be accepted in the UCCAR³¹. The UCCAR itself was an incorporation of the LMS, Church of Scotland, the Union Churches of the Copperbelt and the Copperbelt Free Church Council of European Congregations, which was finalised at the Mindolo Mission on 26th July 1958 (Chuba, 2005:140). However, it is recorded that the CCAP of Mkhoma Presbytery did not become part of the union.

In their combined efforts, the missionary works in medical, education and skill training for the natives, traced back to the Overton Institute based in Bandawe, was instrumental in training a number of teacher-evangelists who were instrumental in the opening up of mission stations long before they were occupied by white missionaries, among them, the father to Zambia's first

³¹ The Church of Central Africa in Rhodesia

President, the Rev. David Julizya Kaunda (Chuba, 2005: 47, 50). With such a background, Snelson records the following as educational ministry of the mission societies above:

Table 3.2 Schools pioneered by the LMS and Church of Scotland in North Eastern Rhodesia

Name of Mission/School	Date Established	Missionaries and achievements
Established by the LMS		
Lofu around Lake Tanganyika	1883	
Niamkolo	1885	Mr&Mrs James Hemans from Jamaica/school. Their efforts were unsuccessful. However, he translated the New Testament to Chimambwe by 1901 and now archived at Moto Moto Museum in Mbala, Zambia.
Fwambo/School	1889	Rev Jones/LMS/ school did not last due to the harsh approach to natives.
Leprosarium		Dr. Charles Mather/ was the first school for lepers in Northern Rhodesia.
Kambole	1894	Led by Jones and W.H Nutt, artisans. Specialized in agricultural training.
Kashinda	1908	Joseph Kalulu, a former slave trained as a teacher. It became known as a mission station when a white missionary arrived at the station.
Mbeleshi Boys Mission/School in paramount Chief Kazembe of the Lunda people	1900	Rev Adam Purves, with David Kawandami (a teacher), Palakata , Mulala(a headman), Chikasa and Mofu (herdsmen). Kawandami opened and run the school for the next fifty years.
Mbeleshi Mission/ Industrial Trade Training School		Rev James Ross, Rev W Freshwater, Bernard Turner

Mbeleshi girls (now Mabel Shaw at a sight near the original school)	1915	Started by Miss Mabel Shaw, Winifred Bishop as a “women’s work centre to become the first girls boarding school, breaking the social barrier of girls acquiring an education.” It was officially named Mabel Shaw in 1966 when the government chose a site within the mission to build a fully-fledged government boarding school.
Kafulwe along Lake Mweru	1922	Dr. H. Wareham
Senga Hill	1923	Rev Govan Robertson
Established by the Church of Scotland		
Mwanzo	1894	Rev Alexander Dewar & his wife opened the mission. Dr. Chisholm and his wife arrived in 1900 and provided leadership which saw the successful establishment of the mission.
Chitambo	1904	Teacher training college presently called the Malcolm Moffat College of Education
Lubwa	1911	Lubwa was pioneered by teacher-evangelist Rev. David Julizya Kaunda, who is said to have opened twenty village schools without external support. It was recognized as a Mission upon the arrival of a white missionary in 1911 ³² .

Adapted from Snelson (1974:31-37, 58-64) and Chuba (2005:46-47)

At the time of this study, the UCZ had ownership of schools such as Mwanzo Girls located in Nakonde District, and Lubwa Basic School, located in Chinsali District in present-day Muchinga Province. Paul Gifford, comparing the state of Lubwa School to that of the Catholic facilities at Ilondola in the same area, scathingly describes how the UCZ has failed to sustain to acceptable levels its social infrastructure that it inherited from the missionaries. He describes Lubwa as a ruin and that the educational, medical and agricultural services were generally in neglect. He argues

³²Jonathan Kangwa (2018) writes extensively on the role of D.J Kaunda as a teacher-evangelist and later as an ordained minister of the FCS at Lubwa. See Journal article on <http://journals.sagepub.com/doi/abs/10.1177/0014524615585079>

that this could be attributed to the church's incapacity to maintain the institutions or out of virtue, has out of necessity consciously opted not to try (Gifford, 1998:224-225).

3.6.3.4 The Union Church of the Copperbelt (UCC)

Mwape Chilekwa (1998:13-17) writes that the UCC was a sole initiative of the Africans who had relocated to the Copperbelt as migrant workers to the mines and its related industries. Chuba (2005:123-129), further adds that the migrant workers to the Copperbelt arrived as a result of the large copper mining industry that required labour and the Africans flocked from the villages to be able to earn money to pay the necessary taxes to the colonial government, as well as buy clothing and other items associated with being civilized. In its formation, Chuba observes that the meanwhile visiting each other in the manner of being hospitable and communal as Africans, realized the need for fellowship as most had been evangelized by the missionaries from their villages. They began to meet for fellowship in their communal compounds. When these grew in size, they began to build congregational structures, for pastoral care and physical infrastructure. When they realized the need to have a minister, they approached the Rev. A.J. Cross, a Baptist Missionary Minister in Ndola, to provide them with pastoral services of an ordained minister. Both Chilekwa and Chuba observe that the UCC was unique in that it was the first organized Church founded by natives, which was “self- supporting, self-governing and self-propagating” (2005:129). Chilekwa argues that it was not an African Initiated Church and neither was it a model of a Zambian Church. Rather it offered a model of cooperation and ecumenicity among those who had received the missionary faith and carried it with them to the Copperbelt (1998:16-17).

The UCC did not have any educational activities. However, it offers to this study the understanding of the nature of the UCZ self-understanding of its role in institutional education. In the patterns of schooling, there is no school with a ‘missionary’ background on the Copperbelt, rather what is evident is that it has the highest number of private schools, mostly which started after 1990. The presence of private schools in the Copperbelt could be linked to the era of the liberalization of the Zambian economy, and schools were seen as a means of income-earning by congregations whose members had suffered job losses due to the effects of structural adjustment programmes.³³ The UCZ Youth Policy states that, as one of the functions of its youths, is “to offer preschool education

³³The Structural Adjustment Programmes were conditions for economic recovery given to Zambia by the IMF/World bank in the early 1990’s.

as a means of income-earning”. It offers to this study the need to analyze what the UCZ understands of its educational ministry.

From the above background, it is evident that the mission societies that united to form the UCZ in 1965, laid a foundation not just of the educational system in Zambia, but also served as the catalysts for a paradigm shift in the defining of the social-economic and political landscape for Zambia. It is noted that this shift is not peculiar to Zambia; rather it is characteristic to the entire global missionary enterprise. However, it provides the context in which this study explores to what extent UCZ understands its role in the public institutional educational ministry which is a pride of its missionary heritage. Therefore the following sections examine UCZ's approaches to, the nature and extent of its educational ministry from 1965.

3.7 EDUCATION IN THE UCZ FROM 1965

The historical background of the education system described above is what the UCZ inherited in 1965. The missionary enterprise had laid foundations for education, which was anchored on a mission to evangelize through teaching basic literacy and a new civilization so that the natives would be considered to be Christianized. The background of mission education in Northern Rhodesia reveals patterns of partnership with the colonial government. The significant shift in who defines what it means to educate occurred with the institution of the African Native Department of Education in 1924, which was instituted simultaneously with the adoption of the Phelps-Stokes recommendations as earlier alluded to in this chapter.

3.7.1 The effect of the 1966 Education Act on missionary public education

Zambia's enactment of the 1966 Education Act marked a second paradigm shift in the missionary understanding of education for evangelism. Scholars have observed the need for qualified manpower which had not been a priority of the missionaries and the colonial government, but was a necessity for the new Zambia. Therefore, the 1966 Education Act intended to provide the opportunities for the access to education for the Zambians and in so doing effectively abolished the racially segregated system of education; the Native advisory education board which represented missionary interests in education; and significant to this study Clause 25 in the General provisions that effectively banned proselytization. It stated that:

[...] if the parent of a pupil attending any school requests that he be excused from receiving religious instruction, or from taking part in or attending any religious ceremony or observance, then, until the request is withdrawn, the pupil shall be excused there from accordingly.

(Zambia, 1966 Education Act)

3.7.2 The Education Committee Minutes of 1967

The Education Committee minutes of November 1st, 1967 reports that the UCZ at its formation had 4 grant-aided secondary schools under its control, Kafue Boys in Kafue, Lusaka Province; Chipembi Girls in Central Province, Sefula co-educational school in Western Province, and Njase Girls in Choma, in the Southern Province. The UCZ had a vested interest in the teacher training colleges of David Livingstone and Malcolm Moffat, in partnership with the Christian Council of Zambia as it was known then. The minutes record that the Educational Secretary was the Rev. D.E Nicholas, who served from 1963 to 1967. It further shows that the UCZ had in place an educational policy, however, that it needed to be interpreted in the light of the government's development projects on education, (Minutes of Christian Education and Youth Committee held on 17th November 1966). What is evident in the above minutes is the struggle to define what the Church meant by Christian education. The overall picture given is that Christian education was understood as teachings related to Congregation-based teachings for discipleship. Item 11 of the 1966 minute shows how the Church desired to employ a full-time Christian Education and Youth worker for the whole of UCZ, whose terms of reference were indicated as:

- Communication of information about the work done in other presbyteries, and DCCs or other churches
 - Drawing up schemes for the training of Sunday school teachers or instruction book for young catechumens
 - Be the convener of this committee, and be the link with other committees
- (Minutes of Christian Education and Youth Committee, 17th Nov 1966)

Despite that, the same minutes indicate some discussion related to the teaching of Religious Knowledge and the formation of Christian Teachers Fellowships in schools. There is no mention of the actual schools that this committee had to oversee. This could be attributed to the nationalization policy the Zambian government had embraced at independence leading the Church to surrender all its mission schools to the government.

3.7.3 The UCZ Higher Education Institutions

3.7.3.1 The UCZ Theological College (1965-2012)

According to Chuba (2005), and Jonathan Kangwa (2017), the UCZ theological college traced its foundations to the early missionary Union talks, and in particular, the report on theological education that was given at the 1947 IMC held in Whitby, Canada. Due to the need for more African Clergy, the IMC commissioned the formation of Kashinda Bible College in the district of Mporokoso, in the then Northern Rhodesia, as Zambia was called. It focused on Ministerial training for the Church of Central Africa in Rhodesia, which had become a Union in 1945. As the union talks progressed, it was seen fit to transfer the Kashinda Bible College to the Copperbelt Mindolo Mission where the LMS had established an ecumenical education center, with the intention that the Ministerial College would cater for the training of ministers for all the Churches that were in the Union. Kangwa writes extensively on its formation, the pattern of training and the quality of theological education in comparison to other theological colleges in the region (Kangwa, 2017, The Goodhall-Nielson Report).

However, by 2015, the UCZ theological college was transformed into a private university, registered with Zambia's Higher Education Authority (UCZ University, 2018). The transition was undertaken in the period 2011-2014 when the Church had as its overall ministry mission focus on 'Seeking the Church Transformed.' However, a perusal of the UCZ's Strategic framing of 2011-2015 does not indicate the basis of this paradigm change. However, UCZ University is an incorporation of the Theological College and the Chipembi College of Agriculture, based in the Central province of Zambia. The University adopted these colleges as schools of Theology and Agricultural sciences respectively and added new programs in Education and Environmental Health. Its main campus is located at Mindolo Ecumenical Centre, in Kitwe (UCZ University, 2018).

3.7.3.2 Chipembi College of Agriculture

One of the points of pride of the UCZ is its vast agricultural lands dotted around the country. Chipembi College of Agriculture is about 120km from the main capital city of Zambia, Lusaka, in the Chisamba District. According to the CORAT Report (2000), Chipembi College of Agriculture was started in 1963, as a ministry to train unemployed people with agriculture skills in an economy

where people opted for white-collar jobs. The report observes that from its foundations, the GRZ funded the college's functions which ceased in 1991 due to “failure by the College to submit audited accounts” (2000:38). However, a cooperating German partner provided funding from 1993-1998 and provided funding worth over K340,000 (three hundred and forty million Zambian kwacha). Ironically at the end of that year, the report observes that the College was indebted by K50,000 (fifty million Zambian Kwacha at that time). The report attributes the state of the college to lack of committed, professional by the college management and the board. By 2012, the college was merged with the Theological College to make the UCZ University, with the former retaining its independent administrative operations as a college.

Though the description of Chipembi College of Agriculture does not have a direct relationship to the educational facilities under this study, it is a significant indicator to the question of the UCZ's self-understanding of its role in education that is in the public space.

3.7.3.3 Chodort – From 2002

According to Jenniffer Featherstone³⁴ (2018), the UCZ Chodort Training Centre (Chodort) officially came into being in 2002 when it was opened by the then Minister for Science Technology and Vocational Training,. It is located on the grounds of UCZ St Stephen's church, in Choma, Southern Province. Its formation is the product of a partnership with the Dortmund Evangelical Lutheran Church of England and the UCZ Choma Consistory. Chodort is a skills training and vocational center registered as TEVETA institution. Since its inception, over 1,200 students have passed through its doors and gained useful skills to increase their livelihoods and brighten their futures.

Chodart is an example of a congregation's efforts to offer public education to improve the community's livelihoods. Its mandate is to train vulnerable youth to the highest standards in skills such as carpentry, tailoring, information technology and food production. Despite that, it is limited in space since it is located on church grounds. The institution has striven to be self-sustaining through its well-equipped carpentry production unit, which makes high-quality furniture to order. It has further acquired a large area of land in 2012 for the expansion of its training and IGA

³⁴Miss Featherstone at the time of the study was the Principal of Chodort, and a missionary worker sponsored by the Church of Scotland.

programmes. Its success story is largely attributed to the partnership that the training centre has with the Church of Scotland.

3.8 THE UCZ'S ORGANIZATIONAL STRUCTURE IN INSTITUTIONAL EDUCATION

The UCZ has ten presbyteries, eight of which have one or more of the categories of schools identified in this study. According to information obtained from the UCZ's educational Secretary, Mr. Keith Waddell, the UCZ had by 2015 a total of 43 public educational institutions, categorized by the government as grant-aided, private, community, TEVET and colleges/universities, illustrated in the table below:

Table 3.3 Total number of Institutional educational facilities run by the UCZ in 2015

	Presbytery³⁵	Elementary, Primary & Secondary Public Schools			Tertiary Facilities		
		Grant Aided	Private	Community	TEVET	Universities	Total
1	Central	2					2

³⁵ A presbytery is designated as an area gazetted by the state as a province, though Synod has discretionary powers to re-demarcate where distances are prohibitive (UCZ Constitution 2011:12)

2	Copperbelt	0	19			1	20
3	Eastern	0					0
4	Luapula	2					2
5	Lusaka	1	5	1			7
6	Muchinga	2					2
7	North Western	0					0
8	Northern	2					2
9	Southern	3			1		4
10	Western	3		1			4
	Totals-10	15	24	2	1	1	43

Source: Adapted from the report of the Educational Secretary to Synod Council of 2015

However, of the ten presbyteries, school samples and participants for the in-depth interviews will be drawn from five presbyteries namely, Copperbelt, Luapula, Northern, Lusaka, and Western. These presbyteries are representative of the theological persuasions of the LMS/FCS/Congregationalists, Methodists, and PEMS of which the UCZ is comprised of.

From the above context on Zambia's educational landscape, the UCZ operates its mission in institutional education in an environment that can be described as secular in thought and practice even though the country was declared a Christian nation in 1990. In addition to this, the UCZ context indicates that their focus on institutional education is solely on the grant-aided schools, all of which trace their foundations to the missionary enterprise of the early 1900s. There is a pattern of the emergence of private and community schools in the 1990s. According to information obtained from the Educational Secretary of the UCZ and the Strategic Plan 2011-2015, there is no indication that the private schools are a concern of the Church's administration at Synod level. This context from an emic perspective and in comparison to the early missionary enterprise in education raises the question of the self-understanding of the church's role in public education, the UCZ.

The UCZ institutional educational ministry is distinct from the other forms of education that take

place within it. A detail of such distinction is observed in the work of Kangwa Mabuluki (2015), who argues that there is a multiplicity of the function of what the UCZ understands as Christian education, which is evident in the various committees and departments that are tasked with education. He gives an example of the Mission and Evangelism department, “which brings together most of the programs that would normally be regarded as Christian Education, but the Christian Training Committee is not one of the committees that fall under it”(2015:120). To understand the context in which the UCZ operates its institutional educational ministry, I will highlight the organization of the UCZ and its educational related committees and how they function.

3.8.1 The UCZ Organum

The UCZ identifies itself as belonging to the protestant movement. It follows a Presbyterian system of church government. There are four main courts of the Church the Congregation, Consistory, Presbytery, and Synod.³⁶ The Congregation is made up of several smaller bible study groups referred to as sections. These courts have the pastoral oversight of the mission of the Church. At each of these courts, some groups and committees are tasked to oversee specific ministries. The groups are that of the Elders, Stewards, Women Christian Fellowship³⁷, the Men Christian fellowship, the Youth Christian fellowship. The Committees are the Doctrine, Worship, and Evangelism (DWE), the Lay Preachers, the Christian training, Communication, Social services and any other as may be required.³⁸ These committees are represented at every court by way of having the convenor of the group being a member of the committee at the next court, as illustrated in Figure 3.1 below. The communication structure is that all decisions that the Church makes ought to be initiated by the congregation and forward them to the next court for affirmation or otherwise. In the same way, it is expected that the final decisions made at Synod should be communicated back to the same channel so that the church can be united in all that it does.

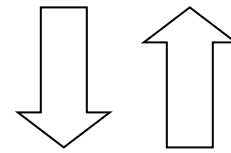
Figure 3.1 The organization and communication Flow Chart of the UCZ

Congregational

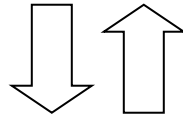
³⁶ See Kondolo 2015, who has elaborated on the history of the UCZ and its organization in his Ph.D. Thesis on “The Ministry of Music: a case study on the United Church of Zambia and the New Jerusalem Church.” Western Cape: UWC, pp 31-32

³⁷See Lillian Siwila for details on the roles and functions of this group

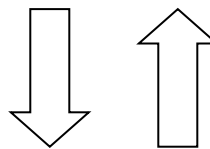
³⁸ The UCZ Constitution is not explicit on the TOR of most of these groups, except for the Lay Preachers programme.



Consistory



Presbytery



Synod

However, Synod is both a court and an office, the latter referring to when it meets as the highest decision-making body either as a council or an executive, whose decisions are carried out by the various committees and departments that constitute it.³⁹ As an office, it has full-time workers that supervise its eight main administrative functions; Projects, Education, Health, Communication, Community Development and Social Justice (CDSJ), Finance, Administration, and the Mission and Evangelism Department (MED). These departments report to the General Secretary as the Chief Executive officer, who works in collaboration with the Synod Bishop as the Pastoral overseer(UCZ Constitution, 2014).

Though the UCZ Synod headquarters has an office of Education, its mandate is over the institutionally based schooling, specifically primary and secondary schools that have a grant-aided status, notwithstanding that there are the private schools that are run by congregations, and are accountable to the congregation that runs them. The Education Department's terms of reference are different from that of the Christian Training Committee. Furthermore, UCZ has other institutional educational ministries at the tertiary level that run as distinct departments, such as Chodart and the University as described in the previous section.

³⁹ The UCZ Synod Full Council sitting meets every other year. In between, Synod appoints the Synod Executive, comprising of Presbytery executive officials, who meet twice a year to execute executive functions on behalf of Synod.

At the time of this study, the educational department of the UCZ was not formally constituted in the UCZ legal framework, its Constitution, yet it is an office that forms part of the Synod office. However, the other educational committees mentioned in this study are included in the UCZ's constitution. In function, it is a standalone office in that it does not have equivalent committees at the lower courts. However, the Education Secretary works with the heads of the grant-aided schools and is the Church's liaison office with the government's Ministry of Education. In establishing the need for this research, the Educational Secretary availed a report he presented to the Synod meeting of 2015 in which he lamented the need for the Church to craft a policy that would guide its mission in the institutional educational services (UCZ Synod Executive Minutes, 2015).

3.8.2 Public Institutional Education in the UCZ by 2015

The 2011-2015 UCZ strategic plan, which was unprecedented for the Church, highlighted the understanding of the Church's mission in institutional education. The UCZ indicated its mission, a commitment “to spreading the good news of salvation to the Zambian people and all nations in fulfillment of Christ's mission to the world”, and it is the overall mission for its educational ministry too (UCZ Strategic Plan, 2011-2015).

The UCZ overall objectives of the 2011-2015 strategic plan were twofold:

- i. “To reform and strengthen both institutional and organizational capacities of the UCZ for effective and efficient service delivery
- ii. To mobilize, distribute and utilize resources prudently at all levels” (2011:14).

The specific objective of institutional education is shown in the UCZ 2011-2015 Strategic plan below:

Table 3.4 The UCZ Education Department Objective

Specific objective 2c	Strategies:
To improve and provide facilities for the attainment of high-quality education and impart moral, spiritual values and life skills following the teachings of our Lord Jesus Christ	<ul style="list-style-type: none"> Establishing and strengthening production units and Rehabilitating infrastructure in UCZ schools

	<ul style="list-style-type: none"> • Creating effective bursary schemes for Orphans and Vulnerable Children (OVC) and teachers • Improving the provision of water and sanitation in schools. • Providing and improving facilities and personnel for SEN children • Improving the supply of learning and teaching materials • Developing guidelines for the establishment of church private schools • Developing a mechanism for monitoring and evaluating church-run private schools
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Source: *The UCZ Strategic Plan, 2011:6*

This study observes that this is the only objective listed for the educational department. Further, this objective was developed in the overall framework of the UCZ mission, which indicates a gap as there is no evidence of stakeholders (school managers, teachers, and students) input in what constitutes its vision and mission for educating and learning. The implementation plan shown below further reveals gaps observed earlier, of the different educational activities that are all independent of each other. It indicates for this study, that the UCZ's role in education in the public space is uncoordinated as most institutions are independent of each other. Further the implementation plan does not cater for the private and community schools that are run by congregations. If it is all schooling, why does the UCZ strategy on education segregate other forms of institutional schooling?

Table 3.5 UCZ Strategic Implementation Plan in Education 2011-2015

EDUCATION				
To improve and provide facilities for	•Establishing and strengthening	Rehabilitate infrastructure in Mwandi, Chipembi, Masuku,	7	\$244,898

the attainment of high-quality education and impart moral, spiritual values and life skills following the teachings of our Lord Jesus Christ	production units and Rehabilitating infrastructure in UCZ schools	Senga, Mwenz, Njase and Kafue boys		
		Buy and stock learning and teaching materials in Mwandi and Mabel Shaw	2	\$4,000
		Improve facilities and personnel for SEN children		\$8,000
	Creating effective bursary schemes for Orphans and Vulnerable Children (OVC) and teachers	Provide Bursaries for OVC	200	\$20,204
		Provide Bursaries for Teachers	5	\$16,237
		Electrification of Masuku & Senga Schools	2	\$306,122
		Sinking Boreholes at Kanchindu, Mbereshi, Senga, Masuku, Nambala & Mwenz	6	\$30,612
		Provide Bunker beds & Mattresses & blankets to Nambala & Mwenz	2	\$11,224
		Purchase of utility vehicle	1	\$20,408
		Subtotal		\$661,705

Source: The UCZ Strategic Plan, 2011-2015, p 14

Further, the budget for the implementation plan is in a foreign currency, suggesting that the funding of these educational projects could still be under the mission partners that founded these schools. However, the tables are a useful source for this study concerning understanding the extent of the UCZ role in the grant-aided schools.

3.8.3 The grant-aided schools

The grant-aided schools are part of a system of partnership that was adopted by the colonial governments in response to the missionary appeal to be assisted with the running costs of educating. The Zambian policy document on education refers to them as the ‘work of voluntary agencies’. The partnership is that the government provides 75% of approved capital and

administrative costs annually. It also recruits and pays the teaching and administrative staff. The Church retains the power to appoint boards that has oversight of its ethos in these schools. (*Educating Our Future* 1996, Beyani 2013, *Zambia's Education Act* of 2011). Table 3.6 below shows the UCZ grant-aided schools in the nine presbyteries.

Table 3.6 UCZ grant-aided schools in the 9 presbyteries

	Presbytery	Grant Aided Schools	District	Founding Mission
1	Central	Chipembi Girls	Chisamba	PMMS
2	Copperbelt	Nil		
3	Eastern	Nil		
4	Luapula	Mbereshi Basic, Mable Show Girls	Mbereshi	LMS
5	Lusaka	Kafue Boys	Kafue	PMMS
6	Muchinga	Lubwa Basic, Mwenzu Girls	Chinsali Nakonde	CoS CoS
7	North Western	Nil		
8	Northern	Nsenga primary Nsenga secondary	Mbala	LMS
9	Southern	Masuku Njase Girls	Choma	PMMS
10	Western	Sefula, Mwandi	Sesheke	PEMS

Adapted from the report of the Education Secretary 2015.

3.8.4 The Congregation run private schools

The 22 private schools of the UCZ are located mainly on the Copperbelt, and in Lusaka there are 2 schools. The congregation-based private schools are usually based on the Church premises, and begin with early childhood facilities and they have expanded to include secondary schools. The UCZ, in its Youth Policy, indicates that the Youth department can start early childhood education

as a component of its ministry. Though it is not explicit, the understanding of most congregations is that it is an income-generating project for the youth at church. In my experience as a Minister in Charge at a congregation that has a school in Ndola, it becomes a source of conflict as the Youth leaders, who have nothing to do with the running of the school, expected the school to fund their other activities such as attending choir festivals. In their opinion, it was their project and that they were ‘entitled’ to its resources. It did not matter to them that the school was not managing to meet its obligatory staff costs nor the infrastructure and other educational resources that needed to be improved.

Most of the congregation-based private schools on the Copperbelt began in the 1980s and 1990s, as a response to the economic deficiencies and government policy pronouncements in the education sector. Mwalimu observes that when Zambia adopted the SAPs in 1984 as IMF strategies for economic recovery, the Zambian government adopted the education policy of “Provision of Education for All.” However, it was ironic in that it introduced the concept of cost-sharing, making education unaffordable to most Zambians, both urban and rural populations. Therefore, these new policies gave rise to the “concept of community schools, PTA and student loans, and a visible class structure of the poor and nonpoor”(2014:1098).

3.8.5 The Community Schools

Community schools began in Zambia’s poorest communities as a way of giving the children in a community to access education. The trend was that an individual passionate to educate would gather the children of a community to teach them basic reading, writing, and mathematics. As the numbers increased, they would borrow space, for instance, a church hall, in which to carry out their schooling. The teacher would usually be untrained and had very little teaching resources. The “Educating Our Future policy of 1996”, recognizes the community schools as an alternative form of institutional education.

3.9 OTHER TRENDS AND PATTERNS OF OTHER INSTITUTIONALIZED EDUCATION IN THE UCZ

From the above description of the background and organizational structure of the UCZ mission in education, the following trends and patterns are identified; the Congregation-based education, the Institutional education in the public domain, which is at three levels; tertiary and private, primary

and secondary level which are also in the categories of grant-aided, private and community schools.

3.9.1 Congregation Based Education- TEEZ, BB/GB, and CTC

There exists in the UCZ, various training partners, manuals and methods that are not necessarily qualified as Christian education, a fact that Mabuluki (2015) attest to when he observes that the UCZ lacks an overall goal for its educational ministry, as well as a comprehensive program and curriculum for the congregational education programs it runs. Among the group training that exists in the UCZ is that of the Theological Education by Extension in Zambia (TEEZ).⁴⁰ This program is a partnership program which is run by the Theological Education by Extension in Zambia (TEEZ). It is a significant training partner in that UCZ has the most students in it. Further, the UCZ has consolidated this partnership by stating in its constitution that no lay preachers will be recognized before the UCZ training unless they have acquired the five basic certifications from TEEZ before they are accredited by the Church, (UCZ Constitution, Article 9, SRR 31). TEEZ, though a congregation-based Christian education activity, qualifies as institutional education too in that tutors are required to be formally trained and credited to it to qualify to teach at the local congregation.

Other significant institutional educational partners that the UCZ has are the Boys Brigade (BB) and Girls Brigade (GB) groups. The Brigades are interdenominational international youth groups that have a large following in the UCZ. They have a training program and curriculum that is regulated by their national leaders in tandem with their international partners. The UCZ's role is almost like surrogacy, in that it is understood that the Church offers the pastoral oversight of the members of these organizations (GB/BB Constitution).

The UCZ committee that oversees the education of the congregants is the Christian Training Committee (hereafter the CTC). The CTC falls under the category Mabuluki identifies as the Congregation Based Christian education (2015:2015:121-125, 224-225). Its main task is to prepare candidates for membership to the Church or to take up a serving position. It is a requirement in the UCZ constitution that members that undertake to serve in any leadership capacity of the Church

⁴⁰TEEZ is an interdenominational ecumenical training programme that is affiliated to the World Council of Churches. See teezambia.org

are trained for it. For instance, Lay Preachers, Sunday School Teachers, Elder or Steward undertake congregation-based training before taking up their positions. In this context, it can be argued that the UCZ has a very strong congregation-based training ethos and it is the task of the Christian training committee to ensure that such training takes place at all levels of the Church courts. However, the Christian training committee terms of reference are limited to what I would call the discipleship training, albeit that discipleship in this context may be understood to mean belonging to a particular group of the church. On the other hand, despite the history and role the church has played in the establishment of public education, UCZ does not have a clear policy that displays its understanding of its missional role in it, which this study hopes to contribute to.

3.10 THE RESEARCH GAPS

The above history of the development of education in Zambia and the formation of the UCZ and its education system pose for this study the following gaps:

First, this study makes an observation that Zambia's education system was designed in the colonial framework of white supremacy over the natives that they subjugated to their authority. Therefore, the system of education that was put in place for the indigenous people, in form of the Native Department of Education, was not designed to educate an African native to attain the same levels of competence as the white person. It is this system that Zambia inherited at independence, and in my view, has not changed since. The research gap is that the UCZ, may unconsciously be perpetuating an education system that perpetuates class differences, which she may not be aware of in that the Church is seen to be developing alongside and within the States' governance frameworks of education. Therefore, the key question is to what extent does the UCZ understand its role in institutional education that is in the public space?

Secondly, despite that Zambia has made attempts to reform its educational system since its independence, it has yet to yield a system that is acceptable and sustainable in line with its vision for being truly independent. This is evident in the fact that public education policies change with successive governments, attested by the Education Acts examined of 1966, 1996 and 2011 which represent the three dispensations of governments that have ruled over Zambia since 1964. This attests further to the assertion that education is a political activity. In this context, can ecclesia offer an alternative system as a component of its missional existence?

Thirdly, the literature reviewed in this chapter show that the UCZ displays a lack of cohesive education policy that should govern both its congregation-based Christian Education and the institutional education that is in the public space. In the postmodern world where Christendom is challenged by philosophies of secularisation that epitomizes individual rights and freedoms, how should the Church understand its role in education that is in the public space? Kirk (2006) rightly observes that ecclesia should reflect on its essential nature and calling if it has to remain genuinely apostolic and catholic in the postmodern world. He further observes that the modern Church has inherited an institutional structure that enjoys certain privileges and power in a secular society. However, if it has to be truly missional in a transformative way, it has to ‘die’. As once opined by Kirk (2006:64):

[...]death implies a process by which the Church loses all pre-occupation with itself. Survival as such is not a Christian virtue. Many forms of Church life should be extinguished so that more adequate ones may emerge, not compromised by the past.

Similarly, Gerald Pillay in Walls and Ross (2006:165-174), raises the question of the missiological role of the Christian educational institutions in a globalised context. He contends that Christianity finds itself at the margins in a world that have ideologised secularism as a determinant of public life. However, he argues that despite this Christianity has “an abiding interest in education as a civilising force, for it is in this area that the greatest missiological opportunities may exist for the Christian faith” (Pillay, 2006:167). Therefore, this study observes that the lack of a policy that drives the UCZ educational ministry that is in the public space may compromise its understanding of its role, a gap that this study seeks to verify.

3.11 CONCLUSION

This chapter described the context of Zambia’s education system. It located the social-economic and legal frameworks of it, showing how the country’s educational history was established by the missionaries and subsequently legalised by the British colonial government. The chapter further described the formation of the UCZ and describes the roles its founding missionary bodies played in establishing educational institutions. It verifies the assertion that missionaries have played a founding role in the establishment of the educational system despite that they are influenced by

public policies that are secular and humanistic in nature. Furthermore, the chapter discussed the forms of educational institutions that the UCZ runs in the public space, its organisational structure and its implications on its educational ministry. It highlighted the research gaps that the UCZ operates its educational ministry in a Zambian system that is still inclined to the colonial purposes of educating; and that it lacks a comprehensive policy to govern its educational ministry that is in the public space. Chapter four will outline how the study went about answering the research questions to verify the UCZ's perception of its role in institutional education. It will discuss the theoretical framing, the methodology, and methods used to probe further the study gaps that relate to the UCZ's role in education that is in the public space.

Chapter Four

THE THEORETICAL FRAMEWORK, RESEARCH DESIGN, AND METHODOLOGY

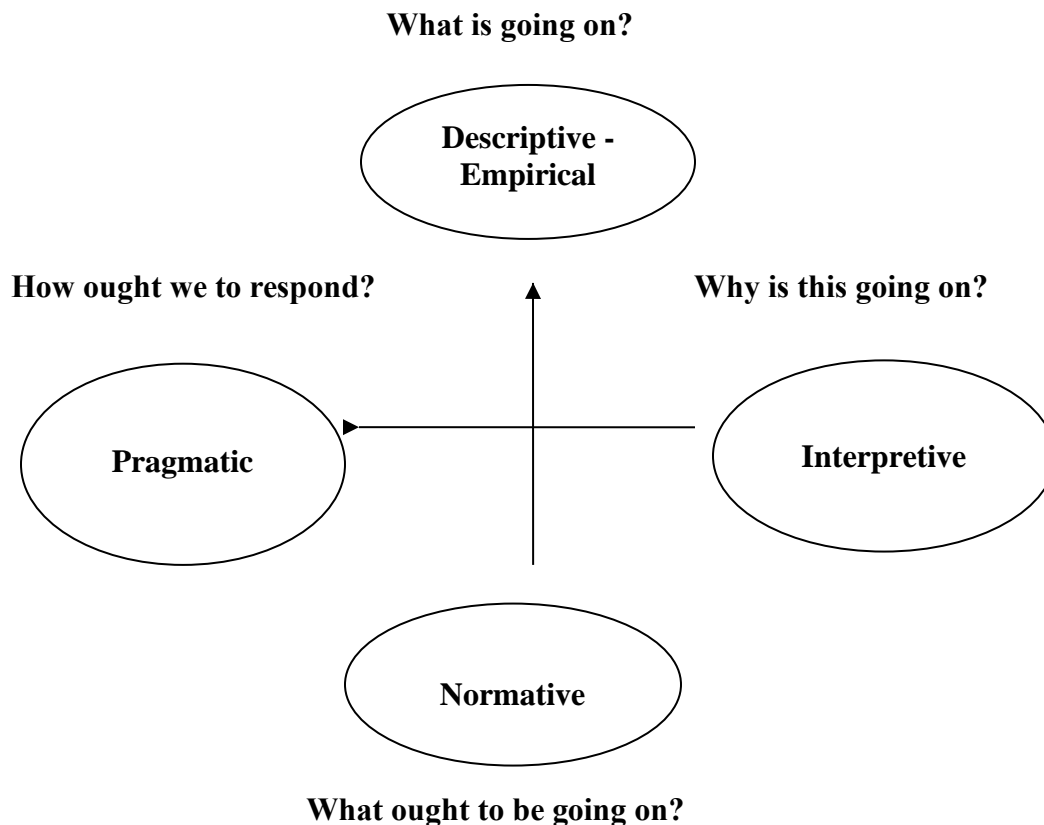
4.1 INTRODUCTION

Chapters two and three presented a historical background of the study in the global context of Religion and Education, and secondly they described the structure of the Zambian Education system in which the UCZ operates its educational ministry. Chapter three further provided a detailed description of the formation of the UCZ, highlighting the missionary bodies that constitute it and intentionally showing their contribution to education in all forms: as congregation-based ministry in which it is understood as Christian Training, the institutional forms of education which includes having primary, secondary, and tertiary institutions, and other trends and patterns of education that take place within the UCZ pastoral ministry. This chapter describes the overall theoretical framework, the research design, and methodology of the study. A preliminary introduction to these frameworks was given in chapter one. However, this chapter engages in detail with the theoretical framework and the research design, showing their relevance to the formulation of the research question and how they are used to generate data and to analyse them. The key question that this research is answering is to what extent does the UCZ understand its role in education that is in the public space?

4.2 THE THEORETICAL FRAMEWORK: OSMER'S FOUR TASK THEORY OF PRACTICAL THEOLOGY

Richard R. Osmer (2008) has formulated the Four Tasks of Practical Theology in the context of the spirituality of the Christian faith. Osmer argues that Practical Theology is a core function of the pastor in every congregation and asks four fundamental questions. These are: the Descriptive-Empirical Task which asks what is going on; the Interpretive Task asks why is this going on; the Normative Task asks what ought to be going on and the Pragmatic Task asks how ought we to respond (2008:4). This is illustrated in Figure 4 below.

Figure. 4.1 Osmer's Four Task Theory of Practical Theology



(Source: Osmer 2008:11)

The four tasks, which Osmer describes from a clinical pastoral function, are essentially the priestly task of attending, gathering of information through careful listening and looking closely at the patterns and relationships that are often taken for granted. Priestly listening, Osmer argues, is a way of critically identifying with the subject. It requires attending and guiding skills, which should lead to the desired spirituality of presence (2008:4, 35-40). What makes Practical Theology qualitative research is its attention to detail; it is systematic and uses different methods to gather data. Therefore, like qualitative research, Practical Theology is both exploratory and interpretative in nature. As a research design, it is concerned with the purpose of the project, the strategies and how they are to be executed (Osmer, 2008:47-49). Though qualitative in nature Practical Theology tends to make use of broad statistical patterns and designs to determine meanings and relationships individuals attach to a particular phenomenon (Osmer, 2008:50).

Despite the fact that Osmer's theory was constructed in the context of a clinical pastoral function,

its principles of analysis are applicable to any ecclesial ministry.

4.2.1 The Descriptive-empirical task

The ‘what is going on’ is the descriptive-empirical task. It involves the gathering of information that helps to discern the patterns, dynamics, and relationships of a situation. Osmer (2008:5) states that the descriptive-empirical task is the core function of the pastoral ministry. In clinical pastoral counseling where it was initially used, it involved a systematic way of “information gathering, careful listening and looking more closely of the patterns and relationships that are taken for granted” (Osmer, 2008:5). Osmer (2008:5) further identifies this task as a priestly function, that involves listening to people in a way that establishes a critical identity with them and establishes a ‘spirituality of presence’ for the entire congregation in which the pastor is a leader in facilitating the congregants acquiring skills of attending and guiding in the process of reflection of a particular task (2008:5-6). The Descriptive-empirical task is qualitative in nature in its most basic form. Basic research aims to contribute to existing knowledge and theory. In the context of practical theology, Osmer (2008:49-50) recognizes that qualitative inquiry “seeks to understand the actions and practices in which individuals and groups engage in everyday life and the meanings they ascribe to their experiences. It is especially helpful in discovering broad statistical patterns and relationships” (2008:49-50).

4.2.2 The Interpretive Task

According to Osmer (2008), the ‘why is this going on’ is the interpretative task, which uses other theories of inquiry to understand what is going on. This is the second stage which seeks to gain a deeper understanding of the descriptive–empirical task. Anfara and Mertz (2006: xviii) further qualifies this factor by arguing that in qualitative research, it is sometimes difficult to reach consensus on the nature of a phenomenon being studied if it has multiple perspectives to it which could all provide a reasonable explanation of what is being studied. Therefore, to qualify the role of the UCZ in education in the public space, this study has used educational system theory and the *Missio Dei* from theology to understand what the Church, and in particular the UCZ, understands of its role in education that is in the public space. However, it is to be noted that the main theory of inquiry is that of Osmer’s Four Task of Practical Theology. It is for this reason that I have at this point adapted Osmer’s Theory in triangulation to give a valid interpretation of the UCZ role as

shown in 4. 3 below:

Various scholars suggest that humanity is engaged in qualitative interpretation at different levels and from different perspectives (Swinton and Mowat, 2006; Denzin and Lincoln 2011). According to Swinton and Mowat (2006:76-77), the theological task of interpretation is what they refer to as ‘hermeneutical interpretative approach’. The hermeneutical interpretation in relation to Osmer’s interpretative task, offers to this study perspective on the reality of the nature of the UCZ education that is in the public space. The interpretive task takes cognizance that interpretation is inherent to all human beings as they reflect on their daily experiences. The interpretative task informs practical theology’s qualitative nature. Swinton and Mowat (2006:35) argue that both are epistemologically set in seeking to understand a phenomenon in a natural setting, by reflecting on what others know about it.

This study presents a novel insight in its attempts to understand the role of the UCZ's education that is in the public space. To interpret this role, it draws from the social sciences to understand what the study means by ‘education in the public space,’ and to interpret what role the UCZ plays therein. Thus the triangulation of theories in conjunction with what Osmer (2008:23) refers to as the ‘hermeneutical cycle’ will provide a holistic understanding of the research problem. Osmer argues that “scholarship at its best partakes of the hermeneutical circle. New understanding emerges when scholars are open to hermeneutical experiences in which they begin their interpretative activity and are willing to put them at risk in a dialogical encounter with the objects, people or texts they are interpreting”(Osmer, 2001:23). He further refers to this task as making wise judgments and in form of a circle has five dimensions to it; pre-understanding, new experience, the dialogical interplay of the various views, the fusion of horizons and the application. In order to interpret the UCZ’s role in education that is in the public space, the study employed a critical historical analysis of the foundations of institutional education in the Church and in the UCZ (chapters two and three), and carried out in-depth interviews of three categories of informants that all play a significant role in the interpretation of UCZ understanding of its role in institutional education.

4.2.3 The Normative task

Osmer’s (2008:133) refers to this task as the prophetic discernment, or simply making wise

judgments. He defines it as the "discernment of God's word to the Covenant people in a particular time and space. Discernment requires a spirituality of sympathy, and experience of the Divine 'pathos' in which God exemplifies suffering over the covenant people and all creation. The normative task requires one to weigh the evidence before making a decision and involves theological and ethical interpretation. Theological interpretation is different from other forms of interpretation in that it uses theological concepts to interpret present realities, situations, and contexts. Therefore he calls this as the "theories of divine and human actions in theological interpretation" (Osmer, 2008: 145-147), the latter implying that it draws from other social theories while keeping in focus God's universality and sovereignty, ethical grounds, and good practices. Reflectivity should be dialogical and contextual in taking into consideration the wisdom of a local context (Osmer, 2008: 152-154).

4.2.4 The Pragmatic task –toward transformational change

Osmer describes the pragmatic task as a leadership function that stimulates strategies and actions to shape events towards desired goals. He postulates that for the strategies to work, it requires leadership that is competent not just in pastoral care, but leaders who can "think in terms of the entire congregation system and the church's relationship to its context" (Osmer, 2008:10). He defines a system as "network of interacting and interconnected parts that give rise to properties belonging to the whole," while a context is a composition of "the social and natural systems in which a situation unfolds" (Osmer, 2008:12). Therefore, he states that the pragmatic task should lead to transformational change which "aims for deep change in an organization's identity, mission, culture, and operating procedures" (Osmer, 2008:178). Such change requires transformational leadership, that is embodied in the Jesus Model of servant leadership. Here the exercises power, not as a resource of might or status; rather, it is a yielding of oneself "in self-giving love in which the needs of others and community take precedence – in what he refers to as the "reversal of power in servanthood" theory (Osmer, 2008:189). However, he recognizes that a leader can also use what he referred to as the task-oriented or transactional styles of leading in a spirituality of humility.

Secondly, he states that transformation change requires organisational change and proposes an 'Open System Model'. The Open System Model recognizes that life is interdependent and continually interacts with its environment, from which it draws resources and energy, transforming them for self-maintenance or output (Osmer, 2008:199). He defines a system as "interconnections

of the various parts or subsystems within the boundary of life forms”(Osmer, 2008: 200). The subsystems are at the micro and macro levels, internal and external, of which equilibrium has to be maintained in aligning itself to both. This requires being sensitive to what he calls as the ‘feedback loop’ within the system. Further, he states that the initial stage of the using Open System Model is vision forming and casting, using both “systematic and contextual thinking” (Osmer, 2008: 202). The ultimate change can be revolutionary or evolutionary. The former brings drastic change to the organizational structure that can change its identity and operating structures visibly. The latter follows incremental change which often starts in the subsystems that later influence the main system.

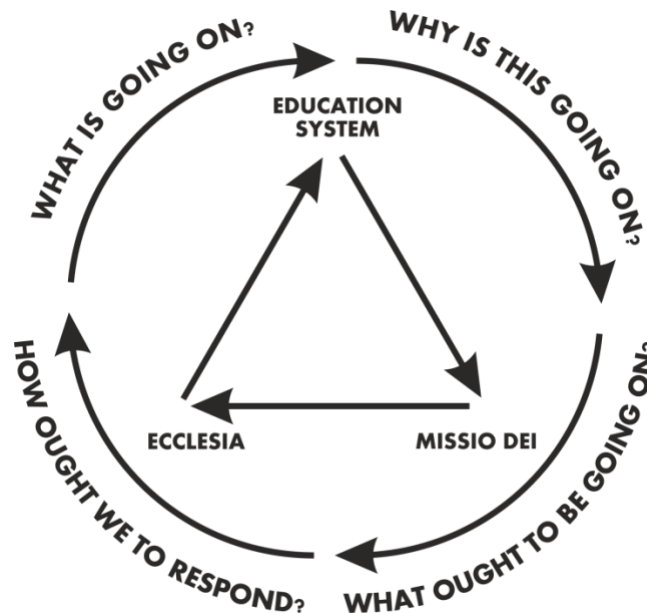
4.3. OSMER’S FOUR TASK THEORY IN TRIANGULATION

This study is interdisciplinary; it is a conversation from two disciplines, namely religion and education. The background chapters of this study established that the Christian faith in its early missionary enterprise used education as a means of conversion and civilization. However, with the progression of time, and with the evident changes in the worldview or philosophies that determine lifeworlds, the Christian faith lost its mandate to educate the public to civil governing authorities, mainly due to inadequate capital expenditure to its educational ministry. Therefore, postmodern society is a witness to the variety of understandings of what it means for ecclesia to educate in the public, i.e. is it Religious, Christian or Mission Education? Though this study is not a comparative study of the understandings of the ecclesial mission, it uses this context to seek to understand what the UCZ, as a micro context, understands its role in institutional education that is in the public space.

Therefore, the triangulation of Osmer’s theory is used in the context of understanding ecclesia’s institutional education in light of the Christian Education theory. The Christian Education theory is anchored on a theology that is defined in a Eurocentric way and with overtones of colonial history, such that the systems that the UCZ finds itself operating its ministry, are structurally biased (Fowler, 1987; Tye, 2000; Anthony, 2001; Pazmino, 2001). In such a context, this study argues that even in the case of seeking an education that is transformational, the UCZ would have to consider the structural system of education in which it functions to define its role. To this effect, this study uses Anthony’s theory of an education system, as a sub-theory to examine the

worldviews that inform the UCZ's theories and practices of its institutional education ministry in the public space as illustrated in Figure 4.2 below.

Fig.4.2 Osmer's' Four Task Theory of Practical Theology in Triangulation



The above frameworks in Figure 4.2 complement each other in triangulation. All education has philosophical values that guide it, which seek to be accountable to those that benefit from it. Theologically, church ministry in education is understood as Christian Education. However, Christian Education in Zambia refers to the education ministry that is conducted at the congregation level, and specific to Youth and Children's ministries. Ecclesial education that is in the public domain is referred to as Religious Education or secular education. It raises the question of the role of the Church in institutional education. This study seeks to derive the meaning of institutional education in the UCZ mission by analyzing the educational philosophies, theological foundations and mission motives the UCZ brings to its institutional educational ministry.

4.4 RESEARCH DESIGN

4.4.1. Qualitative

Qualitative research is defined as “a research strategy that usually emphasizes words rather than quantity in the collection and analysis of data” (Bryman, 2008:366). According to Denzin and Lincoln (2011), it examines social contexts and what gives it meaning. It is a research approach that is multi-focused, interpretive, considers the primacy of naturalistic setting to understand, or interpret phenomena, using meanings people in that setting, give to that reality. Further, Creswell amplifies this understanding by submitting that the researcher “builds a complex, holistic picture, analyses words, reports, detailed view of informants, and conducts the study in a natural setting” (Creswell, 1998: 15).

Similarly, Harwell states that there are multiple truths to phenomena and qualitative research leans towards detailed descriptions of the interactions among participants. In his submission, the naturalistic settings are with few boundaries, “resulting in a flexible and open research process” (2011:148). Qualitative research seeks to make meaning of reality as participants perceive it. Swinton and Mowat further show the significance of the sense of meaning by arguing that human beings are by definition “interpretive creatures, that how we make sense of the world and our experiences within it involve a constant process of interpretation and meaning-making” (Swinton and Mowat, 2006:29). One of its characteristics is that it uses multi-methods in data collection, and theory and categorization emerge out of the collection and analysis of data (Bryman, 2008: 370). Further, Harwell (2011) states that qualitative research can be a design or a method. As a method, it refers to the data collection methods and analysis undertaken. In this study, I use it to refer to the entire research process.

Both religion and education are subjective and can have multiple meanings. For instance, this study is set in Christianity and explores how the Church understands its role to educate in a secular world, with a focus on the UCZ. In the previous chapters, it has been established that the missionaries were subjective in using education as a means of evangelism, which they interpreted in the forms of western culture. On the other hand, an overview of Zambia's education system indicates that as a nation, it is still seeking to interpret what it means to educate a Zambian, evidenced in the constant reviews of the educational policies since its independence, and which at the time of this research, was still under review. In this context, this study argues that what the nation desires in terms of having an effective public education system will remain elusive until it

examines the worldviews that inform it. Similarly, it probes the UCZ's self-understanding of its missional role in it, since public education is driven by secular post-modern philosophies of liberalism and secularism. Set in the other discipline of education too, this study is also exploratory in nature.

4.4.2 Exploratory

Exploratory studies argue that there is not much which is known about the nature of a phenomenon. In this study, much has been written on the nature of Christian Education from the perspective of European western education as well as the history of education in Zambia. However, not much, if any, has been written on the UCZ's self-understanding of its missional role in public education. According to Kotari (2004:14-36), the exploratory design seeks to discover ideas and insights into a phenomenon. Exploratory designs use interviews of respondents as ones that have experience in that field, which is also known as the experience survey. Through this method, the researcher gains insights into the variable from the people that have experienced it, and the interview schedule is best sent before the actual date of the interview. It is flexible and provides opportunities to consider other aspects of a problem. There is usually no hypothesis in exploratory designs. However, this study hypothesises that what the UCZ understands as its Christian Education or Mission function in educating in the public space may not qualify to be so. Therefore drawing on the methods of exploring this phenomenon, this study seeks to make a contribution to knowledge about the nature of the UCZ's educational ministry that is in the public space by understanding how the Church interprets its role in it. Questioning the understanding of the role of the UCZ in public education is another way of probing the purpose of its institutional educational ministry in the understanding of its ecclesial missional existence.

The question of the purpose of education is a daunting task. Helen Gunter argues that it is “never asked within education management products because the type of question is too complex and requires analysis, which prevents the problem-solving agenda from operating” (1997:29-30). The purpose of education is not just a management problem; it is also philosophical in nature. It is a question that Tye (2000) argues should lead a community to have an acute awareness of self-identity and the processes it adopts for continuity and sustenance of self. She states that “clarity of purpose will also provide shape to and empower our educational endeavours in the church” (2000:210). Similarly, Fowler (1987) argues that it is fundamental that Christian educators

question the relationship of Christian faith to secular education thought and practise. Even if they never think about the question, it cannot be avoided in practice (1987:179). The need to rethink the practice of faith in public schools is cardinal in light of the world's increasing inclination to separate religious faith from the public sphere of life (Burke and Segall, 2011:631-658, Letterman in Anthony, 2001:276-282).

Therefore, the choice of design in this study, empirical and exploratory, is to be able to analyse the role of the UCZ educating in the public sphere, by examining how it manages its public schools and the worldviews that inform its practice. The question of understanding its role is not just for the UCZ; it is a concern particularly for the protestant church which seems not to have a defining philosophy and theology of educating in the public space. It seems to me that the world has accepted the education system as it is, projected today as the means of development or the transformation of society. With the evidence of who is in charge of the education system highlighted in the previous two chapters, this study argues for the need for ecclesia to rethink its missional role in public education, exploring how the UCZ as a representative of the mainline protestant thought, articulates its self-understanding in it.

4.5 THE RESEARCH APPROACH

The two traditional approaches to research are Positivism and Interpretivism. However, recent scholarship has added Critical Realism as the third approach (du Plooy-Cilliers, 2014). This study adopts Interpretivism as its approach.

4.5.1 Interpretivism

Du Plooy-Cilliers (2014) posits that Interpretivism developed as a result of the limitations of the Positivist tradition. Scholars are agreed that its point of departure is that it is subjective in nature (Du Plooy-Cilliers, 2014:29; Check and Schult, 2012:15; Swinton and Mowat, 2006:35). It seeks to understand reality from the perspective of the person experiencing it. It has three methods of understanding a reality, which is Hermeneutics, Phenomenology and Symbolic interactionalism.

This study adopts Interpretivism as its paradigm to explore to what extent ecclesia, and in particular, the UCZ understands its missional role in public education. In its subjectivity, it considers facts to be fluid since they are embedded in the meaning system of a society. It believes

that ‘truth’ is dependent on people’s interpretation of facts, and as such, knowledge should not be generalised. However Creswell (2008:8) and Scotland (2012) observe that Interpretivism may be problematic when validating the data in terms of reaching consensus, or in producing of data that may have legal implications or simply being fragmented and incoherent. This poses for this study the question of how such invalidity can be avoided (See section 4.8 below).

The significance of Interpretivism to this study is that both religion and education are a social construct. From a sociological perspective of education, schools function not merely to pass on knowledge, but to maintain order too (Ballantine and Hammack, 2012:13). Religion, too, plays a similar function as education. The previous chapter has shown how religion is contested in the public space of education. Furthermore, it showed how the Church continues to construct its educational ministry around the notions of ‘Mission’. The contestation of religion in the public sphere in modern society, in my opinion, requires that the Church rethinks its missional role in education. Therefore, the key question this approach raises for this study is how does the UCZ understand its role in institutional education that is in the public space?

4.5.2 Interpretivism as a hermeneutical approach in Practical Theology

In seeking to interpret the missional role of the church and UCZ in public education, theology offers to this study perspective on knowledge, truth, and reality which may conflict with the secular notions of mission in education. Using the Practical Theology framework identified in the previous chapter, it considers the interpretative task as a second stage of gaining a deeper understanding of its descriptive – empirical task. Hermeneutics is a theological task inherent to all human beings. However, it becomes an art and a science when it is used as a skill in making sense or meaning of realities. Therefore, in Osmer’s Four Task Theory of Practical Theology, the interpretative approach uses a hermeneutical circle which has five elements in it, namely; pre-understanding, new experience, dialogical interplay, the fusion of horizons, and application (Osmer, 2008:23). These five elements correspond with the overall framework of the Four Task theory in triangulation, in which this study seeks to analyse how the UCZ understands its missional role in public education and has used the pre-understanding as a historical foundation of such knowledge. This study further seeks to explore what the UCZ, since its inception, has interpreted its missional role in public education and how it interfaced in its relationship with the secular notions of education as is displayed in the public system of education.

Emphatically, Osmer submits that “scholarship, at its best, partakes of this hermeneutical circle. New understanding emerges when scholars are open to hermeneutical experiences in which they begin their interpretative activity and are willing to put them at risk in a dialogical encounter with the objects, people or texts they are interpreting” (2008:23). Further, Swinton and Mowat, (2006:76-77) suggest that as a model, it engages in praxis that leads to forming an alternative reality yet still engaged in praxis about it. In the previous chapter, it was noted that there are several meanings of what the Church does in its educational ministry; whether it is Christian, Religious, Theological or Mission education/Education in Mission. In focusing on the UCZ and its role in public education, this study seeks to understand public education as a phenomenon in the Christian religion which needs to be constantly reinterpreted in the light of the worldviews that define education systems.

4.6 METHODS OF DATA COLLECTION

The main characteristic of an empirical exploratory study is embedded in the methods of data collection; which are mainly surveys and sampling. These are the surveying of literature and the survey of the experience of key informants and the analysis of insights gained. Therefore, in taking the exploratory design, this study posits that there has not been sufficient dialogue between religion and public education system worldviews that determine what it means to educate. It uses as its methods of data collection a survey of the literature review on Christian and public education, an archival search to amplify the historicity of this study, in-depth interviews of key respondents and the sampling method.

4.6.1 Literature Review

Ghita-Michelli Howard in *Research Matters*, defines a literature review as “a literal search for, through reading, evaluating and summarizing as much as possible of available literature that relates directly or indirectly to your research” (Du Plooy, 2014:101). Furthermore, Hannah Snyder (2019) argues that literature review is a method that is useful to the systematic production of knowledge. The purpose of a literature review is to assess what is known around the topic under consideration and to gain perspectives of gaps in it. This study uses literature review as one of the methods in order to give the history of the role of ecclesia in education, with particular focus on the UCZ, to elicit descriptive themes of such involvement. In doing so, the study sought to build up a

descriptive-empirical understanding of the nature of the UCZ's self-understanding of its role in institutional education. The literature review that is presented in this study was presented in two chapters to outline the global and micro context of understanding how the Church has interpreted its role in institutional education.

4.6.2 In-depth Interviews

In-depth interviews aim to gain a greater epistemology and comprehensive picture of the context of study based on the key respondents' background, attitudes and actions (Check and Schult, 2012:202). Despite that, the UCZ follows a democratic governance system in its institutionalization as ecclesia; the key policymakers are those that interpret its mission through their management positions. The study planned to conduct in-depth interviews with 26 key informants, who were identified using the purposeful sampling method. However, it achieved interviewing 24 participants.

Since its inception in 1965, the UCZ has had six full-time educational secretaries, and another four part-timers who served from about 1972 to 2002.⁴¹ Of these six, I interviewed three of the educational secretaries. The fourth insisted I go there to see her even though she was sick. Under the circumstances, I felt it would be unethical to solicit an interview from her in that condition. Further, I interviewed the current and immediate past General Secretaries whose position is described as the Chief Executive Officer of the entire UCZ, and among the many duties, they supervised of all heads of departments and institutions, which include the UCZ schools that fall under the Synod Education Department (UCZ Constitution, 2011: 9).

The Education Department is essential to this study in understanding the role of the UCZ in public education. The office is a standalone one, separate from all other forms of education the Church undertakes and it is located at Synod headquarters. However, the UCZ recognizes this office as it reports to the General Secretary as the Chief Executive Officer of the Church but has not prescribed its functions, nor any mission statements as regards to its educational institutions (UCZ

⁴¹ This information is outlined in an un-dated report written by Mrs. Margaret M. Mwiinga, who was the Educational Secretary from 2005 to 2011.

Constitution 2011). In the UCZ context, schools and all tertiary colleges/university are categorized as institutions.

I had initially planned to interview 12 school managers, however I interviewed a total of 15; 10 from grant-aided schools and 5 from private schools. The number increased as I found that the reality on the ground in terms of what constituted ‘mission’ schooling was different in understanding. For instance, Mabel Shaw in Mbereshi Mission was built by the government in 1966. This is the school that the UCZ recognizes as under its mission and focuses much of its attention on it than the original mission school, Mbereshi primary school. This was a common pattern at all the former mission stations as elaborated on in the next chapter in section 5.2.

This study identified community schools as a category of UCZ education ministry. However, I found it difficult to access a manager of any of the community schools identified as they are not easily identifiable in the Church structure. For instance, what constitutes a community school in the Western Presbytery at Mwandia turned out to be a feeding programme, and had been closed down as the donor funding was exhausted. For the one captured in Lusaka, no one in Lusaka was sure about its whereabouts, including the office of the Educational Secretary.

I managed to interview 4 of the 5 Chaplains initially targeted, who are attached to the grant-aided schools. It was difficult to access the 5 clergies who presided over the private schools for the interview as they were referred to me by the school managers. Therefore, of the 26 interviews planned, my sample comprised a total of 23 informants. Since the chaplains are clergy and diaconal workers of the UCZ, they are representative of the clergy voice on the understanding of the missional role of the UCZ in public education. Below is Table 4.1, which illustrates the participants interviewed, categorized by office function, gender, and average age.

Table 4.1 Demography of participants interviewed.

Office held	No. Interviewed	Average Work experience	Gender	
			Male	Female
General Secretaries	2	25 years	1	1
Education Secretaries (Former and Present)	3	30 years	2	1
School Managers Grant- aided	10	20years	8	2
School Managers Private	4	25years	1	3
Chaplains	4	7 years	2	2
Totals	23		14	9

The second part of the interview focused on understanding the worldviews that inform the UCZs' role in institutional education. It probed the interviewees' understandings of the UCZ role in public education. Therefore the presentation of data in the following chapter will highlight, from the statistics, the merging pattern of the UCZ education system, and its significance to its understanding of its role in institutional education.

4.6.3 Sampling

4.6.3.1 Quota and Non-probability Sampling

There are two basic sampling procedures. These are non-probability and probability sampling. This study makes use of non-probability sampling, also known as deliberate or purposeful or quota sampling (Kotari, 2004:59). Furthermore, Kotari states that in using quota sampling, the researcher can create a sample list/frame. "If a source list is not available, prepare one, containing all the names of the items to be studied. The list should be comprehensive, correct, reliable and appropriate"(2004:56). Similarly, Berg argues that quota sampling uses a matrix or table that

creates cells or stratum to ensure that there is a proportional representation of the study population. Quota sampling is a non-Probability sampling strategy that makes use of the probability stratified strategy of identifying the study population by stratum (Berg, 2001:31, 32). Therefore, I used non-probability strategy to identify the total number of schools the UCZ has in the public space.

Table 4.2- Total number of public educational facilities run by the UCZ

	Presbytery⁴²	Elementary, Primary & Secondary Public Schools			Tertiary Facilities		
		Grant Aided	Private	Community	TEVET	University	Total
1	Central	2					2
2	Copperbelt	0	19			1	20
3	Eastern	0					0
4	Luapula	2					2
5	Lusaka	1	5	1			7
6	Muchinga	2					2
7	North Western	0					0
8	Northern	2					2
9	Southern	3			1		4
10	Western	3		1			4
	Totals	15	24	2	1	1	43

Furthermore, the following tables are a stratification of the educational facilities run by the UCZ by geographical location of presbyteries. Of the total 43 grant-aided, private and community schools, I sampled a total of ten schools: five private schools, five grant-aided schools and none of the community schools. In terms of overall representation, the schools are located in five

⁴² The UCZ Presbyteries are demarcated according to the country provinces. Zambia has 10 provinces, which the UCZ in its administration of ecclesial affairs refers to as a presbytery. The UCZ Constitution states as one of the criteria for granting presbytery stats that it should be an “area gazetted by the State as a province” (Article 14. A (1), 2011:12).

presbyteries out of a total of ten. The sampled presbyteries are located in Luapula, Lusaka, Western, Copperbelt, and Northern.

The schools sampled are represented by geographical, gender classification (co-education or single-sex school), and educational classification (i.e. grant-aided, private or community) as shown in tables 4.3 and 4.4. below:

Table 4.3 The total School Population Sampled

Geographical location	Lusaka	Western	Northern	Luapula	Muchinga	C/Belt	Total
Co-Education	2	3	2	1	0	3	11
Single-sex	1	-	-	1	1		3
Grant Aided	1	3	2	2	1		9
Private	2					3	5
Community		0					0

Table 4.4 Overall UCZ Schools by Gender and Geographical Location

Geographical location	Lusaka	Western	Northern	Luapula	Muchinga
Co-Education	3	3	2	1	1
Single-sex	1	-	-	1	1

Table 4.4. Continued

Geographical location	Central	Southern	North West	Eastern	Copperbelt
Co-Education	0	2	0	0	6
Single-sex	1	1	0	0	0

The sampled schools and population is representative of the UCZ institutional education in the public space. The above tables show that this study has sampled 11 co-educational facilities out of 18 schools, 3 of which were single-sex schools out of 5; 9 grant-aided out of the 15, 5 private and none of the community schools. This is a fair representation of the schools, which represents over 50% of the total of 41 schools identified in the initial proposal.

4.7 DATA ANALYSIS

Data analysis consists of three concurrent flows of action. The first refers to data reduction, which is about making sense out of all the data gathered through transcribing of interviews, coding of themes, identification of relevance to research. The second stage is data display which is about the use of techniques and tools to keep track of information gathered to lead to patterns observed and determine the kinds of analysis or actions to be taken and the third stage makes conclusions and verifications to be made (Berg 2001:35-36).

In this study, I reduced the data collected through interviews by first transcribing, and then coding the themes that were relevant. In order to keep track of the information, I used tables as shown above, and in chapter 5. The tables have been useful to displaying the patterns that are observable in the role of the UCZ educating in the public space.

4.7.1 The Data Analysis framework - Content Analysis

According to Du Plooy-Cilliers et al (2014), a conceptual framework is useful in the data analysis process as it is a guide to validate the data collected. In the varieties of data analysis methods, this study uses the Content Analysis (hereafter CA) framework. It is described as a process of ordering, structuring and interpretation of data which involves ‘reduction, organization, interpretation, and substantiation of data (Du Plooy-Cilliers et al, 2014:232-233). The author submits that it is synonymous to textual analysis and its core principles lie in analysing words written or oral, graphic expressions of language use of media and other technologies to get the embedded meaning of data. Content analysis is often a qualitative method; among its characteristics is that it involves ‘a deep reading of the text’ to get to the significant text, and is therefore sometimes referred to as textual analysis (Du Plooy-Cilliers et al, 2014:230) Further, it makes use of ‘iteration’, a cyclic

repeating of analysis and interpretation to isolate and refine the embedded meaning of text through observation and interpreting emerging patterns (Du Plooy-Cilliers et al, 2014:230)

In acquiring embedded meaning, CA uses hermeneutics to interpret its data. In choosing to use the interpretative approach, it takes into account that research is concerned with the need to explain realities in “broad principles, but also to maintain what is unique and distinctive about the specifics; of which what is interpreted becomes data to be analysed further”(Du Plooy-Cilliers et al, 2014:231). For instance, this study is conceptualized in three theoretical frameworks; the public education system, the ecclesia mission (the Church educating) and the understanding of God's mission (the *Missio Dei*) in its institutional education ministry that is in the public space. It has explored how the public education system, which is anchored on the four pillars of policy, administration, the school system and its support services are embedded in a philosophical worldview, determines what it means to educate. Thus, this study argues that the philosophical underpinning of a system socially constructs the reality of and the meaning/identity of the society it intends to transform.

4.7.2 Data Analysis Approach: Open and Constructionist Coding

The open or substantive coding is described as the careful reading of all data to get an overall impression and to create groups of related concepts, which are decoded, re-examined and re-conceptualized. It is a form of thematic coding and uses the deductive approach to “identify, isolate and contextualize all the bits of data that inform your research questions based on your conceptual framework” (Du Plooy-Cilliers et al, 2014:241). The advantage of the deductive approach in analysing data is that it moves from the general to specifics; with the theoretical frameworks as the source of the general themes, which are “are grouped into deductive codes (or prior codes) before examining the data” (2014:234). In applying this to this inter-disciplinary study, the interview data is grouped according to the perceptions of the 4 sampled group population comprising of the offices of the General Secretary, Educational Secretary, the Heads of Schools and the Chaplains. The general information category includes data on the gender of participants, classification of institutional type, i.e., private, grant-aided or community, staff and pupil population to construct the nature of the particular school. The second part of the presentation will profile the schools studied and the understanding of the school managers of the role of the UCZ in their school.

4.7.3 The Coding-Numerical and Thematic Coding

The data presented herein was gathered through in-depth interviews. The interview schedule was divided into two parts; with the first part focusing on numerical data to establish the significance of the role of the church in the public education system. The ‘numerical coding’ as I call it, is significant to the second objective of this study which sought to examine the extent and patterns of relationships that the UCZ has built-in its public educational ministry. Though statistics are often used in the quantitative design, they are used in this study to give a comparative analysis of the numerical perceptions of the role of the UCZ in institutional public education. Du Plooy-Cilliers et al (2014:243) argues that this is not characteristic of qualitative content analysis. However, the statistical analysis in this study is being used for triangulation in conjunction with the two main coding styles adopted; the open or substantive coding and thematic coding. It is what Berg (2001) refers to in the research design chapter as the data display (see above). Numerical coding further gives a graphic illustration of the position of the Church's understanding of its role concerning its structuring of the administration system that manages its public educational services.

The second part of the interview schedule sought to find out the worldview(s) that inform the UCZ mission in education. The questions aimed at obtaining the views of the implementers of the UCZ's mission around what they understood of the UCZ's ecclesial mission in public education. This seemed to be a difficult question, especially to the lay workers as it shall be illustrated in the presentations in chapter five. It also aimed at understanding how government public policy in education is reconciled with the UCZ ecclesial mission in educating. The government's role is significant to this study as it has been shown in the background chapter that political parties as governing authorities and the legal system are key social actors in defining the Church's role in social institutions such as education.

4.7.4 Data Display: Numerical and Thematic

Following the use of the data analysis approach described above in 4.7., I have made use of numerical tables to display and discern the patterns of UCZ's role in education and to deduce from there the themes for further analysis. It must be noted here that the use of numbers in this study if

for the purpose of qualifying the patterns and trends that describe the role of the UCZ in education more than a description of the quantity of it.

4.7.5 Historical analysis

Best and Kahn show that a historical analysis gives an understanding of the “how and why of educational movements” (2009:84). History is a strategy that narrates and gives life to forms that regulate the identity and meanings people attach to their experiences. In its basic meaning, history is the study of the past. Education has a history, and any educational activity often begins with considering what has been done before the present existence. Therefore, the historiography of this study will make use of the archived material of the UCZ and the literature on the development of education in Zambia as is identified above.

Using narratives of schools and primary sources of data, this study seeks to construct the understanding of ecclesial mission in public education in the life and ministry of the UCZ. In a way, the historiography of the UCZ role in public education is what Osmer (2008) refers to as the empirical-descriptive task. A historical analysis of the role of the UCZ in public education will help to understand the extent, patterns, and relationship of UCZ's self-understanding of its missional role in public education in the pre and post-colonial era.

4.7.6 Content analysis in triangulation

Content analysis is defined as an examination of “all forms of verbal and textual materials” (Gilbert, 2008:445). I examined correspondence, minutes of the Educational Committee and Educational Secretaries in the period 1965-2015, located in the archives situated at the UCZ Synod headquarters in Lusaka. In the examination of the archival literature, I requested to copy significant documents that will validate the study such as the Corat Report of 2000. Since this study is interdisciplinary, it is noted in the conceptual framework the importance of the triangulation of theories. In order to validate the UCZ's self-understanding of its mission in education, the analysis will be from two perspectives; from the education system theory as defined in the previous chapter, however focusing on the policy and administrative function, to interpret what worldview informs the UCZ role in public education and from the theological understanding of “whose mission” using the *Missio Dei* theory to determine the normative for ecclesia mission in public education. The triangulation is significant at this point to validate the argument of this study, that ecclesia's role

in public education may not be a true representation of what Christian Education is in its epistemology, ontology, and axiology. Therefore, this study opines that there is a need for the church to rethink its missional role in public education in the post-modern era.

4.8 REFLEXIVITY

The sincerity of the epistemic process will be garnered through the experiences of the respondents, whose voices are critical to the meaning process that the UCZ has adopted to its mission. The participants of this study can be categorized as middle and senior-level managers of the Church institution and its educational ministry. Their voices are significant as they are the implementers and interpreters of the ecclesia mission in their assigned roles. Using feedback, I will make available to the informants, a presentation of my findings and an analysis of my interpretation of what they mean of the social reality being studied.

4.9 RELIABILITY AND VALIDITY

According to Lindlof and Taylor(2011:272), research validity and reliability is concerned with the extent of truth and the consistency that the data presented can be replicated in another situation. Reliability is concerned with the authenticity of the interpretations and the methods used to achieve that, while validity is concerned with the truth of the findings. This process is important to qualitative research because of its nature to have multiple interpretations of the same reality.

Therefore, this study made use of the triangulation of theories to validate the ecclesial understanding of its role in public education, with specific reference to the UCZ (Osmer, 2008; Taylor and Lindlof, 2011; Berg, 2001). The triangulation of theories is significant due to the interdisciplinary nature of the study. I considered that a valid representation of the self-understanding of the UCZ ecclesial mission in public education would be reliable and valid when observed from the Education System theory as anchored in the worldview theory that informs public education practice. The purpose of such triangulation was to achieve reliability in an apt manner. Osmer's four tasks of empirically describing the phenomena, interpreting it, evaluating/analysing the normative and the pragmatism of it all nuances the truth of what it means for ecclesia to educate in the public space. The *Mission Dei* theory was used to be the overriding

theory over the other two on the basis that if all mission is God's, how has the Church (Protestant) neglected to have a defining worldview of their educational ministry in the public space?

4.10 ETHICAL CONSIDERATIONS

This research has human subjects but it was not sensitive. However, regarding the research ethics, I obtained initial permission from the gatekeeper of the UCZ, the General Secretary and the Education Secretaries office (see appendices 1 and 2). I further informed the participants interviewed of the nature of the research and their role in it, which I obtained by signing the consent form with them. The transcribed copies of the interviews were typed and stored safely. I avoided the use of the full names of the individual participants by coding them according to their categories of employment, e.g. ES – Educational Secretary, GS – General Secretary, SM/GA – School Manager grant-aided, SM/PVT – School Manager/ Private school, and SC for School Chaplain. They are numbered 1-3, or 1-5 depending on the number of respondents in that category. Considering that the research is public, feedback will be given to the participants after the completion of the study by organizing a report back meeting where I can present the findings of the research.

4.11 CONCLUSION

The validity of any research practice is anchored in its design, methods and how that data is analyzed. This chapter described the research process that this study used, which is empirical, exploratory and inter-disciplinary in nature. Its research approach is Interpretivism, due to the subjective nature of religion and education. However, it does use some survey methods related to literature, and statistics, not as a quantitative tradition, but rather to show how numbers can give a subjective interpretation of what is happening and can direct planning and policymakers from a subjective perspective. Other methods of data collection used in this study included in-depth interviews of key respondents and the sampling method in identifying whom to interview and which schools to sample. The chapter further described the data analysis methods employed in the study, its reflexivity, validity and ethical considerations. The following chapter shall present the

data, highlighting the sampled schools, and the views of the key respondents of their understanding of the UCZ's self-understanding of its missional role in public education.

Chapter Five

THE UCZ'S SELF UNDERSTANDING OF ITS ROLE IN INSTITUTIONAL EDUCATION

5.1 INTRODUCTION

The previous chapter presented the theoretical framework, research design, and methods of the study. It described the approach and the methods that were used to collect the data presented herein. This chapter presents the data collected, relating it to the problem statement that the UCZ, has an educational ministry in the public space, which in the light of the secular philosophies of education may not necessarily be qualified as Christian education institutions. Having inherited an education department from its missionary background that focuses on grant-aided schools, the chapter asks how does the UCZ understand its role in institutional education that is in the public space? In order to explore what UCZ understands of its role in institutional education that is in the public space, the study sampled five private schools, ten grant-aided schools and interviewed a total of 22 key respondents, among them the former and present Synod General Secretaries, two former and one present Educational Secretaries, 12 school managers of both private and grant-aided schools, and five chaplains as representatives of the clergy voice in the execution of the UCZ mission in public education.

Due to the interdisciplinary nature of the study, the presentation of data in this chapter is from two perspectives; the first seeks to understand the nature of the institutional education UCZ offers through an inquiry into statistics, with the view that numbers tell a story. The second view is based on the Education System Paradigm, which seeks to understand the worldviews that inform the UCZ's role in education that is in the public space. In the overall theoretical framing of this study, this chapter gives a descriptive-empirical status of what is happening in the UCZ education ministry that is in the public space.

5.2 UNDERSTANDING THE ROLE OF THE UCZ IN PUBLIC EDUCATION FROM AN EDUCATION SYSTEM SCHOOLING PARADIGM

In seeking to understand the missional role of the UCZ in public education, chapter two of this study has given a historical description of the origins and nature of the UCZ public education. The chapter examined how the Church has a legacy of missionary founded schools which are now

known as the grant-aided schools. Furthermore, the chapter described how the UCZ has schools that operate as private and community schools in the public education system. In structuring UCZ Education, it is evident that it has congregation-based and institutional-based education activities. The focus of this study is on institutional-based public education. Though the UCZ has not defined it as such, it has recognised education as a component of its 'institutional' ministry in its constitution (UCZ Constitution, 2014:19-20). However, this recognition is not enshrined into existence as an entity or significant mission component of the Church with its substructure and terms of reference. Rather, it is mentioned concerning functions of Synod officials such as the General and Finance Secretaries, as having oversight and advisory roles over it respectively.⁴³

From the above description and the fieldwork conducted, the UCZ does not have a defined system of organisation and management of its public education ministry. Its role can be described as more of a holding on to a heritage of missionary education, through which it acclaims ownership of the schools, particularly those that are grant-aided. Furthermore, there is a disjuncture and no relationship at all between the grant-aided schools and the private schools. The strategic document of 2011-2015 on education confirms this disjuncture between grant-aided and private schools, as the latter is mentioned in a way of bare recognition.

5.2.1 Envisioning the UCZ Education System

Therefore, this study through the identified key respondents interviewed, asked two fundamental questions; what is the UCZ doing in Public education and why is it doing what it is doing? The 'what is happening' was asked in the form of reviewing statistics on the school population of staff and learners, and getting to understand the religious landscape that such numbers projected. The second question surrounded the respondents' understanding of the worldview that informs the UCZ mission in public education. The responses given were in two categories; an understanding of the worldview as in the UCZ's mission in public schooling, and the mission in educating as provided for by the Zambian Law. The responses revealed patterns, and relationships that determine the normative function of the UCZ education system and how best it can be improved.

⁴³ UCZ Constitution Article 15, B 2 (d) (viii) mandates the GS to oversee all heads of departments and institutions; while Article 15, 3 (b) (d) mandates the Financial Secretary to be responsible for the formulation and implementation of financial regulations including "schools through the Education Secretary."

There were some unanticipated responses from the participants. Despite their years of experience as practitioners of education or ecclesial leadership, many seemed not to have a clear understanding of the role of the UCZ's missional role in public education. For instance, GS1 said those fifty years after the formation of the UCZ:

We've not come up with something that one would be able to point out what it means to be UCZ. You see the missionary establishments left regional influences; a tendency to hold on to their denominational heritage, e.g. Western is inclined to Calvinism, Southern Methodism and so on. But the UCZ has left faith formation in the hands of teachers, who sometimes may not belong to any denomination at all. There doesn't seem to be a deliberate policy to enforce faith formation in the UCZ schools as we tend to say that "things will regulate themselves."

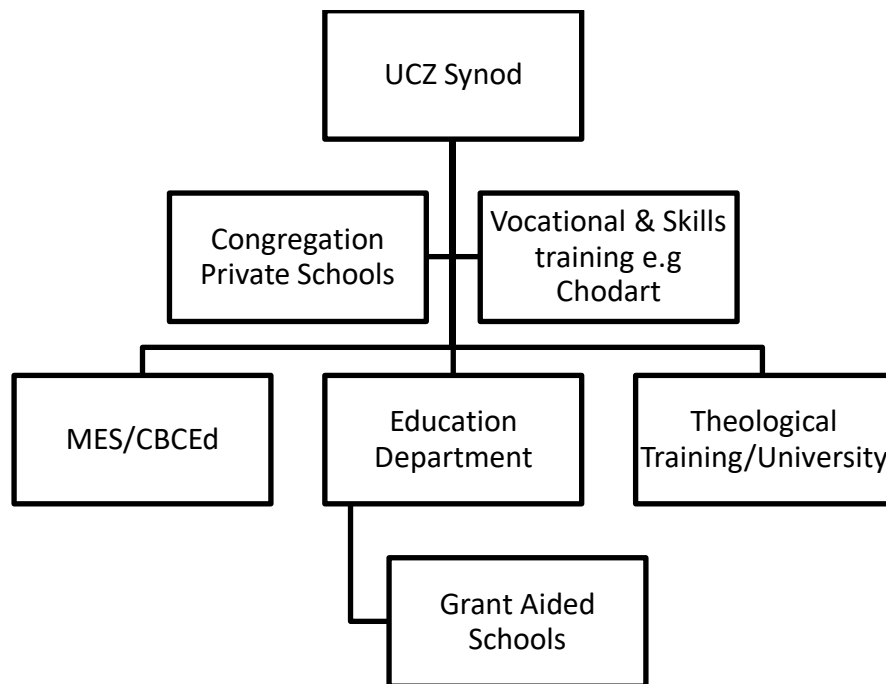
'The things will regulate themselves' is like a proverbial saying within the language of faith and praxis in the UCZ. Probably due to the nature of its organization system, the various courts and institutions that form it tend not to be inclined to make decisions that may affect the Church's system in a transformative way. This is evident in the way that the UCZ education system has never been structured to have an integrated system of the Church's understanding of what it means to educate, neither does the UCZ have defined terms of reference of its education department. It is dependent on time and chance. This tendency is a sign of a lack of proper organizational transformative planning.

In response to the same question, ES 3 jokingly said there is no difference in the usage of 'mission' as it is used between the Ministry of Education and the Church's usage as, after all, it is all ministries. The general sense that the researcher perceived is that the leaders, who manage the UCZ schools, both private and public, did not have an acute awareness of the Church's mission in education. In probing further around what the respondents in the ES, GS and GA categories considered to be their understanding of the role of the UCZ in public education, none of them gave a clear response of what they understood to be the role of the Church in public education. Initially, I thought perhaps I was not posing the question correctly, however, observing the lack of clarity in almost all the respondents indicated that this is a question that leaders of the educational ministry of the church in the public space had never thought about.

5.2.2 The organizational structure of the UCZ Public Education

From the background description of the UCZ in chapter two, the following structure is constructed as a description of the relationships and patterns of what the UCZ education system looks like:

Fig 5.1 Envisioning of the UCZ Education System



From the data collected and the academic position of the researcher, the UCZ public education can be constructed as being three-fold; the schooling paradigm of which this study is concerned with, the theological and university paradigm, and congregation-based education which Mabuluki (2015) elaborated on in his thesis. Each of these is informed by different worldviews of what constitutes teaching and learning in UCZ. From the historical presentation of UCZ education, these worldviews are the missionary legacy of educating, the theological views on ministerial training, the global influences of the transformation of theological schools/seminaries into university education, the skills, and vocational training and the discipleship training at congregations.

A key feature of an organization is that it integrates all structures and functions (Owens, 1998). In defining it, Owens likens an organization to a living organism as defined in biological sciences,

which has structures and groups of people who all understand their roles concerning others, work in harmony and embody the values and norms of the organization. According to him, the organization theory is “devoted to the view that the people in the organization tend to shape the structure of the organization (1998:41).” The data collected in the field suggests that an integrated understanding of the roles and relationships of the UCZ education did not exist. For instance, despite her school being within the vicinity of the Synod office, PVT 1 had never interacted with the Education Department. For the private schools in the Copperbelt, they had never even heard of it as they reported directly to the congregations, with implications for their visibility in the Church Organum that is then through the consistory to presbytery to Synod reports.

Another example of a disintegrated structure is how in the registration of the private schools, some of the schools had gone further to register both with the Ministry of Education as well as the Patents and Company Registration Agency, with its constitution to abide by (see 5.3.3 below), which in some cases conflicts with the UCZ overall policies of organizational administration. For instance, in the composition of the board of governors, UCZ St Andrews of Ndola states as Article X, that “the elected Board members shall elect a chairperson from amongst themselves” (2013:11). The UCZ Constitution Article 12C ascribes Chairpersonship of all committees including school boards to the Minister in Charge of the congregation (2014:9).

5.2.3 The UCZ Education Department – the Schooling Paradigm

The previous chapters have elaborated on the three major types of schools that are in the ambient of the UCZ mission. The UCZ at its formation in 1965, recognized a committee of all youth work, known as the Christian Education and Youth Committee. Within it was the Education Committee, which had a special focus on the few missionary run schools that were still in the hands of the Church. In the archives of the UCZ Synod, a policy document for the Education Department dated 2003 indicates that the UCZ did attempt to regulate its schooling ministry. The document affirmed that the UCZ schools would follow the then national schooling system of grades 1-9 as basic education, and grades 10-12 for high school. The policy document further observed that some individual church congregations had set up pre-basic and basic schools in their church grounds. The new development is welcome because the Church recognizes the benefits accruing to the pupils from the foundations of early childhood education as a preparation for grade 1 (Education Department, 2003:9). This policy statement represents the disintegrated understanding that the

UCZ has over its education ministry. Though this policy document was at the Synod office, it was effectively not in use as none of the schools sampled in this study was aware of its existence.

In the schooling paradigm which is a focus of this study, the Education Department is a standalone structure, with no corresponding structure in the lower courts of the Church. The UCZ Constitution states that “in order to guide good order throughout the UCZ, there shall be the following Church courts: the Congregation, the Consistory, the Presbytery and the Synod” as the “Government of the Church” (UCZ Constitution, 2014:8; 9-27), with the understanding that all decisions of the Church are to be initiated from the congregation. The significance of the Church's organizational structure to its public education ministry is that as of 2015, the UCZ Education Department did not have any lower corresponding courts to assist in the management of the school. The challenge of the existence of the Education Department in the lower courts was raised as a concern by ES3 in his report to the Synod Council of 2015. He, therefore, proposed a restructuring of the Synod Education Department to form an executive committee at Synod level and “the formation and strengthening of the Presbytery Education Committee”, whose goal was to be the ‘agency’ responsible for advising on all matters pertaining to education, identifying and addressing strategic priorities for UCZ education and for communicating on relevant issues with church bodies, Government agencies and other stakeholders, including partner churches. There was no evidence that such a structure had been adopted at the time of this study.

5.3 THE SAMPLED GRANT-AIDED SCHOOLS PROFILES

The study set out to sample the three categories of schooling paradigm that the UCZ is involved in, that is the grant-aided, private and community schools.

5.3.1. Mwandi Primary School (MBS)

Mwandi Primary school is located within Mwandi Mission Station. According to the school's documented history, the mission station is located within the royal land of the Lozi people, in the Western province of Zambia. It is known as the Mwandi Royal Village. It is situated along the banks of the Zambezi River. It was declared a district by the PF government in 2011.⁴⁴ However,

⁴⁴The Patriotic Front (PF) is the political party that won elections in 2011 and formed the government of the day. The declaration of Mwandi as a district was to fulfil its campaign promises and strategy of decentralisation of power for efficient service delivery.

it is a socio-economically underdeveloped district. According to a conversation with the clergy serving the UCZ in the area, an attributing factor for its underdevelopment could be that the entire land is owned by the chief, making it hard for the government to access it for development. This also has implications of UCZ understanding of ownership of the mission because, by implication, land that is in the authority of the chief is not guaranteed by title deed, or in other words, is not state land.

The UCZ is considered to be the largest church in the district and located within the royal village. True to the ethos of the early missionary set up of mission stations, Mwandi Mission has within its educational facilities from early childhood to secondary education, the UCZ Mwandi Congregation and a district hospital. What was surprising for the researcher is that the preliminary information obtained from the office of the UCZ Educational Secretary indicated that Mwandi had only one school. However, Mwandi has three distinct schools each running independent of the other. There is a preschool run by the congregation, Mwandi basic School which originally was built by the missionaries but is now fully government-sponsored, and the newly built Mwandi Secondary school which is now the grant-aided school. A similar pattern was observed at Mbereshi and Mwenzo Mission Stations⁴⁵, where the original mission schools are fully government-controlled, and the UCZ claims ownership of the schools that the government built after its independence in 1964.

According to the verbal history given by SM/GA 1, Mwandi Primary School was the original school started by the missionaries in 1885. It is located within the Mission station and separated by a path from Mwandi Secondary School. The participant, SM/GA 1, had been at the school as its manager since 2013 and had an educational experience serving in various government schools of about 30 years. In presenting the nature and the background of the school, SM/GA 1, submitted that the facility is a day school. Though its registration is that of a primary school, it offers basic education, i.e. junior secondary from grades 8 and 9, as this was the wish of the community. According to him, this was the first school that was set up in 1885 by Francois' Coillard and it was used as a link to Sefula Mission based in Mongu. Its motto is 'accessible quality education for all', while its mission statement is 'provision of quality education that will meet the needs of the

⁴⁵The UCZ has maintained the reference of Mission Stations even though the original meaning of it has changed. According to Gifford, Mission Station was synonymous with the presence of a 'white missionary.'

learners at Mwandi and Zambia as a whole.’ These are displayed on the school billboard and notice boards.

5.3.2 Mwandi Secondary school (MSS)

According to the school report, MSS was built in 2010. It is an initiative of the Mwandi community members and the UCZ MSS school administrators then, Mr. Arthur Tumusiye, the Head-teacher and his Deputy, Mr. Mubiana Mukumbuta, who felt the need to have a High School on the doorsteps of the homes of Mwandi Royal Village Community due to a high number of orphans and vulnerable children. Furthermore, the school was opened to service the Mwandi Royal Village people with secondary education on their doorsteps. The need was necessitated due to the inability to many of its people to afford boarding schooling, which was their only option of secondary education. The report notes that the development of the school depended much on funds from well-wishers and gives tribute to Keith Waddell, a Mission Partner, for his efforts to fundraise for the project.

5.3.3 Community Schooling

The initial data collected about the schools under the UCZ indicate that the church had two community schools running - one in Western Presbytery and the other in Lusaka. However, during fieldwork, the researcher learned that there had been two community schools, one which was within Mwandi but was never a UCZ school. It was initiated and run by the community of Mwandi. According to CW1, the school, named Rainbow Pre-school, was a community initiative and had since been closed due to financial constraints. The UCZ Sikuzu Community School was started at Sikuzu, over 30kms away. It was also an initiative of the community. From the outset, the Sikuzu Community School lobbied for government support which it received in the form of learning materials. It was gazetted in 2018 as a fully-fledged government school. Therefore, this study found that no community school is initiated or ‘owned’ by the UCZ in Mwandi, despite that the initial record received, and confirmed by ES 2, indicated that there was some community schooling taking place at Mwandi. Below is an excerpt from an interview conducted earlier before the fieldwork at Mwandi with ES 3 confirming the presence of the community schools. As alluded to in the previous chapter, what the researcher found on the ground is that the community schools are non-existent.

5.3.4 Sefula Secondary School

Sefula Secondary School is a grant-aided boarding school located on mission land, 17 km from Mongu Town and one kilometre off the Mongu-Senanga Road to the west on the upper land of the Zambezi plain. According to the brief history the school has on its file, Sefula School was built by the Paris Evangelical Missionary Society (PEMS). The Missionary Society came to Barotseland in 1885 led by a French Missionary Reverend Francois Coillard, during the reign of King Lubosi Lewanika who permitted him to establish mission stations in Barotseland. The main functions of the mission stations were to evangelize and provide social services of education and health. The mission stations included Mwandi in 1885, Sefula in 1886, Lealui in 1892, Nangoma in 1894, Kazungala in 1899 and so on. The work of spreading the gospel among the indigenous people was only possible through education, and this was mainly equipping them with the skills of reading and writing.

The first school in Barotseland was opened by Rev. F. Coillard with the help of Basutoland Evangelists in March 1887 at Sefula, with an enrolment of 35 pupils, among them was Litia Yeta, a son of King Lewanika. The Sefula Elementary School had Sub A and Sub B, standards 1 and 2. The middle school offered standard Three and Four, while the Upper School had Standard Five and Six. Sefula Normal, which served as the first Teacher Training College, was opened in 1907 by Rev. Augusto Caisson who was transferred from Mabumbu Mission. This school trained the lower primary school teachers until 1960 when Sefula Secondary School came into existence. The Secondary School was opened on Sunday 28th August 1960 at Sefula, with a class of 32 boys and it had proper secondary education facilities. The following year in 1961, six girls were enrolled. The first Head-teacher was Dr. Samuel Jacques, and he was replaced by Donald Schulte in 1962. In 1963, a problem arose as to whether the Paris Evangelical Missionary Society as a Church should run the school or the government. However, it was agreed that the Church should continue to run the school since it was the one supporting it while the government gave little help.

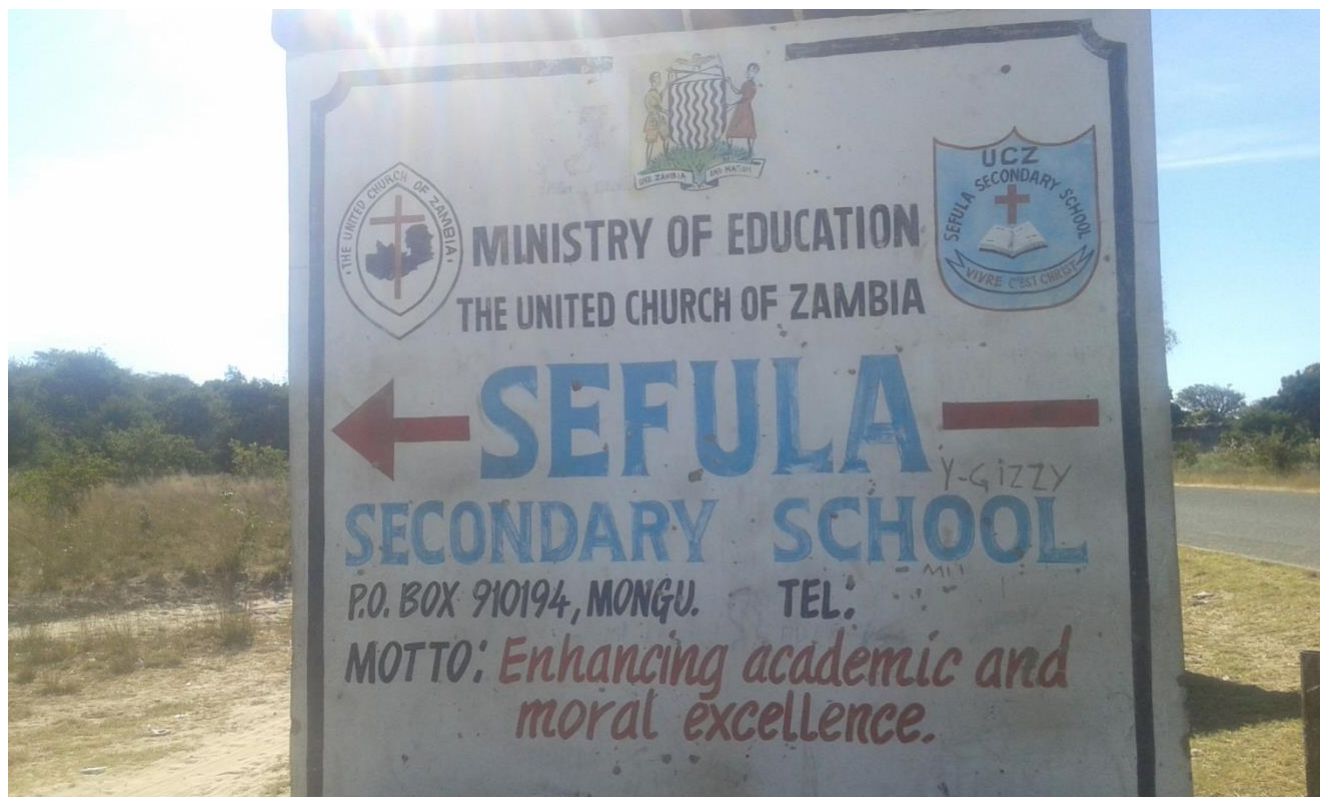
When Northern Rhodesia became independent in 1964, the government introduced a policy of Zambianisation in all the sectors, including the Church. This policy meant that all non-Zambians were to hand over the leadership of institutions to Zambians. Therefore the majority of the PEMS missionaries withdrew and returned to France. The Church then came to be known as the Church of Barotseland. The school written history indicates that the formation of the UCZ was a

government initiative, a perception that is held by several UCZ members. It states that “nevertheless, in 1965, the government of Zambia decided that all the Churches in the country should unite and form one national church, so, the Church of Barotseland joined other few churches to form the United Church of Zambia. This meant that all the assets of the Church, including the Secondary School, were surrendered to the UCZ.” According to the displays around the school, the “Five (5) Point School Goal statement” submits that the UCZ Sefula Secondary School aims to:

- Impart good and acceptable values, morals, spiritual and academic excellence in all learners
- Graduate God-fearing, innovative and self-reliant earners by being practiced
- Improve the learning environment and be a caring school for all
- Maintain the pass rate at Grade Nine (9) level to above 90%
- Maintain the pass rate at Grade Twelve (12) level to above 95%

Its motto around the school buildings is: “To do my best...Not until we realise that we need to put in our best all the times will the learners perform better”. However, on the billboard sign leading to the school, it is stated as, “Enhancing academic and moral excellence.”

Figure 5.2 Illustration of School Motto



Despite the prescribed mission and vision of the school, the interview with SM/GA 9 indicated that the UCZ had as yet to clearly define its mission in the grant-aided schools. SM/GA 9 had recently been transferred from Lusaka to the school because he felt called to serve the UCZ in that school. In the researcher's observation, this is quite unusual, firstly because 'calling' in the UCZ is often associated with those that serve in the ordained ministry. Secondly, the fact that SM/GA 9 a seasoned educator and a head-teacher at a prestigious school in Lusaka, moved from the capital city of the country to go to Sefula (located in the rural part of Mongu district), was very unusual.

5.3.5 Kafue Secondary School (KSS)

Kafue Secondary School (KSS) is located in Kafue District, 10 km from the main town, and 3 km from the main highway, in the Lusaka Presbytery. According to its written history titled "Citizen of Two Kingdoms", the present site of the school, which is known as the Clixby Estate⁴⁶ (near Kasaka Fisheries), was a settlement of the PMMS who initially acquired the land to develop Jeanne's school. In a written report of the school, it is observed that by 1910, the PMMS at Kafue had "plans for the building of a teacher-evangelist institute. A site was chosen near the Kafue

⁴⁶ At the time of the study, the Clixby Estate had been sold out to private investors

River. In 1915, Mr. Charles and Mrs. Martha Clixby of England purchased the land (site) near the Kafue River (present-day Kasaka fisheries). The land came to be known as Clixby estate. It was on this land that the teacher-evangelist training institute, known as the Kafue Training Institute (KTI), was built. It was opened in 1918, with the Rev. J.R. Fell as the first Principal” (Bwalya, et al 1999;).

This fact is also recorded by Snelson (1974:56), who submits that the training institute was built for training teacher-evangelists as manpower for their mission schools. Snelson further submits that the Rev Fell, “was a professional with a definite educational philosophy and with very clear ideas of how his policy should be implemented.” Keen on character development, Fell is quoted to have said that “we do not desire to develop intelligence at the expense of spiritual facilities, nor train the hands without the growth in Grace” (Snelson 1974:56). Bwalya et al (1999), further observe that the institute trained its students in teaching methods, carpentry, farming and animal husbandry. In 1921, the first students graduated and they numbered about 50 students in all. Snelson amplifies this fact when he states that the first intake had 25 men, and the curriculum included “arithmetic, geography, penmanship, drawing, Old and New Testament, hygiene, agriculture and later building. The aim was to improve the educational background of the students rather than concentrate on teaching methods and techniques” (1974:56).

The significance of the KTI is that it is at this place that the Phelps-Stock Commission (which carried out education surveys in Northern Rhodesia) met with the Missionaries at their GMC of 1924. Being too close to the river, the institute was not ideal as it was continuously troubled by aquatic animals. Therefore a new site was proposed and approved by the colonial government in 1938. Construction of the building of the new institute started in 1939. This is the place where Kafue secondary school is situated today (see the plaque on old administration block). On 26th January 1941, the Kafue training institution was officially opened. The new institute continued to train teachers, evangelists, carpenters, buildings, agriculturalists and craftsmen. A clinic was also opened near the institute to cater to the students and the surrounding community. In 1950, a junior trade school was opened to offer training to standard 4 (grade 6) and school leavers. This trade school built in 1956, in the area where the Zambia national service is today. It was students from this trade school who built the Bainbridge chapel, starting in 1956. Miss E.M. Bainbridge of

England donated the money for the construction of the chapel. In 1957, Bainbridge chapel was opened.

In 1958, secondary education was offered at Kafue, with an intake of 30 students. More dormitories and classes were built. The following year, 1959, teacher training ceased at Kafue and students were sent to David Livingstone teachers training college. Kafue training institute then became Kafue Secondary school under the leadership of the Rev. JPK. Byrne. The first form II examinations were taken in 1960 and the first-class form III class started in 1962. In 1964, Zambia gained its independence and the same year the first form 5's sat for their GCE examinations. The following year, 1965, the Methodist church went into union with other churches to form the United Church of Zambia (U.C.Z). These are the Methodist church, London mission society, the Paris mission society, church of Barotseland, and the Church of Scotland. From then on, Kafue secondary school became the property of U.C.Z.

5.3.6 Senga-Hill Basic Mission School

Senga School was founded by the London Missionary Society's (LMS) Rev Govan Robertson in 1923. He headed the school for 7 years. After his death, his wife, Mrs. Robertson took over the headship of the school in 1928 and was at the helm for five years. In 1932, Mr. Porrit became the Head-teacher and headed the school for 25 years. During this period, he foresaw infrastructure development at the school such as the building of the school chapel, which is still standing even at the present school and it has since been adopted by the National Heritage conservation together with two other classroom blocks and two of the teacher houses⁴⁷. The school was taken over by the government of the Republic of Zambia in 1977. Later in 2004, the Church (The United Church of Zambia) repossessed the school. In 2005, Senga Basic School which ran from grades 1 to 9 gave rise to Senga Secondary. Until now, the institutions are run separately in terms of management and boards under the umbrella of the United Church of Zambia.

The primary school has been running from pre-school to grade 9 since 2013. The pre-school has been running with support from the government and UNICEF. From its inception in 1923 to 2018, the school had approximately 63,700 pupils who had since passed through the school up to Form

⁴⁷ The National Heritage conservation is the custodians of buildings and other spaces that have significant historical data of Zambia's colonial past.

2 or Grade 9. Out of the same number, a good number have gone up to Form 5 or Grade 12 through to tertiary education (colleges and university). Among them, some have served and are still serving in important positions in Governments, Non-Governmental Organizations and the private sector, while others have served or are serving in the diasporas.

5.3.7 Senga Hill Secondary School

Senga Hill Secondary School is located in the Northern Province of Zambia and about 100km from Kasama. It is along Kasama – Mbala road and 1.5 km from the main tarred road. Senga Hill Secondary School is the Mission School under the United Church of Zambia (UCZ). The School is a day secondary school and is grant-aided and with a temporary boarding facility for the girls. Most pupils from Senga Secondary School come from the surrounding villages. The school has an increased number of Orphaned and Vulnerable Children (OVCs). The School currently is relying on charitable organizations in supporting the OVCs due to its limited financial capacity.

The school was initially basic school offering grades eight to nine. However it was upgraded into a secondary school in 2007. The school has continued to offer secondary education, with the population of pupils increasing from 120 at its inception to about 567 pupils in 2018. Academically, the school rated its performance as being average in the previous five years, in both grade nine (9) and twelve (12) results. This had led to the high demand of place seekers especially that it is the only secondary school in the constituency. The improving results are due to dedicated staff. However, the school's limited infrastructure and a lack of a complete laboratory has affected the efficiency of the school in the delivery of quality education to the learners.

Senga Hill Secondary's vision is "transforming it into a boarding school for the betterment of the results (moral, cultural, academic)." Its motto is to strive for "Academic excellence and good morals" while its mission states that, "Strive to succeed through academic excellence, good morals and holistic development of a child." The following are its objectives for educating:

- Improve overall pass rates at both grade 9 and grade 12 to 100%.
- Improve the quality of individual pupils results to less than 12 points at grade 12 and more than 420 pass marks in grade 9.
- School infrastructure must be increased and improved.

- Improve the financial capacity of the school.

Senga Secondary School embraces Christian values such as hard work, accountability, transparency, democratic ideals, and good governance, the partnership between parents and teachers and respect for human dignity, rights and social justice as its core values.

5.3.8 Mbereshi Primary School

According to the school history received from Mbereshi Basic School, it is a government-owned school that offers basic learning facilities to grades from one (1) to nine (9) to both sexes. It is situated on the UCZ Mbereshi mission station land in Kawambwa district. It is 38km west of the district civic centre, along the Mansa- Mahelenge road in the Luapula province of the Republic of Zambia. In response to that great British explorer, teacher, doctor, and missionary Dr. David Livingstone's appeal for missionary work to Central Africa, the London Missionary Society sent their committed Missionary Rev. Adam Purves (nicknamed 'ChengaMasase'- the bullet marker) in 1900 to Kazembe's Kingdom. Rev. Purves was greatly assisted by the few Africans he had come with from Kawimbe in Mbala district in Northern Province. Among them were young David Kawandami, a teacher and evangelist. Kawandami was tasked by Rev. Purves to start a school for the local people. The first school started in 1900 and was conducted under the local tree called 'Umulombwa'. This school catered for boys who went up to Sub B. With time, the school grew in size and enrolment. Permanent structures were constructed, some of which still exist and are in use today.

In 1926 Reverend Griffith Quick opened a school that offered tertiary education in carpentry, bricklaying, blacksmithing and teacher training. He was the principal of the school up to 1940. Teacher training was offered to both men and women but it was later taken to Livingstone in 1956. Meanwhile, the boys were offered boarding facilities run by the London Missionary Society. Mbereshi boys' boarding school now became a co-education primary school that much later offered basic education up to grade 9. The finding of this study is that it is no longer a boarding school. The policy change by the government resulted in the change of standards in the school. Over time, the school started experiencing numerous challenges, a situation that is prevailing today.

Objectives of the school:

- To offer quality education in line with the global world demand.
- To increase pupil enrolment up to grade 12.
- To mitigate the impact of poverty, hunger and HIV/AIDS pandemic.
- To equip the pupils with self-sustaining survival skills
- To improve the teaching of science and practical subjects.

5.3.9 Mabel Shaw Girls Secondary

Mabel Shaw Girls Secondary School is named after the pioneer female missionary to Mbereshi who arrived in the then Northern Rhodesia in 1915. According to SM/GA 8, when Ms. Shaw arrived at Mbereshi, she opened a girl's boarding school next to the boys' school. The school had a hospital and the Church in between the girls' and boys' school. Sean Morrow (1986), in his article on 'No girl leaves the school unmarried' affirms that the school Mabel Shaw started in 1915 and administered till 1940, was called Mbereshi Girls Boarding School. The LMS, in their educational policy, were concerned that the females were lagging behind the native men in terms of educational advancement. They were particularly concerned that the elite young African men they had trained needed equally educated women to marry. Morrow submits that the "LMS was thus responding to the demand of young teachers and others for educated wives. Mabel Shaw took this demand seriously" (1986:603).

Thus, the original Mbereshi Girls Secondary school was constructed with funding from the LMS and other well-wishers and turned out to be the pioneering school for girl education in Northern Rhodesia. Snelson observes that this was the most significant contribution the LMS made to the development of female education in Northern Rhodesia, as they appointed Ms. Shaw specifically to come and work to improve female livelihoods alongside the men's. By this time, Mbereshi Mission had established an "industrial training centre in which young men were taught building, carpentry, metalwork, boot repairing, ivory turning and handicrafts of a high standard" (Snelson 1974:36). Ms. Shaw established a girl's boarding school in which she used the Indigenous Knowledge System as a worldview that informed her educational work. It is said that this made the parents trust her with their girls, and what was initially an impossible task became so successful that the school could not meet the demand due to limited spaces. Sean Morrow submits that the knowledge system Ms. Shaw created was an experiment in "Christianized neo-traditional education" defined as "life at once intensely African and vigorously Christian." (1986:636)

Further, Snelson observes that Ms. Shaw used the IKS of domestic chores expected of girls such that the girls practically cleaned their surroundings, and had elderly women from the village as house mothers. She further used the traditional methods of sex education, as she “realised that there was a very great deal that was of value in the instruction of the old initiation ceremonies,⁴⁸ and that there was need to preserve this, while eliminating what was evil, and integrate it into the Christian instruction she was giving her girls” (Snelson 1974:37). Morrow adds that another reason that made the school successful was its ethos that was anchored on discipline, described as sadist by her critics. However, since the school was inclined more towards moral upbringing than academics, it seems the girls considered it as the normative having had no other experience of schooling elsewhere. For Ms. Shaw, the aim of education was:

To conserve all that is true and good in the old life and build upon it...so to present the Christian faith to the community and to the individual that they see it, not as the white man's religion. Something likely to be as useful to them as his money is but as the fulfilment of that towards which their fathers grasped.

(Morrow, 1986: 619).

However, despite the acclaimed Mabel Shaw Girls Boarding school that currently exists, the data from SM/GA 9 confirmed the literature sources which claim that the current school is not the original school that Mabel Shaw began. The current school was built by the government of Zambia in 1966, on the mission land not too far from the original girl's school. The original girls school that was founded by Mabel Shaw was dismantled by 1946 after Ms. Shaw left in 1940 due to the shifts in the colonial government policy to mass education and the increased criticisms on her methodology of not focusing on the intellectual abilities of the girls, despite the substantial funding that she managed to secure from the government and other partners (Morrow, 1986: 620-634). This study found that the original school now lies in ruins, with the main house turned into a residence on rent as an IGA, and the other structures falling apart. The chapel, which used to be the centre of the religious life of the girls and boys education is closed and in a neglected state (see Photos Appendices 6 and 7.)

5.3.10 Mwenzo Girls Secondary School

Mwenzo Girls Secondary school is located in Nakonde District in the North Eastern presbytery of the UCZ. The town is at the border of Zambia and Tanzania. The head of school revealed that

⁴⁸Known as “Icisungu”, see Jonathan Kangwa (2016) who has written extensively on its nature and practice

because of such location, the school caters for children that come from Tanzania as well, and mentioned that their identity is quite porous. This was mentioned in the context of understanding the demographics and challenges of the school.

*We assume that every child who comes here uh comes with a Christian background, now, I'm not sure that that is actually true because as we are on the border and Tanzania is partially Muslim, it's a very poor response and many people in Tanzania feel that education in Zambia is better than their education, so I feel that we have girls who are actually officially Tanzanian, but in primary school I think parents have two ID cards. *laughs*.*

The interview further revealed that the Mwenzo Girls Secondary School was built by the government in 1986 on the mission land, and UCZ claimed ownership of the school in 2005 in response to the outcry on the moral degradations that was associated to the school. It is said that there were high levels of sexual diseases amongst the learners at that time, and some members of staff were cited to be involved in the selling of girls for sex to businessmen in the area. The Church used its moral authority and the fact that it was built on its mission land to claim ownership. However, the original Mwenzo Mission School lies further away and it is run solely as a government school.

Mwenzo Girls School revealed relationships that raise the question of what the UCZ understands its missional role in public education. The school, as per the requirement of the UCZ, has members of the UCZ as the head and deputy head of the school. At the point of the study, the head teacher was a mission partner of British origins, who had served the school from 2006 when the Church took over its management. In her narrative, it is observed that her coming to the school helped to raise not just the moral standards the Church was concerned about, but also the academic and administrative standards. However, she revealed a tension that surrounds being a 'missionary' in modern Zambia, that her presence was often associated with having more personal money from a standpoint of having a 'sending' church that was supporting her financially. As a result, she had experienced tension in playing her role as an educator in a grant-aided school that is run within the legal framework of the Zambian Education laws and policies, to ecclesial demands of recognising her as a Church worker in relation to certain events that demanded that she takes a monetary gift as representative of the school token to that function, e.g. during inductions or fundraisers, or visits of Synod officials. She felt that the presbytery officials did not seem to understand that the school

is financially regulated by the government and therefore, all the monies raised in the functions of the school was subject to government budgetary allocations and subsequent audits, in which giving gifts to the church function was not one of them. She narrated the challenge they have had administratively concerning the office of the chaplain.

The chaplain of a UCZ grant-aided school is a UCZ Church worker, often either a clergy or a diaconal worker, appointed and stationed at the school under the employment conditions of the UCZ. The UCZ conditions of service prescribe that the church worker is paid a basic stipend by Synod, but housing, utilities, and upkeep are taken care of by the serving court. Therefore, when a chaplain is stationed at a grant-aided school by the Church, it conflicts with the government staff establishment at the school as it is an office that is not recognised therein. This study observed that the issue surrounding the relationship of the chaplaincy office to the school establishment was referred to by other respondents in this study as a ‘thorn in the flesh’. For instance, ES2 narrated his experiences and his views on how chaplains as UCZ workers perceived their role and what was due to them from schools. He observed that there is a need to orient the chaplains about the operations of a school because of conflicts which has arisen such as a chaplain demanding their dues and expressing sentiments of having authority over a head teacher.

But at a school level, what you want to do has to be approved by the head. You're not the final authority, but now because what you saw in the past was that sometimes a Reverend would say no, since I am the Reverend and this school is under the church, me I am the boss. The head teacher is just my junior, so that brings the problem. So that's one gap the church should work on.

The key finding of this study concerning Mwenzo Girls Secondary School is that this was another school, similar to Mabel Shaw, that was built by a government initiative. Concerning its mission, the overall framework is reflected in what is regulated academically, that it sought to “provide lifelong education that allows all pupils to achieve academic, moral and spiritual excellence to become productive and successful members of society.” Thus, in asking what the GA SM/6 understood of the UCZ mission in public education, her understanding was that the UCZ overall tries to influence the schools as Christian Education by enforcing its values on it. For instance, apart from chaplaincy, the Church requires that Religious Education is made a compulsory subject,

albeit that its curriculum is government-sponsored. For Mwenzo, they adopted the 2044⁴⁹ curriculum because of its inclinations to the inclusivity of other faiths and teaching learners tolerance.

The study also observed a pattern of appointing ‘religious prefects’, which had not been highlighted in other schools. According to GA/SM 6, the UCZ requires that all key leadership positions are held by a communicant member of the church. However, it was different at Mwenzo Girls Secondary school which faced challenges in finding suitable UCZ communicant members for positions of heads of departments, school head girl and deputy head girl in terms of quality assurance of leadership traits. The respondent felt that this puts pressure on the administration as it negates the idea of choosing the best leader despite their denominational affiliation.

5.4 THE SAMPLED PRIVATE SCHOOLS

5.4.1 St Marks UCZ of Chilenje, Lusaka

St Marks is a basic school offering grades 1-9. It is premised within the congregation and partitioned by a wall fence. It was started by the congregation in 1999, to respond to the socio-economic need of providing alternative quality education. At the time of the fieldwork, the school did not have a written profile, and from the verbatim report of the interview above, the head teacher too, was not very familiar with its history despite her position as a member of the congregation and the leader of the school. At the time of the study, the school had a total population of 10 teaching staff including the head teacher and 7 communicant members of the UCZ; and 144 pupils of which 70 were boys and 72 girls. The school did not have an analysis of the faith commitments of the pupils. However, the head teacher revealed that the school programme has daily devotions that are conducted by the teachers. She indicated that the minister in charge of the congregation does not interfere nor participate actively in the spiritual formation of the learners unless invited to by the head of school.

⁴⁹ The Zambian System of education has adopted two curriculums for Religious Education, 2044 and 2046. According to Ilubala-Ziba in J. Henze (2007), the two syllabuses were approved by Zambia’s Curriculum Development to avoid indoctrination of any particular faith on learners. The aim of teaching RE is “to enable pupils to appreciate spiritual, moral and religious values and behaviour based on them. This appreciation is drawn from the four main religious traditions in Zambia, namely Christianity, Hinduism, Indigenous Zambian beliefs and Islam” (:37)

5.4.2 Muchunga School of UCZ Chimwemwe Congregation in Kitwe

Muchunga School began its operations in 1997. It is premised within the congregation as extensions of classrooms. The school did not have a written profile at the time of the field visit. However, according to Rev. Sylvia Mukuka who once served at Chimwemwe Congregation from 2011-2013, the school was named after a UCZ Church worker, Evangelist Levison Muchunga, of Masala UCZ in Ndola, who died in Canada in the early years of the formation of the UCZ where he had been sent for ministerial studies. The Church of Canada, in honour of the deceased's contribution to the life and ministry of the Church, offered to build a centre in memory of him. When the idea was brought to the UCZ congregations, Chimwemwe UCZ took up the challenge of hosting this centre, which according to F. Silungwe (1999), started as a family centre.

The interview was conducted with PVT2, the deputy head teacher of the school. Though the appointment made through the minister in charge of the congregation was with the head teacher, I found that he had left and given permission for the deputy to see me. The deputy head had worked for the government for over 30 years and had since retired. However, he was a long-standing member of the UCZ Chimwemwe congregation and before being employed at the school, had been a member of its school board for five years.

In seeking to understand the mission of the school, I was surprised that despite the experience of the respondent in the education and congregation ministry, he responded negatively about the role of the UCZ in it as private education. In terms of the mission statement, he said that that the school has no mission statement but has a motto, "education is the key to success through discipline and hard work." In probing further on his understanding of the purpose of the school, his response was that of supplementing government efforts and for the Church to raise funds. He explained how, in terms of policy guidance, they look to another private school in Ndola, St Andrews, which seemed to be better placed than them. At the time of the interview, they had no policy document that described the intent of the Church to educate both from the congregation and Synod perspective. He lamented how costly it was to run the school and wished the congregation could help sustain its operations, especially the remuneration for the teachers.

5.4.3 UCZ St Andrews Schools of St Andrews Congregation in Ndola

Similarly, the head teacher at UCZ St Andrews Schools in Ndola, with her vast experience in public education, indicated that she had never come across a UCZ Policy on their intentions in education. However, St Andrews was registered under the Patents and Company Regulatory body of Zambia (PACRA) and was governed by a constitution that was created and adopted by the UCZ St Andrews Congregation as its proprietor. The school was initiated in 1984 by members of the congregation who felt a need to provide a community service in education at the time that Zambia was experiencing an economic downturn (Mwiche, 2008:74). In examining the constitutional framing of the school, it states in the preamble that:

We, the members of the United Church of Zambia St. Andrews Congregation at Ndola, having solemnly resolved to guarantee and safeguard the running of the St Andrews School Ndola, comprising the secondary, primary and nursery schools as a commercial entity based on firm Christian values, justice, social and economic equality, good governance, liberty of thought and dignity do hereby enact this constitution on this 21st day of April 2013.

(St Andrews Schools Constitution, 2013:1)

The St Andrews School Constitution provides an understanding of the Church's role in education and its operational modes. It states as its vision, “to become one of the leading schools providing quality education based on Christian principles” and its mission is “to provide quality education in the community regardless of religion, race, social status or gender and create reasonable shareholder value.” By January 2018, St Andrews had a total enrolment of one hundred and forty three pupils, nineteen teaching staff, of which only four were UCZ members.

5.4.4 Mapepo School of UCZ Kabushi of Ndola

Mapepo School is run by UCZ Kabushi Congregation. It is located in Kabushi Township, though its secondary school is in Mushili, where the school plot is. Both Kabushi and Mushili are high-density areas, whose socio-economic activities mainly revolve around informal trading. According to Mwiche, Ndola City, in which Mapepo is located, was negatively affected by the adoption of liberal economic policies that increased poverty levels amongst communities such as Kabushi (2008:14). Mapepo School began in 1992. It initially started as a primary school and progressively added the basic and high school. The primary school is located at the Church premises where it began, while the high school was relocated to the school plot in Mushili in 2013. According to

SM/PVT 4, the school started as a fundraising venture for the congregation. SM/PVT 4, at the time of the study, was the outgoing head of the school as the congregation had decided not to renew his contract. The interview was conducted in Bemba, a local dialect, and transcribed into English. The question of what worldview informs the school's mission was quite difficult to interpret it in the local language. However, from the responses given, SM/PVT 4 perceived that what they offer at their school is Christian education, signified by the Christian activities that were included in the school program.

5.4.5 St Andrews School of UCZ St Andrews Congregation in Lusaka

UCZ St Andrew's School of Lusaka is located in an affluent suburb called Woodlands, The school began in 2003 and is registered with the Ministry of Education. It is classified as a private, primary school offering early childhood education grade seven. The school is built within the same premises as the congregation. However, they have built walls and halls around the two facilities to separate them in function. On the day that the researcher was granted permission to conduct the interview, the school had its weekly assembly. Upon getting there at the appointed time, the researcher was invited to participate in the assembly which took place inside the church building, and the minister in charge of the congregation was present. One of the teachers led the assembly in a similar manner of the Sunday worship, inviting all the grades to make a presentation of a song, poem or drama. The parents too, were invited to the assembly, though there were very few in attendance on this day. The researcher was asked to lead the devotion by the minister in charge on arrival, and had to quickly come up with a text and theme to suit the occasion.

The interview was conducted with head mistress, SM/PVT 2, in her office. The display of the school administration and structure was beautifully done. The researcher learnt that the school has an education committee from the congregation that has taken keen interest in the development of the school and provides guidance accordingly. On the understanding of the nature of their education, SM/PVT 2 firmly stated that they are guided by the Christian ethos of the congregation to which it belongs, therefore, making its education to be Christian.

5.5 THE STATISTICAL PRESENTATION OF THE EXTENT OF WHAT UCZ UNDERSTANDS OF ITS ROLE IN PUBLIC EDUCATION

The presentation of schools sampled in this study below is meant to illustrate the extent of the UCZ understanding of its missional role in the IPE. In the classification by type, it shows that the two main types of schools the UCZ has are Grant-aided (GA) and Private schools (PVT), with most of them being day schools. However, the researcher observed that in some grant-aided schools that are in typical village settings such as Senga Basic School, the administrators have had to build a shelter to accommodate pupils that come from distant places every week. Under this arrangement, the pupils come with their food and do their cooking in the shelter. There is no matron or housekeeper. They are left to fend for themselves.

Furthermore, the graphic representation of the UCZ schools provides a framework for analysing the UCZ self-understanding of its missional role in public education. In the background study chapter, it is clear that by 1945, the missionary societies between them had several schools scattered across Northern Rhodesia. The table below shows the extent of the schools owned by the missionary societies that formed the UCZ by 1945:

5.1 A comparative analysis of schools founded by the missionary bodies by 1945

	1945		1945	
Agency	No. of GA	Enrolment	No. of Unaided	Enrolment
PEMS	113	10,945	6	394
LMS	51	6, 601	48	2, 761
Methodists	62	5, 412	--	
CoS	86	10,938	145	6, 211
Totals	312	24,896	199	9,366

Figures obtained from Snelson (1974:295)

The periods 1953-1963 were challenging for missionary education as this was the period of the Federation of Nyasaland, Northern and Southern Rhodesia. The political and socio-economic context entrenched the racial segregation policy which affected the financing of education for the native schools. It is in this context that Zambia found its independence in 1964, and immediately the government nationalized the economy, including the mission schools to respond to the

challenge of ill-qualified personnel and to be able to provide access to education for all Zambians. An unpublished report of the UCZ Education Secretary covering a period of 2005-2011, reflects the impact the political environment had on the newly formed UCZ's role in education.

Out of the many schools we had before the reunion (sic) some were given back to the government but the church maintained the following schools, Njase Girls, Kafue Boys, Chipembi girls, Masuku and Sefula Secondary schools. However, the Church is now repossessing some of them from the government. Those that were recently repossessed are Mwenzo Girls Secondary (2004) school, Mwandi, Lubwa, and Senga Hill Basic schools. In total, the department has nine (9) grant-aided schools under its care. The report further states that it was the wish of the department, to see to it that the expectation of the Church of spreading the word of God is enhanced and quality education is obtained. We are confident that if God is our helper, we shall succeed.

(ES3: 2005-2011)

The numerical data further gives a view of the extent of UCZ 'ownership' of the schools. It also represents what I call a 'separatist' understanding of 'ownership', in that, the ownership refers to the grant-aided schools, where 75% of the capital costs are funded by the government. Yet the UCZ has the congregation-based private schools, whose capital costs are 100% funded from the congregations that run them and its functions as schooling. This position is assumed in the report of the ES 1 to Synod of 2015 and the UCZ's Strategic Plan of 2011-2015 (see chapter two). The table of the sampled schools below illustrates the nature of the UCZ's role in the IPES by 2018.

5.2 Sampled Schools by classification, location, and enrolment, staffing figures and code

Table 5.2. Sampled Schools

Name of School	Classification	Year Est.	Gender type	Location/ Presbytery	Statistics as of 2018							Code
					S-M	S-F	T	UCZ	P-M	P-F	T	

								M b				
Mwandi Basic	GA ⁵⁰ – day	1885	Co-education ⁵¹	Mwandi Mission /Western	9	29	38	5	741	755	1,049	SM/GA 1
Mwandi Sec	GA ⁵² – day	2010	Co-education	Same land as above	23	10	33	8	226	216	442	SM/GA 2
Sefula Secondary	GA-Boarding	1960 ⁵³	Co-education	Sefula Mission land, Mongu/ Western	NK	NK	42	5	340	366	706	SM/GA 3
Kafue Sec	GA-Boarding	1900 ⁵⁴	Boys Ed	Kafue Clixby land ⁵⁵ / Lusaka	26	17	43	10	677	-	677	SM/GA 4
Mwanzo Sec	GA-Boarding	1986 ⁵⁶	Girls Ed	Mwanzo Mission, Nakonde/ Muchinga	18	11	29	8				SM/GA 5

⁵⁰ Though the school was classified as Grant aided, the study found that it is not funded accordingly.

⁵¹ A co-education school is one that enrolls both boys and girls.

⁵² Gazetted but not yet established as a school recognized by government at the time of the study.

⁵³ The school is on the UCZ Mission land and one of which the UCZ prides as its own. However, this study found that the school was only established by the government in 1960, despite that the mission station was founded in the 1890. The Headmaster was not clear what could have happened to the original school built or started by the missionaries.

⁵⁴ Snelson 1974: 57 records that the school was initially vocational based, and was called Kafue Training Institute. However, the field interview with the head of school, and according to the school records, its first intake for secondary education was in 1958.

⁵⁵ Charles and Martha Clixby of Gainsborough, England, donated the money to the Primitive Methodists for the purpose of establishing an educational/industrial training centre. which opened in 1918 under the leadership of Rev John Fell. See Snelson 1974:55-56.

⁵⁶ Surprise! Mwanzo Girls Secondary School in its current form was built in 1986, by the Government of the Republic of Zambia (GRZ) with aid from the World Bank. The school built by the missionaries, with its original buildings/staff houses, is still next to the founding congregation and is running as primary/basic schools under total management of the GRZ. See Snelson 1974:59

Senga Basic	⁵⁷	1923	Co-Ed	Nsenga Mission land/ Northern	N K	N K	1 4	5	41 0	41 0	820	SM/G A 6
Senga Sec	Day		Co-Ed	Nsenga Mission land/ Northern	1 7	1 1	2 8	5	24 8	18 1	429	SM/G A 7
Mbereshi Pri	Day	1900	Co-Ed	Mbereshi Mission land/ Luapula	5	9	1 4	-	23 5	21 5	450	SM/G A 8
Mabel Shaw	GA - Boarding	1966	Girls Ed	Mbereshi Mission land/ Luapula	2 5	2 3	4 8					SM/G A 9
Mapepo	Private-Day	1992	Co-Ed	UCZKabushi Ndola/ Copperbelt	3	6	9	1	N K	N K	114	SM/P VT 1
St Andrews Primary & Secondary	Private-Day	1984	Co-Ed	UCZ St Andrews, Ndola /Copperbelt	1 0	9	1 9	4	95	10 0	195	SM/P VT 2

⁵⁷Day school but has provided very basic facilities for weekly lodging for children that come from long distances

Machungwa	Private-Day	1997	Co-Ed	UCZ Chimwemwe, Kitwe/ Copperbelt	7	6	1 3	3	52	68	120	SM/P VT 3
St Andrews Basic	Private-Day	2003	Co-Ed	UCZ St Andrews/Lusaka	4	9	1 3	3	79	86	165	SM/P VT 4
St Marks	Private-Day	1999	Co-Ed	UCZ St Marks/Lusaka	1	1 0	1 1	9	72	70	144	SM/P VT 5

Source: from data collection exercise

5.5.3 Significance of the Statistics for UCZ Educating- ‘Missiometrics’

The above statistics obtained from the sampled schools indicate that the UCZ Educational Department, as well as the school administrators, do not consider having an organizational statistic of its population important to their delivery of an effective and quality education sought, nor its significance to determining the *missiones ecclesiae* in public education. The researcher's experience during fieldwork was that almost all the heads of school interviewed did not have the statistics on hand, except at St Andrews Primary school in Lusaka, a private school run by UCZ St Andrews. In the initial proposal for the study, it was observed that the office of the Educational Secretary equally did not have the statistics of all the schools (grant-aided, private and community), yet statistics are an essential feature of any educational ministry. Furthermore, it was from this exercise that this study initially observed that the UCZ Synod Education Department does not have a formal relationship with the private and community schools, which are viewed as responsibilities of congregations. This was confirmed by all of the private school headteachers, some of whom had never even heard that there is an education department at Synod. In practice, the private schools report to their local congregations, who also report to the higher courts such as the consistory and the presbytery.

This is surprising considering that the overall administrative framework of congregation reports begin with statistics that feed into the larger system of the Church. How could the UCZ in its educational ministry, 50 years after its formation, miss out on such an important aspect of its mission work in education? Barrett, Johnson and Crossing (2005), coin the word 'Missiometrics' to describe the significance of the counting tradition in the Christian religious history as evidenced in such texts as Numbers 1:2, Revelation 11:1. They define 'Missiometrics' as a "system of classifying, recording, and summarizing business and financial transactions in books of accounts.....serving as an assessment of the quantitative status of global Christianity" (2005:27). Though they use it in the quantitative tradition, it validates this study in that the counting tradition is a Biblical characteristic, with significant theological interpretation. They further show that though critics may argue that religion is unquantifiable, Missiometrics as a discipline challenges the critics of its resilience and viability in that religion continues to be a major factor in national counting systems.

In institutional education, statistics play an important role in policy planning. According to William V. Hale (2016), "statistics are particularly important as they often provide some of the only objective information that administrators use when making organizational and curricular decisions." Statistics in education are at different levels such as in classroom assessment, human resource personnel, student population, and infrastructure/classroom space and so on. In the Zambian education system, the Ministry of Education has a statistics department which works in collaboration with the national Central Statistics Office (CSO) and all educational stakeholders to produce the *Educational Statistical Bulletin* booklet. It reflects population census of schools by enrolment, space, gender, access, dropouts, repetitions among others, as well as show indicators of gaps and limitations. This is an invaluable tool to policymakers and implementers on how best to provide effectively and quality education to its constituency.

This study sought to understand the missional role of the UCZ in institutional public education. The overall patterns and relationships shown in the statistics gathered from the schools sampled as in the table above reflect that the UCZ Education Department has not understood the significance of statistical data for its policy planning and implementation, a key component to its mission. Further, statistics show that despite the UCZ having a claim of ownership of the schools as they operate on what they consider as their mission land, the policy framework and

administration of the schools is in all intent under the philosophy of the government of the Republic of Zambia. For instance, on staffing, UCZ has a say in who gets to be appointed as the head of school as provided for in Zambia's Education Act 2011. However, their primary allegiance is to the government who are their employers. Similarly, teachers and the supporting staff are all employees of the government. This scenario tends to frustrate the heads of schools in terms of fulfilling the vision and mission of the church in public schools. In response to a question on the role that the UCZ plays in employing staff, SM GA9 stated that:

That's again where we have a bit of a challenge, they are always compared like when I'm talking to my fellow teachers, I always compare them to how our friends the Catholics have done it, how our friends the Seventh Day Adventist have done it. For us we have come so liberal where we have let everything go to the wind, you find even, last time I was presenting a paper to the Presbytery Council meeting and I left them with a question to answer, where three quarters of my teachers are not UCZ, the general workers, they are not UCZ, then I was asking to say now, how do we toe the line, how do we impart the spiritual into these children if three quarters of them are not supporting what we are doing, the vision that we have as a church, so that is what I left with the presbytery. Then everyone was quiet, they couldn't even say a word. If you go to our Catholic friends, you find that most of the teachers are Catholic, because they know the importance of belonging to that church. If you go the Seventh Day, you find that most of them, for them, in fact, it's even worse, if you're not the seventh day you cannot even teach there.

(SM/GA9)

The UCZ requires that schools observe spiritual disciplines such as daily morning devotions, where pupils wake up as early as 5.00am such as at Mabel Shaw. In participating in the devotion, I observed that the chaplain has appointed pupils to form a leadership committee that monitors that everyone is present for the devotions. Each class would say the number of pupils present for the devotion that day. Apart from the chaplain, there is the teacher on duty, and the one leading devotion for the day. In response to a question on how the pupils are made to adhere to this routine, SC3 stated that the pupils and parents sign a code of conduct on admission.

Um the parents, what happens is the parents have a form, the parents have to read somewhere whereby they have to sign, it's not really converting all of them to be UCZ but converting them to be Christians because it is a Christian school, we are not converting them to the doctrine of the UCZ, but let them know Christ, let them receive him, um let them obey, it's not because when I say converting them into our UCZ they miss the point

SC3 linked spirituality in numbers to academic performance. In her observation working as chaplains, she stated that she had seen an improvement in numbers of those that showed a commitment to the Christian faith.

Umuntu kuti asambilila (a person can be educated) but without Christ tapali eko engaya (without Christ they are going nowhere). She may have ama (a) degree and other things, but without Christ takuli ekoengaya (not going anywhere) as the word of God is saying seek the Kingdome of God first and everything will be added unto you and it is true from what I can see from this mission school because ever since I've been working apa (here), from 2015 up to now, the girls who are so much committed, they could organize amaprayers, intercession, scripture union, it was last year 2015 they had six-seven points compared to those who are not serious with Gods work and this is what I tell them and encourage them that Bakashana (girls) pray, it was first time at Mabel Shaw to have about nine girls having six points and seven points, imagine the head girl had six points in the final exams!

Though Missiometrics is used to refer to the overall framework of the significance of numbers in religion, the principle can be used in assessing the role and impact of the church in public education, as is in the case of the UCZ.

5.6 THE UCZ EDUCATIONAL SYSTEM FROM A POLICY PERSPECTIVE

One of the unanticipated results of the field research was that the school managers, including the Synod officials, were not sure they had seen a UCZ policy in public education. However, on probing further, UCZ has had three main policy frameworks that have shaped its practice in the public education ministry. These are the UCZ Constitution, the 2003 UCZ Education Department Policy, and the 2011-2015 Strategic Plan. Therefore, this section seeks to show efforts the UCZ has made to construct its educational ministry through policy frameworks.

5.6.1 The UCZ Constitution on Public Education

The background of this study in chapter two indicated that the UCZ has three main educational ministries which are independent of each other. These are, the Education Department which is a focus of this study, the Theological training/University, and the Congregation based which includes discipleship training, leadership formation, and community education. What is evidenced from the historical analysis and data collected is that the UCZ's existing public educational ministry, is divided into sacred and secular, independent of each other, with the secular implied in the existence of an education department with a focus only on the schooling system. It has also

been observed that the functions of the education department and the University are at Synod level, as their offices are enshrined in the UCZ Church policies in relation to the office of the General and Financial Secretaries (UCZ Constitution, 2014:19-20), even though their terms of reference, particularly from an educational function perspective, have not been clearly defined. The Education Department and the University are referred to as ‘institutions’ and report to the office of the General Secretary, as is true of all other institutions of the Church such as Health, Mission and Evangelism, Communications and Literature, Community Development and Social Justice and all the heads of institutions, among whom are the heads of school (UCZ Constitution 2014:20). From this, it is observed that the UCZ organization and management structure has a considerable bearing on how institutions such as the education department, carry out their mandates.

The UCZ organization as a Church follows a Presbyterian form of government, with the principle of decision making that begins at the congregation level through the priesthood of all believers concept. It enshrines in its constitution the understanding and roles of the “priesthood of all believers” as article 9, that:

All its members can approach God through Christ, its entire members share in the calling and authority of the whole Church.....It is the duty and privilege of every member to share in the ministry of the Church. Within this ministry, there are many gifts and the Church is concerned to see that all these gifts are used to the full. The gifts God gives may be used in such ways as follows.....in part-time service of the Church ‘s life such as in Sunday School Teaching, Youth Work, Lay preaching, church fellowships and social service;....in the full time service of the Church in the ministries of evangelism, education, youth work, healing and other forms of Christian service

(UCZ Constitution 2014:5)

The UCZ's self-understanding of its role in public education in its constitution is provided for as a social service and a full-time work. Using the descriptive-empirical task of Osmer's Four task theory of Practical theory, the schools sampled in this study provide a framework of UCZ's understanding of its education as a full time social service. In the theoretical framework chapter of this study, it was identified that an education system has within it its substructures the schooling paradigm. According to this system, the schooling paradigm has its subsystem which focuses on the teacher-learner relationship. This study focuses on the structure of a public education system.

It uses the sampled schools to explore to what extent the UCZ understands its missional role in the public education system. Westhuizen defines an education system as “an organization consisting of different components (sub-organizations) to provide effective education according to the education needs of a specific target group” (2013:5). This study argues, among other things, that the early missionary enterprise purpose for education was to meet the needs of the communities they intended to evangelize to read the Bible. However, can this motive be true of the UCZ today of its educational ministry that is rooted in the missionary enterprise? The problem that this study explores is that the UCZ, 50 years after its formation, does not seem to have thought through what it means for ecclesia to educate in the public domain.

The UCZ in its organization and mission recognizes education as one of its full-time ministries. The UCZ constitution framework, as shown above, does not adequately provide for the meaning of this education ministry. In the interviews with the leaders tasked to manage the Church and its education ministry, it was revealed that most of them did not understand what the Church's intention is in education. However, most of them referred to evangelism as one of its' primary functions as was mandated to the missionaries. For instance, GS1 stated that UCZ's understanding of its role could be a form of maintenance as education is one of those things the Church structurally inherited at its formation in 1965. In his reflection of his ministry in the UCZ of more than 30 years, he could not recall that the UCZ had built any school as a deliberate step of fulfilling its missional role. Neither could he remember that there was any specific policy framework that the Church had adopted to provide an effective service. However, he mentioned that in the tenure of Reverend Patrice Siyemeto as the Synod Bishop, the Church had embarked to review its mission, which culminated in the formation of educational policy. He also mentioned referring to the CORAT Report found at Synod office.

5.6.2 The UCZ 2003 Education Policy

In the subsequent follow up of GS1 interview on documentation at the Synod office, I was availed an educational policy dated 2003, which was very similar to the government's 1996 *Educating our Future Policy*. The Church stated as its mission statement that “the policy of the United Church of Zambia concerning education is to regard mission as requiring not only that the church members should be instructed in God's word, but also that they should be enabled through education and training to develop their faculties to the full and be equipped to be self-respecting, independent,

morally and spiritually upright members of society with a sense of responsibility to serve the community through their various talents irrespective of gender, ethnic origin or religious denomination” (UCZ Education Department, 2003:4). In the same document, the Church, in its rationale for educating, expressed itself as an important stakeholder contributing to national development through education. It viewed its role as to provide “qualitative, equitable, efficient education and promotion of partnerships in all church schools and will further pay attention to the development of knowledge, skills, values, and competences in schools that are necessary for economic, moral, spiritual and social welfare” (2003:5).

For recruitment, the UCZ 2003 policy advocated for the UCZ schools to have 95% of the teaching staff to be members of the Church. It further anticipated that the supporting staff or auxiliary workers should be UCZ members. If the staff were not UCZ members, they were to “adhere to a code of conduct stipulated by the church and should be supportive of the religious ethos of the school” (2003:15). Considering the statistics of staff recruitment obtainable in the sampled schools, it is a far cry from what was anticipated.

The 2003 policy reveals, that the UCZ had put in place a guiding policy for its educational ministry which was never implemented. This is the perception the respondents in this study highlight when they state that they had never seen any UCZ policy on education. The organization chart of the UCZ Education department as outlined in the 2003 Policy document further validates the perception that the UCZ Education Department focus is more on grant-aided schools than the private schools. Private schools are shown to be outside the authority of the education department.

5.6.3 The CORAT Report

Though this is not an official Church policy document, the CORAT⁵⁸ report made significant observations on the UCZ schools. It observed that the UCZ mistakenly understood social services to be investment projects, designed exclusively for monetary returns. Further, the report states as one of their findings that the UCZ members were not aware that the Church's social services institutions and programs such as schools, the health facilities, the Agriculture College and the beekeeping centre are not set up to bring returns to the UCZ income pool. However, they noted

⁵⁸CORAT -Christian Organization Research and Advisory Trust of Africa is a Pan Africanist and nonprofit making organization established in 1975 to enable effective leadership, management and accountability of Churches in a Christian and professional way” See www.coratafrica.com accessed 17.02.19

that the UCZ has some level of funding obligations to the schools and health facilities. They further noted that putting these 'projects' under one person identified as the 'projects secretary' has further deepened the confusion of UCZ's intention in them (UCZ Synod Archives, SFS/026/03).

5.6.4 The UCZ 2011-2015 Strategic Plan

In a vision to transform the Church, the UCZ adopted a Strategic Plan for 2011-2015, with two overall ecclesial objectives; "to reform and strengthen both institutional and organizational capacities of the UCZ for effective and efficient service delivery"; and to "mobilize, distribute and utilize resources prudently at all levels." The overall purpose of the Strategic Plan was to ensure "the population's access to affordable and quality spiritual and physical services." In the specific areas of interventions; education was identified as one of the social services that required intervention. The Strategic Plan reference to education was for the institutional public schools and not the overall framework of education as an integrated mission component of the UCZ. In seeking to explore to what extent the UCZ understands its missional role in public education through interviewing the practitioner of the educational ministry, it was observed that most of the leaders did not have access to these important policy documents that sought to drive the mission of the Church. It took the researcher to probe the Synod offices to have access to such important documentation. This reflects that the UCZ administrative system needs to build capacity for the management of its records, including those of the educational department for the efficient and effective delivery of its mission.

For instance, in her narration as Education Secretary of the UCZ Education Department from 2005 to 2011, ES 3 indicated that at the time she was in office, no policy in effect could be used to manage the education department and the Church's relationship with the government in the grant-aided schools. This implies that the policy document that was drafted in 2003 mentioned above had not been effected or that it was not embraced by subsequent leadership and passed on to the schools. All the heads of schools that were part of the study had never come across this policy too. However, the schools had, though the office of the chaplains a 'code of conduct' which was being used to interpret UCZ's role in IPE.

5.6.5 The UCZ Schools Code of Conduct Policies

During the fieldwork, it was observed that the UCZ School has two main codes of conduct that regulate staff and learner conduct. The learner code of conduct is a basic requirement of all schools regulated by the Statutory Instruments (SI's). It describes the roles of the learner and the conduct expected. As a binding agreement, it is signed between the learner, the parents, and the school authority. According to ES2, the UCZ had to develop a code of conduct that regulated worship for the learners because they came from different faith backgrounds and that the Church needed to enforce its ethos. According to ES 2, the school managers were brought together to document a learners' code of conduct, which was instituted from 2006, to promote ethics and moral conduct. According to ES 3, the initiative for the code of conduct was begun in her tenure when she observed that most of the school managers came from other denominations and they did not seem to have a 'sense of ownership' in terms of regulating staff and pupil behaviour.

According to ES3, the learner code of conduct aimed at regulating dressing:

"We expect our children to dress decently and hair-wise, we don't allow them to perm because we tend to think that takes their time away from focusing on serious learning and so forth, so umm those are some of the areas I had to look into at the time."

The UCZ school learners' code of conduct applies mostly to grant-aided schools, though the private schools have their own according to the standards set by the individual school boards.

The teacher's code of conduct aims to regulate the behaviour, personal and professional of teachers in the UCZ grant-aided schools. It draws insights from the Ministry of Education Statutory Instrument No. 43 of 1993, which among the many clauses stipulates that, "the staff shall adhere to the code of conduct stipulated by the Church and shall be supportive of the religious ethos of the school." Under this statutory instrument, it recognizes that staff that work in religious schools (schools owned by the Church) are 'seconded' by the government. The staff are "expected to be committed Christians with a Church connection and as such will maintain in public and private accepted standards of Christian conduct". Such conduct refers to sexual conduct, commitment to UCZ religious observations, morally upstanding character and a modest personal outlook on dressing. Any misconduct warrant either a dismissal or being surrendered to the Ministry of Education.

5.6.6 The Chaplaincy

Recognizing that some of the respondents were chaplains, chaplaincy is discussed in this section as one of the themes that emerged in which the UCZ need to further rethink its missional role in public education.

According to records at Synod Headquarters in the Education Secretary's office, the chaplaincy ministry began in 2004, when the Church called for a gathering of all the diaconal workers to discuss their roles and responsibilities. In light of incidences of moral failure, particularly among girl children, it was agreed that some diaconal workers be stationed in grant-aided schools as chaplains (UCZ Chaplains File, 2004). For private schools, the clergy in charge of the congregation is expected to provide spiritual guidance to the school that it runs. For instance, St Andrews Schools of Ndola has stipulated in its School Constitution of 2013 that one of the functions of the Board of Directors is:

To ensure the enhancement of Christian values by establishing a Spiritual Department to be run by the Minister in Charge of UCZ St Andrews Congregation of Ndola, who shall offer spiritual guidance to the schools. The Minister in Charge shall be the School's Chaplain

(St Andrews, Ndola, School Constitution, 2013:7)

According to ES2, his observation on the roles of chaplains in schools was that initially there was a misunderstanding of the role by the appointees that caused much tension in the schools. This sentiment was expressed in two of the grant-aided schools which had clergy as chaplains. According to him the chaplains, as appointees of Synod, went to the schools with the intention of making the school more UCZ in nature and as 'spiritual heads' felt side-lined when the school could not accommodate some of the programs they made, especially those that required funding. The chaplains also felt they were not answerable to the head of school as they were a direct appointee of Synod. The office of the Education Secretary had to initiate chaplaincy orientation workshops. ES2 cited an example of a workshop that was held, where he invited a few grant-aided school heads to orient them in order to:

Make the chaplains understand that these schools, you are not running it, this is not a congregation, and this is a school. And a school has its administrative structure and apart from that, the headmaster though appointed by the church, is also a government agent; s/he has policies which should be adhered to.

The above role-conflict was noted by SC1, who observed that the Church did not train them to serve as chaplains. As a clergy member, he was trained to serve in a pastorate but found himself posted to chaplaincy. He felt it was a ministry for which the UCZ was very inadequately prepared, evidenced in the misplacement of manpower, such as diaconal workers, trained to respond to the social needs of a local congregation, who were placed as chaplains in schools.

Another discrepancy of the office was observed by the heads of grant-aided schools in terms of their emoluments. The UCZ stationed them at the schools as Church workers but expected the schools to provide housing, utilities, and other living costs. However, the UCZ does not fund the grant-aided schools, attested to by all the school managers. Therefore, in terms of financial disbursements to the chaplaincy office, they would have to dip into government funding to cover these costs, yet the office is not recognized under the government establishment. This scenario puts school managers under duress to ensure that the chaplain receives fair remuneration, either through the Parent-Teacher Association or through tuck shop sales, as is the initiative at Mwenzo girls.

Despite the tensions evident in the working relationships, it was also generally accepted in the grant-aided schools that the chaplaincy has brought a sense of 'UCZ ownership in the manner in which they organize the school's spiritual life.' Their work begins from as early as 5am to lead pupils into morning devotion, before going for breakfast and classes which start at 7.30am, to individual counselling, to working out an economic activity to support the vulnerable learners and to lead Sunday morning pupil services which are compulsory for all learners. At Mabel Shaw Girls School, the chaplain conducts catechism classes, after which she invites the clergy to conduct the baptism. In all the schools, Sunday Service for the learners is compulsory, over which the chaplain or an invited preacher, presides.

The chaplaincy at Mwenzo Girls School operates under a different system. In the interviews, both the head teacher and the chaplain observed the difficult task they had to place the office in the school staff establishment structure because it is not a recognised office in the Ministry of Education. However, using the Parent-Teacher Association, a legal requirement for all schools, the chaplain was 'employed' as a sales assistant to run the school tuck-shop and to help with

procedural requirements at the opening of school term. This is besides the fact that the UCZ Church has deployed her there to offer spiritual and pastoral guidance to the school.

This study found that there is no standard practice or theology of ministry of chaplaincy, despite the UCZ prescribing the role for grant-aided schools. It is an office perceived to be the embodiment of the UCZ Synod, and the head teachers have had to create an office space within its school structure, despite that it is not recognized by the government through the Ministry of Education.

5.7 THE UCZ WORLDVIEWS OF EDUCATION

To garner a broader epistemology of the UCZ's self-understanding of its missional role in public education, the second objective of the study sought to examine the worldviews that inform such engagement. According to Hiebert, worldview as a concept is philosophical in nature. It is a given point of view or a perspective of looking at things. He defines worldview as the “foundational cognitive, affective and evaluative assumptions and frameworks a group of people makes about the nature of a reality which they use to order their lives” (2008:5-6). Similarly, education studies are anchored in what it means to know, and how this knowledge adds value to personal and community growth. For instance, the philosophy of education is concerned with how knowledge produced impacts on the affective and aesthetics domains of an entire being and the learning process. This study is anchored in Estep et al’s argument that “an educational theory is based on a worldview, a philosophy or theological system of understanding leading to various fields of study and inquiry within it” (2008:18). It raised the question of what the UCZ self-understanding of its role in public education is, and to do this, this study undertook to examine the worldviews that inform the UCZ practices in public education,

In essence, education is about the projection of a worldview. This study argues that education has been used in human communities to give meaning, identity, and relevance to the existence of reality and thus, that there is a need for ecclesia to have a clear self-understanding of its role in public education. Harris and Moran (1998:14) argue that the meaning attached to education will determine its processes. For instance, anthropologists define education as the entire process by which a culture transmits itself across generations. Van Schalkwyk (1988) argues that it is a community responsibility in that all communities have a form of education in which it transmits its cultural ethos, philosophies and ethical views to its members. History shows that education has

been used to create statuses of power and authority or lack of it. For instance, educators such as Paulo Freire (1993), in calling for dialogical and problem-solving processes of education that humanizes through using the de-banking method, posits it from a liberative-conscientisation worldview in which he recognises that the oppressor often uses education to colonize the minds of its subjects to reason in a subjective manner and to keep them subservient. He argues that education that transforms, enables the learner to become their agency of transformation.

According to the historical background of the UCZ education in chapter two, the UCZ's identity is rooted in the early missionary enterprise. They used the offering of education, health and skills training as a form of civilised conversion of the natives as an evangelistic strategy. In education, the missionaries focused mainly on the schooling paradigm, in which elementary education was purposed to lead to vocational training of teacher evangelists. This history indicates that the missionaries had not envisioned a system of education that would develop their converts to a level where they would be considered to be what Paul describes of believers in his salutations as those “loved by God and called to be his holy people, sanctified in Christ, brothers and sisters, the faithful in Christ (Romans 1:7, 1 Corinthians 1:2 Gala 1:1. Ephesians 1: 1)”, nor what the systems theory recognises as significant role players in an organizations existence.

Therefore, as much as the missionaries are acclaimed to have made a significant contribution to the legacy of the current education system that defines most of the education on the African continent, it was shrouded with values of racial segregation and separate development which has resulted in inequalities in what it means to be educated and developed.⁵⁹ Clear evidence of this racial divide in the pre-colonial Zambia was the creation of two education systems by the colonial governments, for the whites and blacks. The black African education was managed with the creation of the Native Department of Education in 1924(Snelson 1974, Carmody 2004). In considering how Zambia, and subsequently, the UCZ education has progressed, this study concludes that the current system of education was informed by the colonialist worldview, asystem has never been critically reviewed to pave way for an indigenous education system. It is no wonder that South Africa, is calling for the ‘decolonizing’ of the education system.

⁵⁹A missionary of the LMS is quoted to have said that their training in skills of the natives was for "cultivating any inherent talent they may have and making them of great use to the mission, and later to any white men who may come and settle as the country develops (Snelson 1974:33)."

Secondly, the missionary paradigm of education destabilised the native's ways of life and, in particular, the traditional knowledge systems that defined identity, meaning, and relevance for the natives. This is due to the preconceived worldview that inspired them to educate; they viewed the natives as savages, uncivilised, and idol worshippers in their traditional ways of expressing their faith. After all, the aim and intention of the mission was that they had come as the gospel bearers to save the natives from their destructive ways. Education, as a powerful tool of evangelism, was used to redefine, in particular, the African way of life through the relearning of a language and the way of life of the missionaries. The worldview that informed the earliest education practice was that of 'western civilisation' as symbolic to conversion to the Christian faith. One of my fathers in laws says he was named 'Joseph' when he started formal school because that was the standard the missionaries required to show that once belonged to the Christian faith.⁶⁰ To understand what the UCU understands its role in public education, this study asked the respondents what worldview informs the UCU mission in education that is in the public space. The following responses are some of the themes drawn from the transcribed data.

5.7.1 Maintenance

GS1 observed that the UCU has never deliberately built a school that the missionaries did. He emphatically stated that the missionary "interest was that of evangelizing and because of that, the easiest way adopted was to build a structure called a church but within there that's where education was taking place." Therefore, he understood that the UCU were maintaining the heritage of schools from its missionary organisations that came together to form the United Church.

5.7.2 Evangelism

Almost all the respondents had an understanding that evangelism was the primary worldview that informed their schools' existence. It was emphasized that the school was a significant strategy for evangelism which created spheres of identity and influence based on the quality of education. For instance, GS 1 mentioned that there is a perception in Zambia that the Southern and Western regions of Zambia had among the first natives to be well educated because of the quality of education attributed to the Methodists and the Paris Evangelical Missionaries/Barotseland Church.

⁶⁰Rev Joseph Mutale Kapolyo often gives this testimony when narrating his experiences with the missionaries in pre-colonial Zambia.

This was attested to by ES 2 and 3, who both attended missionary schools from primary schooling to tertiary levels.

ES 2, having experience of the missionary and UCZ paradigm of education at all levels, attested to the fact the missionary ethos was driven much by a desire to evangelise, which the UCZ seemed to have lost in the way it managed its schools. ES 2 began his primary education at Mwandi primary in grade 1 and finished his grade 7 at another UCZ called school called Mavumbo. His secondary education was at Sefula Mission School. He later trained as a teacher and was employed by the government. During his tour of duty with the GRZ (1981-2011), he taught at Masuku Secondary and Njase Girls Secondary, both UCZ grant-aided schools. Upon retiring from government service, he was employed as Educational Secretary by the UCZ from 2012 to 2014. In recalling his service to the UCZ, he said he observed the gap between the grant-aided schools and the private schools which he tried to address by way of meeting with the head teachers that were running the private schools which were mostly based on the Copperbelt (see 5.6.5 below). ES 2 experiences of the UCZ's role in public education as a primary source attest to the paradigm shift of understanding from being evangelical to liberalism, a philosophical worldview that also governs Zambia's national policy on education. He felt the UCZ was too liberal in the way it managed its schools.

GS1 observed that the UCZ lost its evangelistic worldview when it gave up its influence in public education to the government in the 1970s. According to him, the Church claimed not to have the financial capacity to run the schools. In his opinion, he observed that:

*I think it's just the same in my view that we're still basing on the same values and understanding of education except maybe there is a point at which I feel we have diluted the understanding. We have tried from time to time and I'm happy that whenever we have made a mistake, we have immediately realized and corrected that mistake, what do I mean by that? Umm I think what I would say is that due to the poor economy of the church, they've been times where we have compromised for instance, I think in the seventies when I think the church if anything experienced moratorium in its reality, the missionaries went and the church remained in the Zambian hands umm, immediately we had no capacity, we handed over the schools to the government umm I think for me that time we lost something and umm that I think actually went for a long time and so we yes, we might have been carrying evangelism in *chuckles* different ways but actually we lost the essence because we never produced a child who'd claim they were UCZ, they would claim the route through their parents and umm whenever they grew up, those who were fortunate to grow up in the UCZ itself*

*umm but they may not have had that thing at their hearts because they were not rooted into it...*⁶¹

In his view, GS 1 said the 1970's and 1980's were challenging times for the mission of the UCZ, with an exodus of many young people who were not rooted in the doctrine of the Church and felt that it existed for old people only. The UCZ was viewed then as the Church for old people. He says it also affected the education in schools as there were very few teachers that were UCZ members. ES 3 felt that the evangelistic paradigm could also have been lost due to having head teachers and their deputies as leaders of the school who were from other denominations and did not understand the ethos of the UCZ in schooling.

Uh to start with, we've also been emphasizing that the teachers in these institutions must belong to our church, that way they would help the children follow exactly what the church wants. But unfortunately, that hasn't umm been the case we feel have a percentage of so low really in comparison to the other teachers coming from other churches. Umm the head teachers at the time I became education secretary was still a mixture of catholic head teachers, SDA head teachers but in our institutions. So the moment I came in that was my first you know priority to ensure that the head teachers and deputy had to be members of our church. That way you know, even if teachers are generally from other, other denominations. The control from the top would help and the teachers would listen to the top and do what the head teachers want.

The sense of educating for evangelism was evident in most of the grant-aided schools and two of the private schools sampled. This is substantiated by SM GA 9. With 18 years of experience as an educator and his last appointment in Lusaka as head of one of the prestigious schools, he said he opted to come and serve God at Sefula Secondary school. When he first arrived at the school, he said he almost shed tears to see the state of ruin that the school was in. His view was that the UCZ had not departed from the original intention of educating for evangelism; rather it had just drifted from it.

We have departed from it very far away; we have drifted from what was the initial idea of the missionaries, those who came. That's why when I first came here I almost shed tears, seeing how the station had gone into ruins. Everything was collapsing, then I was thinking in my mind to say if those missionaries came or those people who are buried there are to wake up and look at how we have mismanaged all the issues, I think they would put us all into problems. And that's where we have drifted; we have not

⁶¹See chapter two. During this period mentioned, the GRZ had adopted a Socialist Humanism as its governing philosophy. The President then, Kenneth Kaunda, a son of a Minister who grew up in the Free Church of Scotland traditions, was seen to have departed from the faith in the way he projected the socialist –humanist philosophies.

gone to accomplish what was left for us.

Thus evangelism was and is still a primary motivation for the UCZ missional role in public education; despite that it is not weaved into an ethos that governs all of its educational practice.

5.7.3 Liberalism

Most respondents observed that the UCZ does not seem to have a specific worldview that speaks to its mission as a church nor its ministry in public education. An example was given of how the schools require that all learners attend the School Chapel on Sundays, and then thereafter, are free to attend their local churches. Most respondents felt this was unacceptable for a "Christian" school and further made comparisons to other Church-run schools such as for the Catholics and the Seventh Day Adventists, who do not allow any other doctrinal influences on their learners, apart from their own. The study also found out for the UCZ, that one of the prominent societies that were being used in the schools to define its Christian ethos is the work of the Scripture Union. GS 1 lamented:

*For fifty years, we've not come up with something that one would be able to point out and say 'this is UCZ.' Today if I went out for instance to Western (presbytery), they'll be that influence and a very big influence of the church of Barotseland. If I went to southern, there would still be that very big influence of Methodism or the Methodist tradition as it were if you move *chuckles* maybe to this one (referring to the Copperbelt Presbytery), it would be very difficult because it's one part I think that might not have had a tradition. So you go for anything, you go for anything and that's one thing that even in schools. *chuckles* Today I wouldn't even be wrong to say you even take a devotional book from West Africa and use it in your chapel.For instance, I'll give an example of Chipembi, they'll begin with UCZ programmes then the pupils are told to go to their churches after ten hours.*

At Kafue Boys Secondary School, SMGA 9 said the school learner population was mostly comprised of the Seventh Day Adventists. In his opinion, he attributed this pattern to the strong presence of the SDA in that region and how parents advise their children at national selection exams to apply to the school due to its reputation of academic achievements. Since UCZ has no say in government schooling selection policy, the learners are chosen, based on merit, to go to the school. Therefore, the challenge the school had was how to implement a UCZ religious ethos in a school where learners were mostly from other denominations. The liberal attitude towards school ethos and its implications was further amplified by SM/PVT 5, whose school management board, at the time of the interview, had been sued to court by a teacher for unfair dismissal. This teacher

had been relieved of the duties because they could not participate in extra-curricular activities planned on Saturday as that was their sacred day. Though the head teacher clarified that there were other professional reasons for this teacher's dismissal, s/he chose to use the religious argument to sue the school because of the primacy of the national legal system.

5.7.4 As a Social service

In response to the question on the role of the UCZ in education that is in the public space, GS 2 elaborated on how the Church, throughout its mission, has partnered with the government in education and health. She understood that this ministry is the Church's social action. She described how schools contribute to the welfare of the nation through offering quality education. She then gave a brief of Chipembi Girls Secondary School, which was not among the sampled schools for this study, as a model of excellence. According to her, the worldview that informs UCZ's mission in education is that of the missionaries, and through such efforts, the Church can minister a holistic gospel to the community.

The social service ethos is a view that is held by many UCZ Schools. For instance, one of the reasons for starting the UCZ St Andrews of Ndola was to respond to a community social need of providing alternative schools for learners who could not access government schools. SMPVT 2 also stated that one of the reasons for starting Muchunga School was to help government offer education *“because us in the community we know that a lot of pupils don't go to school, it is better that we can also come in to assist or to let these children go to school and learn.”* Similarly, St Marks of Lusaka was *“started to help the government to mitigate the increased number of school dropouts in the community.”* The social service in this context is not an act of offering a free service; rather it is the congregation's way of responding to Zambia's education system which uses a cut off point system to cater for the numbers that it can afford to educate at year 7 and 9. This is done through the national composite exams, in which selection to the next grade is based on meritorious academic achievement, with those with the highest grades offered places to the next grade. The outcry around this system is that there are fewer places in basic and high schools compared to primary schools.

Furthermore, the congregation's response to this need is also linked to an economic opportunity as is shown in the next section.

5.7.5 Educating for economic gain

Zambia's liberalization of its economy in the 1990s' generally opened up education as a market commodity. Private schools sprung up almost everywhere and mostly in residential areas. The visible gap then was early childhood education, and due to overpopulation in a local government school, which begun to compromise the learning quality outcome, most parents opted for private schooling for their children. The observable pattern of UCZ Church's private schooling is that it is mainly concentrated on the Copperbelt, Zambia's main mining hub. It is probable that with the liberalised economy, which came with job losses as well, private schooling emerged as a form of income generating activity, both at household and institutional levels. The UCZ Youth Policy (...) clearly mandates its youth to venture into starting early childhood centres as an economic activity for the sustainability of its programs and to be able to offer some youths employment. It was also clearly stated at the St Andrews Primary of Lusaka, that the school begun as a fundraising venture and that the congregation expected to receive a dividend from the school.

St Andrews Schools of Ndola's Constitution indicate that "schools remit to the Shareholders one percent (1%) of the gross income, i.e., before expenses on a cash-in –cash-out basis.' Though the school is registered with the Ministry of Education, the formulation of the constitution in a business manner indicates that the school is meant to be run as an economic activity too. The story of Machungwa is similar. Though the school has been running since 1997, its lack of dividends to the congregation, made them decide to rent the school out in 2014. However, the 'new proprietor' failed to pay the rentals the whole year, making the congregation repossess the school. SM/PVT2 said that among the financial obligations of running the school which was becoming burdensome, were the government statutory monthly requirements. Their enrolment figures could not sustain all its functions, inclusive of staff remuneration.

5.7.6 As Christian Education

The School manager's category of interviewees was asked about what informs their school mission statements, whether it was derived from the Church or other. This question was asked in the context of understanding the happenings in the UCZ education department. All education is driven by a mission. Therefore, Kauffman argues that mission analysis is the first lens through which to understand all that needs to be done. He defines it as "the overall goals and measurable

performance requirements (criteria) for the achievement of the required results (1988:46).” It is about “where we are going, how we know we have arrived and what are the major steps to be done to get from here to there” (1988:92). At the level of the department at Synod, there is no distinct mission objective that drives how it works. However, ES1 strongly felt that the education UCZ offers in the public space is Christian Education. He qualified his opinion by stating that:

Um yes, if you ask me I would say yes, we uh um trying to ensure that it is a Christian education that we are offering. Yes critics would say no it's education within their Christian generic, but it depends also on the heads and the staff that you have, how committed are they? I feel it's more of secular honestly, umm teaching a pupils in order to get a good job at the end of the day, well as I said like in the initial stage, ours at least brings in the moral issues, the attitude that we want or the behaviour that we want from our pupils. The character, at least we try to build the character as well unlike uh in the government institutions. (ES3)

I wouldn't say so, uh the only aspect, the only thing that can say Christian education is that in terms of curriculum, every UCZ school has made it compulsory for every student to learn RE. so that's the only area where we are saying it is Christian education because that one we told the government that RE cannot be optional at a mission school. The other schools, government school, RE can be optional but not UCZ schools, it's compulsory (ES2)

For the grant-aided schools' response to whether their education was Christian or not, most of the schools were not explicit about what the nature of their education was except for Kafue Boys. SM/GA3 illustrated this by saying that, “*much of the Christian values that are imparted into the pupils are defined by the school itself. We do not have necessarily a document that has been formally given to schools. We get handy information here and there and so what we emphasize is what we have learned as leaders to the values of Christianity and those are the ones that we emphasize on.*” He further went on to make a comparison of how the Catholics or Seventh Day Adventists live out their ecclesia mission in their schools, a comparison that came up in almost all the interviews with grant-aided school managers as well as the some Synod officials. His experience having taught in a Catholic School before coming to Kafue Boys was that”

You know they will learn from let's say their training institutes, they will learn from Sunday to Friday ten hours then they will knock off, Sunday they will not allow anyone to get permission because they want you to worship with them. Umm it is totally different from us, for us in fact, the extent to which the Christian values are imparted in the children will depend on the commitment of the administration itself in that particular school and that's why even the practices, what we do at Kafue boys may not

be what you find at Chipembi, will not be what you will find at Njase, at Masuku, at Kanchindu, at Lubwa, at Senga hill. There are several variations, you come here, we have a tradition of a candlelight for the grade nines and twelve shortly before writing the exams; where we will dedicate the pupils for the exams, but that is not what you will find in any other schools, because we have just decided to have it here. We feel we are duty-bound as Kafue boys simply to pray for our candidates as they go to write their exams.

He affirmed that what he was imparting to the school as a leader and as Christian is based on his spiritual nature from the congregation. *“Yes and what I’ve got from the congregation, we may be having meetings of educational measures under the offices of the education secretary, but when you look at the agenda, you’ll find that much of the things that we discussed, what concerns the provision of education and not necessarily the mission of the church in education.”* He jokingly went on to state that he was not sure the UCZ even knew the RE curriculum the schools follow, whether it was 2044 or 2046, because such matters are never discussed in their meetings with the Education office. His impression was that the Church was more concerned with fulfilling the Ministry of Education plans than how these plans affect its mission.

But for them to come in and say what is involved, what are the components of that, I don’t think nobody knows, not even in our meetings have we ever discussed the contents. So when the government changes the syllabus, even today if they change the syllabus and put even homosexuality and what, I don’t think they will even know.

5.8 THE UCZ UNDERSTANDING OF ITS MISSIONAL ROLE IN PUBLIC EDUCATION

5.8.1 The genesis of Seeking the Church Transformed and a missional church

From 2011, the UCZ embarked on a grand vision to transform the Church to make it more relevant to its context. The Church embarked on this transformative journey as it had faced an institutional debt crisis with national statutory bodies that led the laity and mission partners to question the UCZ's capacity for self-existence. According to the UCZ Synod Minutes (2011:37), the accumulated statutory debts had been a thorny issue in the period 2006-2010, though at the time of the meeting, it was reported that the Church was up to date in servicing it. The accumulated debt was attributed to unfaithfulness on the part of congregation leaders to remit the 35% of their weekly income to the Synod pool account. The debt attracted further concerns from mission partners, and therefore in a consultative partners meeting held before the Synod of 2011, the General Secretary, in her report of the ‘United Church of Zambia we want’, stated the need to

restructure the Church into a missional congregation. Going missional was a “deliberate step to empower our local congregations and that behind that was to introduce Mission Enablers (sic) in the UCZ structure.....It is our prayer that we take mission work (UCZ) to every congregation” (2011:44-45).

According to the UCZ Synod Minutes of 2011, the Missional Enabler was envisioned to be an ordained Minister and in the restructuring, would have effectively taken over the functions of the Consistory office as well as all Presbytery Committees, as was recommended by the Restructuring and Technical Committee and adopted by the Synod sitting of 2010. In 2011, the UCZ adopted ‘Seeking the Church transformed’ as its working theme, and further crafted for itself the 2011-2015 Strategic Plan. This 2011-2015 Strategic Plan was unprecedented in the existence of the UCZ, which described the mission of the UCZ to be: “”committed to spreading the good news of salvation to the Zambian people and all nations in fulfilment of Christ's mission to the world, with an overall goal to increase the number of people saved and improve the quality of spiritual social, economic and physical wellbeing” (Strategic Plan 2011:4). Its two main objectives were, according to the UCZ Strategic Plan (2011:4):

- “To reform and strengthen both institutional and organisational capacities of the UCZ for effective and efficient service delivery
- To mobilise, distribute and utilise resources prudently at all levels”

The ‘Seeking the Church transformed’ theme was used as a guide from 2011 to 2015 and materialised into several structural and institutional changes in the UCZ. In the overall educational framework of the UCZ, this translated into restructuring some of its educational institutes such as the seminary which was transformed into a university in 2012.

In the Education Department, the strategic goal was identified as the need:

(...) to improve and provide facilities for the attainment of high-quality education and impart moral, spiritual values and life skills following the teachings of our Lord Jesus Christ” which would be implemented through

- *Establishing and strengthening production units and rehabilitating infrastructure in UCZ schools*

- *Creating effective bursary schemes for Orphans and Vulnerable Children (OVC) and teachers*
 - *Improving the provision of water and sanitation in schools.*
 - *Providing and improving facilities and personnel for SEN⁶² children*
 - *Improving the supply of learning and teaching materials*
 - *Developing guidelines for the establishment of church private schools*
 - *Developing a mechanism for monitoring and evaluating church-run private schools*
- (UCZ Strategic Plan 2011-2015)

In light of the Church's understanding of seeking a church transformed, the self-understanding of its role in public education displayed in the Strategic plan is that of infrastructure rehabilitation and academic achievements. According to GS2, the UCZ takes pride in its mission work in schools in partnership with the GRZ to uplift the social standards of its citizens. She gave an example of how Chipembi Girls Secondary School in the Central part of Zambia is a model of excellence in management, academic achievements, productivity in food security and infrastructure development. She elaborated on how the Church in its mission of education is seeking to uplift its role in partnering with the government to offer a social service to the community. The successes Chipembi School scored in this period could be attributed to visionary leadership provided by the then School Manager, Mr. Albert Chituka.⁶³ In a letter to the editor in the Zambia Daily Mail of 1st August 2018, a reader commends the teachers at Chipembi for starting a bursary scheme to help vulnerable students by pledging to contribute monthly K30, an equivalent of US\$3, towards what they termed as the 'Teachers Bursary Scheme'.⁶⁴ This initiative could have been started by the teachers because, despite the UCZ prescribing the bursary scheme in the Strategic Plan, this study observed that none of the grant-aided schools attested to its implementation. The UCZ 2011-2015 theme of 'Seeking the Church Transformed' in the overall institutional vision and mission and the

⁶²SEN –Special Education Needs

⁶³See <https://www.facebook.com/263774433665733/posts/chipembi-girls-secondary-school-profile-the-school-is-in-chief-chamuka-in-chisam/514038431972664/>

See also <https://www.pressreader.com/>

⁶⁴See <http://www.daily-mail.co.zm/chipembi-school-teachers-worthy-emulating/> accessed 05th March 2019

implementation strategies taken, do not define what it meant concerning the understanding of ecclesia mission and its role in public education.

5.8.2 The UCZ understanding of its ecclesial mission in public education.

The UCZ prides itself on its missionary heritage. This is evident in its history and the partnerships that it continues to value with its former missionary organisations in its present ministry. In this study, for instance, I have referred to Mwandi Secondary School infrastructure, which was built with support from the partner missions (see 5.2.2). Further, two of the respondents in this study held ‘mission partner’ status. In its operational structure, the UCZ recognises the importance of the mission partners, who are represented in the Synod structure as the ‘World Partnership Committee’ and is the standing committees at all Synod meetings (UCZ Synod minutes, 2011). In the designing of the 2011-2015 Strategic Plan, the financial implementation plan had a component of support from mission partners and yet a perusal of the budgetary allocation indicates that the understanding of mission was not so much in the sense of what it has been sent to do, but rather more of self-introspection and renewal of its infrastructure. It is not a priesthood-centered budget, neither is it missional. This has an impact on how the overall ecclesial mission strategy of the UCZ is defined and implemented. In the conceptualising the problem of this study, it is set in the context of the researcher's experiences of education in the mission of the Church and argues that the Church seems not to have thought through what it means for it to participate in public education. If Mission is God's, what is God's missional strategy for public education? The gap considered in this study is that ecclesia, in its understanding of its mandate to educate, has limited its understanding to that of Religious, Theological or Christian Education. What the Church does in education that is in the public space has different nuances, and as shown above, this is one area its role is divided between sacred and secular. In the UCZ, it is evident in the way the Education department is structured. It is operating a link between the Church's interest in its heritage of missionary founded schools and the Government that administratively run these schools. In this context, this study raises the question of what the UCZ understands its missional role in public education. One of the questions that were asked of the respondents in response to objective two of this study is: what informs their school mission statement? The Zambian education system requires that the schools display their vision and mission statements. Therefore, it is a common sight that whenever one enters a school premises, somewhere, either on the gate, school notice board, on a

billboard along the road leading to the school, or wall fence built around it, the vision, motto, and the mission will be boldly displayed as illustrated below.

Fig 5.3 Mbereshi Primary School motto, mission and vision statements as displayed in the head-teachers office, taken on July 2018.

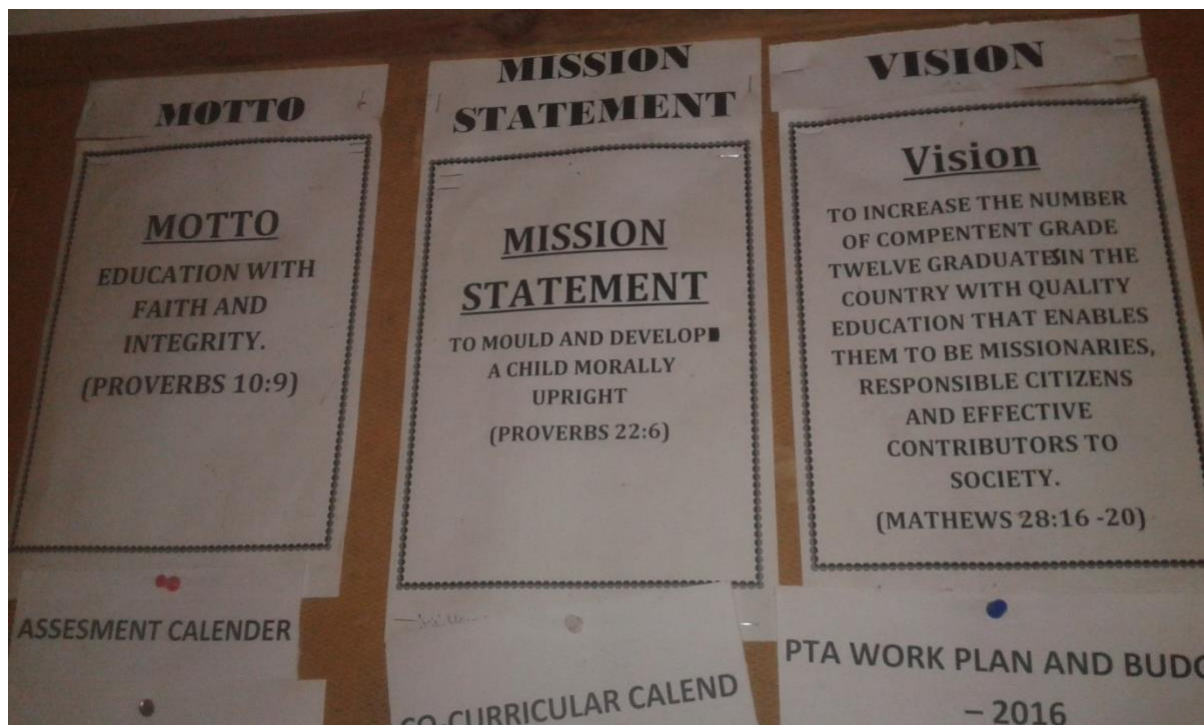


Fig 5.4 Mwenzo Girls Secondary School



The study further inquired on the schools mission statement and what informed them. From the school profiles given above, it is evident that the UCZ schools motto, vision and mission statements are various and are determined by the context in which the school is operating in. A sample of the mission statement that informs the UCZ schools is given below:

Table 5.3 Sampled School Mission statements

School name/Type	Presbytery/Province	Mission Statements
Mwandi Primary/GA	Western	Provision of quality education that will meet the needs of the learners at Mwandi and Zambia as a whole
Kafue Boys/GA	Lusaka	To impart knowledge, skills, and values in the learners for them to respond to the technological changes and needs of the society in which they live
Senga Secondary/GA	Northern	Strive to succeed through academic excellence and good morals as the holistic development of a child.
St Andrews /PVT	Copperbelt	To provide quality education to the community regardless of religion, race, social status or gender and create a reasonable shareholder value
St Marks/PVT	Lusaka	To provide and equip children with knowledge through assimilation of quality education, so eradication of illiteracy and ignorance for our better nation.

Of all the 15 schools sampled, none of them had a mission statement of the school that was enshrined in the mission statement and strategic vision of the UCZ as conceived in the 2011-2012 Strategic plan. The respondents were asked what informs their mission statement and most said it

was something they found from previous administrations. It was also observed that almost all the mission statements, visions and mottos, except for Mbereshi primary and the two St Andrews Schools, were informed by a secular understanding of education and the goals related to academic achievements.

The second part of the interview aimed to solicit from the experienced personnel of the UCZ, what the Church understands its missional role in public education. The respondents were asked, as people that play significant roles in the UCZ's public education, what their understanding is, of the world view that informs the UCZ mission in education. The focus on the leaders/managers of the Church was deliberate. Leaders as managers, embody the institution's purpose for existence. In mission and theological understanding, this is what is referred to as the 'calling' to lead, with stewardship and servant-hood epitomized as the highest values to be displayed. A leader/manager is the vision and mission carrier, expected to execute to detail that which an organization seeks to achieve. The system theory recognizes that individual persons are an integral part of an organization as their role, which is encompassed in their cognitive, psychomotor and affective domains contributes to the identity of that organization as a social system. Therefore, Systems theory recognizes the role theory that posits that individual roles impacts on organization's behaviour and identity. Therefore, it calls for a balance between what is identified as the personal idiographic dimensions to that of the institutional nomothetic dimensions (Owen 1998:54-55).

However, from the data collected in the field, and with the view of what constitutes an organization as in the above discussion, this study concludes that the UCZ has not formally constituted its public education ministry as a substructure with its structures and people, that are working not just for the UCZ, but also within the superstructure of Zambia's and the global educational system. Further, this study observes that the UCZ does not seem to have a comprehensive education system embedded in its ecclesial existence as a missional church.

5.9 CONCLUSION

This chapter has presented the data as it relates to the problem statement and objective two of this study which sought to examine the worldviews that inform UCZ's self-understanding of its missional role in public education. In examine the worldviews. The chapter highlighted the statistical representation of staffing and pupil representation of UCZ's presence in the schools

which operated both as grant-aided and private facilities. The statistical display was to validate the interpretative task of showing why the UCZ educates. Based on this, the profiling of the schools and seeking to understand the world views that inform the UCZ's role in public education, the study shows that the UCZ purpose of educating in the public has various understandings. The grant-aided schools' understanding is that the purpose of their existence is to evangelise, though it conflicts with the Zambian system of education that is philosophically set in liberalism and democracy as governing principles.

On the other hand, the private schools' purpose is that of commercial gain, though with an agenda of providing Christian schooling. Furthermore, some respondents felt that the UCZ displays a liberal stance in its educational ministry and others felt that it is more a secular social service that is offered. In considering the worldview that informs the school mission statements, having had no guiding policy from the UCZ, most of the statements were formulated by the schools as a requirement by the government of Zambia that regulates their operations. However, the UCZ takes great pride in its inherited missionary ventures and seeks to maintain them through infrastructure rehabilitation and pupil academic achievements, which is a focus of their strategic plan in education. Therefore, this chapter concluded that the UCZ has not designed a system of education that is based on its missional vision; neither does it have a guiding policy for its educational ministry in the public domain. The data presented raises the question of the UCZ's self-understanding of its missional role in public education. If the mission is God's, how should the Church exercise its participation in it through public education? Therefore, the following chapter will seek to analyse the data from a philosophical, educational and theological perspective as outlined out in objective three of this study, which seeks to establish the significance of having a clear philosophy and theology of ecclesia educating in the public education system.

Chapter Six

A CRITICAL ANALYSIS OF THE UCZ SELF-UNDERSTANDING OF ITS ROLE IN PUBLIC EDUCATION

6.1 INTRODUCTION

The previous chapter presented the data gathered during the qualitative inquiry and related it to themes that are significant to this study. It sought to examine the worldviews that inform the UCZ's role in institutional education that is in the public space as gathered from the interviews conducted. The interview schedule was in two parts; the first part sought to understand the patterns and relationships that the UCZ exhibits of its mission in public education, and the second part sought to understand the role and worldviews that inform its engagement in public education. The chapter responded to objectives one and two of this study. Using the coding approach of content analysis, the data was presented in the form of simple table displays of school demographics to show the relationships and patterns that define the UCZ mission in public education. Furthermore, the chapter profiled the schools sampled in the study and themed the respondents' understanding of what worldviews inform the UCZ public education ministry. These include evangelism, commercialization, as a social service and the postmodern philosophies of liberalism and democracy. The previous chapter also observed that despite the UCZ having an education ministry in the public space, it does not have a defined organizational educational system that informs its practice.

Having established the relationships and patterns in the UCZ institutional education ministry and the worldviews that inform its practice, this chapter seeks to present an in-depth analysis of the UCZ's self-understanding of its role in education that is in the public space. It is in response to objective three of this study. In undertaking the analysis, the chapter takes cognisance of the significance of the philosophical and theological undertones that inform ecclesia educating in the public space. It further engages the historical and legal foundations of the UCZ education as described in chapter three, with the findings from the fieldwork displayed in chapter five to engage in praxis on UCZ's self-understanding from a philosophical and theological perspective.

6.2 A PHILOSOPHICAL ANALYSIS OF THE UCZ EDUCATION

The literature review chapters of this study showed how philosophy has played a significant role in the establishment of ecclesial ministry in public education. The review concluded that all education is philosophical in nature and that it is integrated with education. Gangel and Benson (1983:385) state of Education and Philosophy, that one discipline asks questions of the other:

In truth, Philosophy and Education cannot be separated because each relies on the other for illumination. Philosophy is the methodological lens through which knowledge is acquired as it tends to ask the nature of reality, the ultimate truth. An examination of the 'why' tends to ask the nature of the reality, the ultimate truth, the intentionality of life and its activities.

Therefore, taking the philosophical cue of the nature of being (ontology), its epistemology (body of knowledge) and the values therein (ethics/aesthetics), the findings of this study is that the UCZ public education ministry is informed by secular worldviews and that in herself, she has a dual understanding of her role as being secular and sacred. This understanding is illustrated as follows:

6.2.1 Liberalism as expressed in UCZ's public education

The UCZ attempted develop a policy for its public educational ministry in 2003, an indication I gathered from interviewing GS1. During the fieldwork, none of the respondents in the School Management and Educational Secretaries categories had ever come across this document. I went to the Synod Headquarters records department and was graciously availed of the Education Policy for Grant Aided and Non-Grant Aided Schools in the United Church of Zambia (2003) document. In its introduction, the policy states that:

[...] although the teaching of moral and spiritual values as practiced by the early missionaries is still an important aspect of the curriculum of the UCZ schools today, it has become necessary over the years to include in the curriculum such other subjects as will ensure an all-round development in pupils so as to facilitate the production of a steady output of well-trained Zambians capable of making an effective contribution to the development of their country and the world. The UCZ has endeavoured to provide this educational policy in line with church doctrine but not necessarily departing from the policy of the Ministry of Education on so far as the main provisions of government policy are concerned.

(UCZ Draft Education Policy, 2003:3)

Chapter three of this study has shown that the government policy of education is anchored on the worldview of liberalism and democracy. This has impacted negatively on UCZ's self-understanding of its role in PE as was expressed in section 5.7 of the previous chapter. The UCZ portrays a general lack of a coherent understanding of its role in public education, and its alignment towards government policies show a lack of leadership ability to reflect on what it means for the church to educate. Though the UCZ policy refers to its doctrine as being one of its policy tools, this needs to be elaborated on further in light of the liberal and democratic ideals the nation has adopted. It is clear from the responses in section 5.6.3, that a lack of clarity of meaning has led many of them to be unsure of the church's role in public education. Furthermore, the Liberal and Democratic policies have affected the UCZ's understanding of its mission in education that is in the public space. This is evidenced in the sentiments expressed by the respondents that the UCZ tends to be 'liberal', and the fact that most of them felt that in comparison to other Churches that have a similar educational ministry such as the Catholic Church or the Seventh Day Adventist, the UCZ seem not to have a clear policy or mission direction of its education ministry that is in the public space, as is illustrated in section 6.2.2 below.

Furthermore, the understanding of being 'liberal' was about administration and management of the schools in which the school heads, both in the private and grant-aided schools, felt a disconnect, between their roles and activities as schools, and the entire mission of the Church. This is evidenced in the relationship between the school managers and the chaplaincy. For grant-aided schools, the chaplaincy is viewed as the presence of the Church in the School, albeit that it is not projected in the school system, as in the timetabling of subjects and other extra-curricular activities. The Chaplaincy grant-aided schools, is not a component that is officially recognised by the government Ministry responsible for public education in Zambia. Though the UCZ takes pride in the presence of Chaplains at grant aided schools as representative of its *missiones ecclesiae*, it is not existent in its private schools that are run by congregations. The private schools remain at the mercy of the Congregation School Board, who usually are the elders of the congregation, and may not necessarily have the understanding of education from a secular or ecclesial mission perspective.

It is for this reason that respondent SC1 stated that perhaps the UCZ need to consider training its own teachers, in the manner that the early missionaries trained the teacher-evangelists. He

expressed that such teachers would have a sense of a ‘call to mission’ in education, and would be better able to represent the Church’s missional role, rather than the status quo. At the time of the study, the majority of the teaching staff were from other denominations (see section 5.4.2 in previous chapter), and had no interest in the chaplaincy activities unless they were on duty as boarding master/mistress. Therefore, liberalism in this context can be understood as being a ‘laissez-faire’ or what Osmer refers to as ‘transactional leadership’, which offers a kind of trade-off leadership style (2008:178). In this case, education can be understood as a transaction of business, an education for business in the case of private schools, as well as education for ‘marketing salvation’ in the case of grant-aided schools. It calls for the UCZ to reflect critically on the spirituality of its educational ministry.

6.2.2 Perspectives of other denominational schools

During the fieldwork component of this study, most of the respondents referred to how the Catholic system of education is clear in its intent and processes of education. It is a considered view in Zambia that the Catholic schools are among the best in providing a holistic education.⁶⁵ It was also highlighted that other denominational schools like the Seventh-day Adventists are also very clear in their philosophy of education.⁶⁶ In perusing through literature, the foundations of the Catholic and Seventh Day Adventist, as is true of other religious schools, is that they have developed a philosophy of education that is informed by their doctrinal fidelity. For instance, the declaration on Christian Education proclaimed by Pope Paul VI on October 28th, 1965, recognizes the right for all humanity to be educated in a manner that upholds the faith and the local culture of a particular context. Referring to colleges and universities as part of their school system, the Catholic Church declared that:

[...] in those schools dependent on her she intends by their very constitution individual subjects be pursued according to their principles, method, and liberty of scientific inquiry, in such a way that an ever-deeper understanding in these fields may be obtained and that as questions that are new and current are raised and investigations

⁶⁵Brendon Carmody, in the article "The Politics of Catholic Education" gives a historical account of the catholic education and the basis of its educational policy, the Vatican pronouncements of 1965. He further acknowledges that the Catholic Schools have a reputation of excellence, which they have maintained especially through the production of excellent examination results and the management system of their education ministry (2003:292-298)

⁶⁶The Seventh Day are still abiding by the rules of education written by Ellen G. White, in a book titled *Education* (1903)

carefully made according to the doctors of the Church and especially St. Thomas Aquinas, there may be a deeper realization of the harmony of faith and science.⁶⁷

The Catholic declaration is significant to this study as it reflects that the Catholic school system has been developed over a long period of time and is grounded in the Thomistic philosophy of balancing faith and the science of logic⁶⁸. The declaration further shows that the Catholic Church considers education a key factor to its missional existence. It refers to all its schooling system as Christian Education. It emphatically states that its mandate in education is a divine call to participate in humanity's progress and development. The Catholic schools are understood as “an aid to the fulfilment of the mission of the People of God and the fostering of the dialogue between the Church and mankind (*sic*), to the benefit of both.” (Declaration on Christian Education, 1965: item 8). Similarly, the Seventh Day Adventists anchor their philosophy of educating in the Holy Bible. Based on their founders' teachings, it states that:

‘[...] the source of such an education is brought to view in these words of the Holy Writ, pointing to the Infinite One: In Him are hid all the treasures of wisdom; Colossians 2:3, He hath counsel and understanding; Job 12:13’
(White, 1903:13/14)

They further locate their system of education to Eden, as being the model of education that captures the “garden as the first home, the garden itself as the schoolroom, nature the lesson book, the Creator Himself was the first instructor and the parents of the human family were the first students” (1903:20). The implication that this comparison brings out for this study is that it clarifies what the respondents expressed in almost a lament – that the UCZ needs to rethink its mission in public education. The Catholic Department of Education is set up and organized systematically and professionally, such that it can implement the Church's vision of education as witnessing the gospel. Carmody writes that the Church has an Education Secretariat that informs its Bishops Episcopal Council of trends and patterns in education, who in turn, engage government through their appointed author in these issues. He states that in the legal frameworks of Zambian Education, such as the 1993 Education Act (repealed in 2011):

⁶⁷See http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_gravissimum-educationis_en.html accessed 16.04.2019

⁶⁸ Anthony and Benson (2003) describe Thomas Aquinas, a Catholic Monk of the Dominican Order, as a theologian and a philosopher. He is known for his theory of "all truth is God's truth" and education was a means to an end, that is to know God and that reality existed in two spheres of spiritual and physical, with the physical being prepared for the spiritual ultimate. His philosophy, Neo-Thomism, continues to guide Catholic Education today.

[...] the Church is in a position to assume control over the destiny of its institutions so that they may offer the Zambian school system not only exemplary academic performance but truly Catholic schools, which provide a model to foster a more equitable and prosperous society in twenty-first-century Zambia.

(Carmody, 2003:303)

The UCZ can learn from the Catholic Church the need to have a clear vision for education that enhances its mission, as well as how to build the capacity of its Church workers and members to view public education as a viable ministry through which it can continue to evangelize. The perceived demoralized workers, the neglected and dilapidated school buildings, and a reversal of ownership of schools on mission land such as that of Mwenzo Primary school, a lack of intentional budgeting and investments in public education, show that the UCZ is operating on a ‘trial and error mission’(see section 6.3.1 below), rather than a professional understanding of what it means for the Church to educate in public.

The UCZ does not have an ecclesial philosophical worldview that informs its education practice. This could be attributed to its background in Protestantism, which in itself would not have had a missional focus on education as its original intention was for reform from within the Church. According to Anthony and Benson (2003), the reformation brought a major paradigm shift to the existence of the church, and at that time, was not without the influences of the Humanists philosophies. A prominent humanist philosopher at that time that influenced protestant educational thought and practice was Desiderius Erasmus (1466-1536), whose contributions impacted more on the modern worldview of education. Anthony and Benson state that the Humanism in this age was more a Christian philosophy. Though it had a human-centred approach, it significantly impacted on the structuring of the curriculum, the school stratification and the examination of the liberal arts, and was therefore adopted as the standard of education in all Europe (Anthony and Benson, 2003:175).

However, the Catholic Church countered the effects of the reformation through the education efforts of Ignatius Loyola (1491-1556) and Francis Xavier (1506-1552). Loyola's contribution to the Roman Catholic Church was his view of education as a “means of preparing men (sic) for service in the Church and evangelism through the worldwide mission” (2003:220). Therefore, with the support of the Pope’s office, the Jesuits came up with a system of education from elementary

to tertiary, which they used as a missionary department of the Church, e.g. Francis Xavier went to India/Japan as missionary having been trained by Ignatius (Anthony and Benson, 2003:222-223).

In my view, this philosophical background has a significant bearing on the UCZ's self-understanding of its role in institutional education, considering its background formation from the various missionary societies that were influenced by these humanist trends.

6.2.3 The market economy and the commercialization of ecclesia public education

The government of Zambia considers education as a right for all individuals and a productive investment that should lead to the promotion of the ideals of a liberal market economy. In the data presented, the influx of the UCZ congregations which then started private schools occurred from around the early 1990s. This is the period that Zambia experienced a government transition from being a nation led by socialist-humanist philosophies (1964-1990) to a democratic and liberal nation (1991). Another observable pattern in the data presented is that the UCZ private schools are mostly based on the Copperbelt. In the research statement in chapter one, the statistics of schools by province show that the Copperbelt had the highest number of private schools in the country. Similarly, the UCZ censuses of schools in section 4.3.4.6 showed that the UCZ congregations that had a higher number of private schools are those on the Copperbelt. According to the interview outcome of why this pattern exists, the previous chapter showed that the UCZ was not spared of the influences of a market economy in its quest to educate. This has a significant impact on the ecclesial understanding of its role to educate. In this context, how has the UCZ interpreted its mission to educate in the private sector?

Of the five private schools that were sampled, only one was certain that its mandate was both spiritual and commercial. Among the stated terms of reference for its Board of Directors in the UCZ St Andres Schools (Ndola) Constitution, was to “ensure that the schools remit one percent (1%) of the gross income, i.e. before expenses on a cash-in-cash-out basis”. Despite its intention to run the school as a commercial enterprise, reports in media in 2018/2019 indicated that the school was under challenging financial strain affecting staff welfare and leading to undesirable speculations about the ability of management and the Church to run the school.⁶⁹ However, this

⁶⁹The financial challenges of the school have been in social media since 2018. see <https://www.facebook.com/ZambianWatchdog/posts/ucz-owned-school-continues-abusing-workers-good-afternoon-zambian-watchdog-kind/2244082952309109/>

goes to show how the Church often does not take the recapitalization of its educational ministry as an important aspect of their management of schools.

6.2.4 A lack of consistent identity in the purpose of educating.

In the previous chapter, the ‘Christianising of secular schools’ it is evident in the UCZ's insistence in appointing the heads of grant-aided schools that are members of the UCZ and in the appointment of chaplains. It is worth noting that these two offices represent a dichotomy of understanding, particularly that the heads of grant-aided schools are bound to the schools by government employment and education laws, yet at in their acceptance to serve in UCZ grant-aided schools, express their faith as an act of service to God. This is exemplified by the head at Sefula UCZ grant-aided school, who felt ‘called’ to serve the Church's education ministry by accepting to move from a capital city where most people want to live, to go to a school that is in the outskirts of a small town, in a province and land which is very different from his tribal area nor what he is used to.

Similarly, the head of school at Mbereshi felt called to serve the Church in the school. However, it is interesting to note that in the UCZ terminology, these are not recognized as Church workers, nor as ‘mission partners’ as it is with the head at Mwenzo, who comes from Scotland in her capacity as a missionary, and her wages are paid by her sending agency. Furthermore, it is already noted in chapter five that the private schools are not in the plan of the UCZ mission in public education. Therefore, this study concludes that there are discrepancies in the identity of the UCZ workers in public education, concerning where they should place their loyalty, that is, whether to the mission of the Church or to the government that employs them and pays their wages. It further shows that the division of secular and sacred applies to its workers in institutional ministries that sometimes produce a lack of teamwork or an organizational culture for the benefit of the mission. The secular and sacred divide is discussed further below.

6.2.5 The UCZ's Self Understanding has the Sacred and Secular divide

Since its formation in 1965, the appointment of chaplains to grant-aided schools, from 2004, marked a significant shift in the understanding of the UCZ's role in public education. Though the chaplains interviewed had not seen the UCZ Education Policy of 2003, they nevertheless, drafted their terms of reference with the guidance of the Education Department. By 2011, the UCZ had also come up with a pupil and school staff code of conduct, both based on the National Statutory

Instrument on the educational conduct of 1993. Among the roles the chaplains defined for themselves, was to “to sensitize all members of staff on the need to observe regulation 13, paragraph 2 of the statutory instrument No. 43 (1993), which governs aided schools, and which states that “the staff shall adhere to the code of conduct stipulated by the Church and shall be supportive of the religious ethics of the school.”The chaplains interviewed in this study consistently expressed that their presence in the schools was to be ‘representatives of the UCZ mission’. Probed further on what this mission is, their responses summarized points to ‘providing spiritual and social transformation of both learners and staff,’ illustrated below:

SC 1: Um the mission I think for the UCZ yeah if you follow it very well um it says yes, it's to provide education and through education, people will obtain salvation at the end of the day

Chaplain 3 was found teaching the whole student body in the Assembly Hall English hymns. This was quite surprising and when asked about why he was doing so, he responded that he found it difficult to conduct devotions and other services because the pupils did not know the songs.

SC3: We are here to evangelize people to preach the word of God, to make them understand the word of God, to convert them, uh to make them understand the word of God, to convert them to be Christians, not only to pass preaching the word of God but also involves the uh I can say it can be holistic approach whereby you look at the social, the morals, the physical and the spiritual being of the person. So, us as the UCZ Church of Zambia, our mission involves, uh it is more like a holistic approach, we don't just focus on teaching the word of God but we also look at the whole human being of God.

The chaplains that are diaconal workers understood their role further as to include meeting the social needs of the learners. For instance, the chaplain at Mwenzo Girls School felt his role included meeting the physical needs of the learners and participated in the physical check-up of the girls when they returned home from their school holidays:

SC4: Because during that check-up like this time when they were opening I discovered about two pupils, you look at the blanket, I was very touched then I asked is this the only blanket you have, yes, it is the one you came with even last term, yes, as I was still shocked about the blanket, you see the food then you compare with those who are coming from the well to do families, the food which this poor girl has come with. What is stipulated on the paper is not there, then uh I asked her, why are you coming with one pack of uh soap, or one packet of uh milk instead of the whole box or two boxes. My parents have promised to say when they find something they'll send, as I'm still shocked about the kind of the food which this poor girl has come with, now you come to the school bag, this bag, why are you coming with this kind of a bag, this is my

school bag, it's a ka torn bag you don't know even the color the what, so that now I take note of that then I'll give her an appointment to come and see me on this particular day then I'll now start counselling then I'll discover to say this girl is coming from, she is very vulnerable.

On the other hand, the category of respondents that were in managerial position viewed the chaplaincy as being discordant to the school academic programme. The discordance was viewed firstly in terms of their line functions in the school as these are appointees of the Church into a predominantly government-run school. Secondly, it related to their remuneration or upkeep as they are not part of the government gazetted staff and thirdly, it related to how they conduct their programmes in a school that has a structured national curriculum to fulfil. For instance, the UCZ has made daily morning devotions mandatory for pupils as well as an annual retreat. At Mabel Shaw Girls Secondary School, the researcher participated in the morning devotion and here, the girls wake up as early as 4am. The devotion is for about an hour, and registration is conducted by class. Thereafter, the girls go for grooming to be ready for breakfast by 6:15am. The academic classes start at 7.15 am and lasts up to 3.30pm. The learners have a short break then go for extracurricular activities such as clubs and sports, followed by dinner at 5.00 pm. The day ends with study time starting from 7.00 pm to as late as 9.00 pm, depending on the grade.

The other mandatory programme the chaplains carry out in the schools are the annual retreats and Sunday Service. All learners are required to attend and participate in the life and ministry of the UCZ in that way. The annual retreat takes place in the second term of school, during what is known in Zambia as the 'long weekend break' when the nation observes its international trade show⁷⁰. Both teachers and learners are expected to attend the retreats, but the teachers often are not in attendance, as is true of the devotions and other spiritualities organized by the chaplaincy. This is largely due to their non-conformity to the mission of the UCZ, as well being civil servants; they feel not obliged to participate in religious experiences that are not a requirement in their job description. This is despite that the School Staff Code of Conduct, which the teachers sign, states that "all staff will attend and participate fully in the daily devotions, School assemblies, and Sunday Service" (UCZ Schools Code of Conduct document, Undated: UCZ Synod)

⁷⁰ Zambia has an annual international trade fair in the first week of July. It is an established fact that the Monday and Tuesday of that week are public holidays and that is what the Church uses to conduct its retreats in grant-aided schools.

What this study observes is that the UCZ enforces its mission in education through the chaplaincy. However, the chaplaincy itself is conducted in what one of the respondents referred to as a “trial and error” manner, in that the clergy and diaconal workers that are seconded to this ministry in schools were not trained for that (SC1). The observation that this study further makes is that in the implementation of its mission, the UCZ understands the chaplaincy to represent the sacred side of its mission, while the heads of schools of grant-aided schools are the secular, a divide that has led to undue conflicts between the two offices. It also observes that the private schools are not perceived with the same sacramental value as the grant-aided schools, which again reflects a disconnection in the UCZ's self-understanding of its missional role in education that is in the public space. Therefore, this study concludes that the inability of the UCZ to have clarity of purpose in its mission is due to a lack of clear missional and theological worldview that informs its engagement in public education. A worldview, as observed in the previous chapter, guides purpose. The secular worldview of education is to achieve an equitable society that is irreligious and makes humanity individually accountable to self. Religions generally have sacred writings or oral beliefs that guide the cohesion of society through education processes.

6.2.6 Management of Equitable and Quality Education in the UCZ Public Schools

Granted that equity and quality education is the desirable outcome of Zambia's' and global educational frameworks, an outcome the UCZ enshrines in its Strategic Plan of 2011-2015, one of the recurring themes that emerged from the UCZ leaders of its educational ministry as well as from the document analysis is that the UCZ lacks an overall policy that guides its mission in public education. Who is responsible for this state of affairs fifty years after its institutionalization as Church? To what extent does the management of institutions contribute to achieving the desired state of mission in public education?

The previous chapter of data analysis showed that the UCZ has neither a comprehensive management nor an organizational structure of its public education services. The Education Department, premised at the Synod Headquarters in Lusaka is handled by one person, the Education Secretary, who reports to the General Secretary. An observable pattern in the relationship of the UCZ management of institutional schools is that its management at Synod level as symbolic of its *missiones ecclesiae* is focused more on the grant-aided schools, than the private nor the community schools. It was unfortunate to find that despite that the initial data presented

community schools as a component of the UCZ public education; they were non-existent at the time of the field research (see section 5.2.3 of the previous chapter). GS 1 lamented how the UCZ has never deliberately built a school as an ideal of its mission. The private schools that are built and run by the congregations are not part of the management of the Educational Department of Synod. Except for one of the private schools' managers, none had heard of the Education Department in their functions as a school.

In the grant-aided schools, the study set out to sample five schools but ended up sampling nine schools in total because in reality, what had originally been thought of as the school that had missionary background was not the one the UCZ Education Department focused on. This applied to Mwandi, Mbereshi, Nsenga, and Mwenzo. All three are known by the original name given to it as a mission station. However, at Mwandi, the community, with the help of a mission partner that was serving the UCZ, built a secondary school in 2010. It was surprising that though the Education Department records it as a singular school, there are two, each with its management, board and Parent-Teacher Associations (PTA) administrative structures. A similar situation prevailed at Mbereshi where Mabel Shaw Girls Secondary School, Mwenzo Girls Secondary School, and Senga Secondary School are schools built by the government after 1964, albeit on UCZ Mission Church land.

In the philosophy of the schools educating, it is understood that the Zambian national policy on education is what guides the functions of the schools. However, the history of philosophy in Church education also shows the significance Church leaders play in designing and implementation of policy that can impact on the Church's understanding of its role in public education as is shown above and is illustrated below in the life of JH Oldham and the history of the International Missionary Councils between 1910 and 1939.

6.2.7. The significance of UCZ Ecclesial leadership to the understanding of ecclesial ministry in public education

The significance of understanding the global agenda for education is that it impacts on the understanding ecclesia has of its mission. Firstly, it seems that the Biblical teachings of the church is in the world and not of the world are not taken into consideration in mapping out its mission in public education. Secondly, the history of the Church educating validates this fact in that in each

dispensation of its mission, the paradigm shifts were marked by philosophical ideas as is discussed above. Thirdly, from the time of the inception of the League of Nations (now defunct) and the UN as an international peacekeeping body, education is projected as a means of achieving development or progress through ideologies of mass production. In line with this, the Church seems to collude with secular philosophies of education evidenced in the roles its Church leaders play in policymaking at the international level.

In the history of ecclesial mission in public education, Kallaway (2009) describes how the GS of the International Missionary Council, J.H. Oldham, personally drafted a policy that was used to govern African education in the colonial dispensation. He is said to have been the mediator between the IMC and the British Colonial Office to appoint Commission son Education in Africa such as the Phelps-Stokes Commission because he was able to persuade the Under Secretary of State for the colonies about the importance of the issue. On the basis of reports that had been received on the state of native education, “Oldham drew up a draft memorandum on 12 April 1923 for the Conference of Missionary Societies of Great Britain and Ireland (CMSGBI) on ‘Educational Policy in Africa’, which was to provide the basis for future Colonial policy” in native education (Kallaway,2009:229).

In comparison, chapter three of this study pointed out how the meeting of local missionaries in the then Northern Rhodesia in 1924 at Kafue collaborated with the British colonial government’s appointed Phelps Stock Commission to make recommendations for how the colonial government could effectively take over the running of the mission schools, which they considered secular in practice.

Similarly, the UCZ Synod leadership has played a significant role in the interpretation of the Church's self-understanding of its role in public education. In the first fifty years of UCZ's existence, it displays an incoherent understanding, if any, of the overall understanding of the Church's role in education. This could allude to the fact that the first government of Zambia, which adopted philosophies of nationalism and later a humanist socialist philosophy, usurped the powers of the Church to educate in an attempt to create a patriotic citizenry that was united beyond tribe or institutional inclinations. There is isn't much evidence in the UCZ archives that the Church took a proactive role in public education except to maintain a hold on five schools that were significant

to and located at their mission stations. These were Kafue Boys, Chipembi Girls, Njase Girls, Sefula and Nambala.

The Synod minutes of 2016 indicate a prescriptive form of understanding ecclesial public education as an expression of the missional engagement of the UCZ in public education. This, in my view, marked a paradigm shift in such understanding, as the UCZ in seeking to transform its church structures, and with the influence of mission partners took a direction of restructuring, reforming and strengthening all its institutional capacities (Strategic Objective 4.2 in UCZ Strategic Plan 2011-2015, UCZ Synod Minutes 2016), in what I describe as ‘top-down’ decision making, in which the local congregations had no input at all. The researcher's observation in conducting field interviews with the school managers noted that though the heads of schools were administering and managing the schools from a professional education viewpoint, almost all of them did not have strategic objectives of the UCZ as a component of their school structure.

For instance, the UCZ enshrined as its strategic objective to have an education that is in “accordance with the teachings of the Lord Jesus Christ”. In the implementation, the Strategic Plan focused on infrastructure, economic development, providing of learning materials and developing guidelines for the establishment of Church private schools and a mechanism of monitoring and evaluating such schools (UCZ Strategic Plan, 2011-2015:6). The Church has not recognized the significance of the worldviews in which it is educating, not its impact on the teacher-learner processes that determine the outcome of such processes that it seeks to policy, monitor and evaluate.

Therefore, as much as the UCZ has been seeking to transform its institutional structures from a Synod perspective, this study concludes that such a transformation shall remain elusive so long as the UCZ leadership continues to adopt a top-down approach in making decisions that affect the institutions, such as schools, without understanding the global worldviews that drive its processes. Osmer amplifies that transformational change is achieved when there is a deep reflection on the purpose of an organization, why it exists (mission) and how it is to be carried out in that particular context (2008:183). However, there is no evidence that the UCZ has had a deep reflection on why it educates and hence, its educational system is shrouded in missionary and colonial tones as it was inherited from the missionaries.

6.3 THE THEOLOGICAL ANALYSIS OF THE UCZ INSTITUTIONAL EDUCATION

This study has argued that a worldview is important to ecclesia public education. Hiebert argues that worldviews are significant in forming identity and relevance. He states that they provide structure to the ultimate questions of life such as who are we? Why are we here? “They are the foundations on which to build our systems of explanation and supply justification for belief in these systems”(Hiebert, 2008:29). Furthermore, he argues that a clear worldview enhances emotional security, validates cultural norms that form a unified view of the world and that it provides the psychological reassurance of belonging (Hiebert, 2008:29). On the other hand, I have used the word ‘mission’ in this study to refer to two things; that which is related to the secular educational practice of having mission statements as guiding statements of intent, and that which points to what is foundational of ecclesial existence, the “*Missio Dei*”, God’s mission to the world. In this analysis, I shall be guided by the “*Missio Dei*” theory – what does it mean for ecclesia to have a clearly defined worldview of its mission in public education? This analysis will also draw on the theological resources of God's intentions in education.

6.3.1 A ‘trial and error’ mission

It has been noted in chapter three that the UCZ is the largest protestant church in Zambia, in terms of presence in all the districts of Zambia and numerical strength. Despite this, and the fact that it was formed as a union church from previously missionary organizations, UCZ as an institutional Church has never thought of its missional role in public education purposefully and systematically. This was expressed by a number of the respondents who felt that what the UCZ displayed in public education was a ‘trial and error’, or mere sentimental ownership of the mission schools’. One respondent put it that it is a mission that is mismanaged and very liberal in outlook (see 5.7.2 and 5.7.3 of this study). This was in response to the question of whether the UCZ was still educating in the worldview of the missionaries:

Liberalism is at the core of the humanist philosophies that have been determining human life from the time of the enlightenment. The government of the Republic of Zambia, that has final approval of the grant-aided schools the UCZ prides in as their mission schools, has adopted liberalism as its philosophy of educating (*Educating our Future 1996*). This is where the Church needs to rethink its mission in public education, as the liberal philosophical worldview that determines post-

modernity extols as virtues secularism in the form of inclusivity and human personal liberties (Kirk, 2006:63). Though Kirk calls for the Church to be more missional in this context, a global understanding of who controls public education, in my opinion, makes it impossible as the Church, as is the case of the UCZ, do not make public education a priority in their mission funding. If anything, what the study of the UCZ reveals is that in accepting the status quo of grant in aid, and letting the private schools run at the congregational level, there is very little, if anything, that the Church, at Synod level, contributes to the administrative and educational costs of educating. For instance, the UCZ 2011-2015 Strategic Plan implementations indicates that what the UCZ budgeted towards its public education was to be funded by ‘mission partners’, which is the Church in Europe. The concern of the budget was infrastructure rehabilitation of the grant-aided schools, and there is nothing for ‘missioning’ in terms of vision casting and mission implementation of its ecclesial goals in public education. The UCZ review and Strategic Plan of 2017-2021 indicate that the Church is more concerned with the academic output than in the philosophies that drive their education system.

The data gathered further shows that the UCZ needs to reflect on post-modern philosophies and their impact on their missional understanding of their role in public education. At the time of the study, the Zambian Education System was felt to be lacking to meet the aspirations of its citizens. For instance, the Zambia National Educational Coalition (ZANEC), in its report of 2016, shows an educational system that is characterised by closures of higher learning institutions due to riotous behaviour, compromised quality of curricular textbooks in primary and secondary schools that they put pressure to be withdrawn from schools as well as lobbying for employment for the many trained unemployed teachers.

A philosophy of UCZ educating will help refine its understanding of its missional role in public education. In this study, it has been argued that worldviews are the foundations of the processes of educating. Therefore, for a Church that understands its mission as being “committed to spreading the good news of salvation to the Zambian people and all nations in fulfilment of Christ's mission to the world”, and considering its educational outcomes, such a philosophical statement will help it to unpack what it means and intends by spreading the good news in schools. The significance of interpreting the ‘good news’ in fulfilment of Christ's mission is challenged by the contemporary understanding of what life is all about. Hence, Douglas John Hall, in the article

‘What is Theology’ argues that it is the task of the Church to clarify what the gospel means for here and now because often, it “misconstrues the nature of the Church and betrays the true meaning of the term *Evangelion*. The good news is good because it challenges and displaces the bad news, offering another alternative, another vision of what could be, another way into the future” (Hall, 2003:179). Similarly, Kritzinger and Saayman (2011), in analysing Bosch’s understanding of the *Missio Dei*, agree to the fact that it calls for the ecclesia to be able to offer an alternative, rather than to be part of the status quo. They argue that the sphere of forming an alternative community requires political, social, economic and spiritual praxis, as it is in these areas that there is a ‘creative tension’. This is the context in which the Church, in carrying out its mission, needs to conscientize its constituencies to engage effectively in these spheres in order to achieve transformation.

Therefore, the understanding of the respondents of the role of the UCZ in public education as simply being a means of evangelism is challenged by a system of education that upholds a humanist centred philosophy of education. What is the good news in a girls’ school like Mwenzo girls, where the girls were at one point exposed to ‘sexual trade’ as a means of escaping various school offense punishments from male staff members? Though this factor arose as a way of explaining the reason why the UCZ had to repossess Mwenzo Girls in 2005 (SM/GA 6), it is supported by recent media reports of how ‘the sexual trade for escaping punishment’ has continued in most girls’ boarding schools.⁷¹ The statistics are alarming and indicate to a greater extent, the continued state of vulnerability of the girl-child in educational institutions. What is the good news in education in a socio-economic and political context whose worldviews uphold liberalism, consumerism and challenges conventional ways of knowing?⁷²

Granted that the UCZ has a schools code of conduct that both staff and pupils sign, in which sexually related offences are highly condemned, a philosophical worldview of the Church’s educating would help to deal with offences in a more comprehensive manner than it is at the moment, because the burden of proof (as shown in the story of the schoolgirls at Kasama Girls

⁷¹See full story on

https://www.google.com/search?q=zambian+news+on+girls+sexual+abuse+in+schools&rlz=1C1CHBH_enZA767ZA767&oeq=z_a&aqs=chrome.0.69i59j69i57j69i60l2j69i59l2.2079j0j7&sourceid=chrome&ie=UTF-8

⁷² See Wright (2004) in *Religion, Education and Post Modernity*, in which he describes the features of post-modernity as a consumer culture, new ways of knowing in science such as the emergence of the robotics to replace human functions, a spirituality of emotions and a collapse of traditional forms of power and authority e.g, the traditional library is now digital and replaced by the world wide web and the unrestricted access to information. All these challenges what ecclesia understands of its educational role.pgs.3-5

Secondary School), remains on the victims of the abuse, in schools that have a parochial understanding of sexual offences and often take the protection of the institutional image as being more important than the welfare of the abused.⁷³ Though these issues are raised in schools that are not UCZ run, one of the reasons for the UCZ repossessing Mwenzo Girls, a pure government school but built on the UCZ mission lands, were the unsubstantiated stories of immorality, as SM/GA 6 alluded to:

“It was a failing school; the results were under 50% at grade twelve. And morally, the school was in a bad position, um so I think that was one of the reasons why church felt that they should step in and take control of this school which was on their land because the, what was happening here was so much against what the church stood for, so they said they had to bring it back and they wanted to give the girls that came here a Christian based education.”

The above philosophical understanding of the UCZ role in education indicates that the UCZ has a ‘maintenance understanding of their role in public education.’ It also calls for a critical praxis in the relationship of ecclesia mission to philosophies that determine life. Education offers such an opportunity for reflection. However, it requires the church to understand the worldview that informs its practice, and in its case, such a worldview is what is known as its mission. This study has sought to understand the *missiones ecclesia* of the UCZ in public education, which is discussed in the following section.

6.3.2 Mission related to mission land

A general understanding of the Zambian public concerning church schools is that they are perceived to be anchored on their ecclesial calling as a missionary church and therefore are expected to offer a different form of education from the other public schools. This sentiment was expressed by SM/GA 6, who took over the administration of Mwenzo Girls in 2005 at a time when it was in the strictest sense, a public school built on mission land. According to her, due to the problems of immorality that the school was facing then, the government was only too willing to give the UCZ authority to run it as a Church school and grant it the grant-aided status. This signifies that the understanding of Churches running public schools is that of ‘mission’ in the sense of the *Missio Dei*. I must note here that in the context of Zambia’s understanding of itself as a Christian

⁷³See full story on <https://www.lusakatimes.com/2017/01/25/sexual-allegations-kasama-girls-false-stand-dismissed-education-officer/>

nation, this is plausible but an unquestioned perception; that Church-run schools, which are of missionary status, produce better academic outputs and more morally upright citizens than the rest. Some of the respondents attested to this by making a comparison of UCZ education to other denominations as discussed above.

The equating of such schools to the missionary status is located in their historical foundations and geographical location on what is designated as ‘mission land’. However, this study questions if such an understanding is still valid in light of the contemporary understanding of the purpose of education, which in all intents is defined by secular philosophies and practices as has been highlighted at the beginning of this chapter. The observations in the data collected, transcribed and from an emic perspective of being a Church worker in the UCZ, indicate that much as the UCZ has an educational ministry that is in the public domain, and on ‘mission land’, it has not at all defined its ecclesial mission in it. The themes are drawn from the data that indicate such a position include the following”

6.3.3 A lack of an overall education administrative structure that defines the mission and vision of the Church in public education.

Data gathered from the fieldwork revealed that there is a discrepancy between the private schools, the grant-aided schools and the Education Department that is tasked to have oversight over all the UCZ schools. The UCZ has no intentional system to administer and manage its public education. According to Frick (1995), it does not matter whether an educational system is formal or informal, or how many students there are; what is important is its intentionality, what it intends to achieve out of the guiding process. He makes an observation that is true to the Zambian and the UCZ context; that the modern education systems have failed to deliver on their mission and he postulates a theory of education systems change that will require “people to learn new thinking patterns, with feedback loops, rather than linear thinking many are accustomed to; therefore without an adequate theory of educational systems change, we will continue to restructure education by trial and error” (see 6.3.1 of this study).

This study has sought to understand the UCZ’s role in institutional education that is in the public space. It has given a historical and legal framework in which the UCZ operates its public educational ministry, and in the data presentation, has sampled the schools showing their

demographics to give a graphic view of such intentionality. What the data reveals is that the UCZ grant-aided schools, in terms of their administrative and organizational functions, follow typical government procedures as they are financed and staffed by government, under the Ministry of General Education. However, these are the schools that fall under the supervision of the Educational Department at Synod. On the other hand, the private schools, that are initiatives of individual congregations, run autonomously and are a direct responsibility of the congregation that administers it, despite their registration with the Ministry of General Education which allows them to operate.

This study has shown that in such an operation, the UCZ displays an understanding of its public education ministry as sacred and secular, with the former referring to the ‘mission schools’. However, the ‘sacred’ schools, according to the Missiometrics garnered from the demographic survey, show that what the UCZ considers to be sacred is really not so, as the percentage of those that are not participating in the UCZ mission through its chaplaincy and other spiritual services, is higher, making the intention of the Church unclear in such an environment. Furthermore, the method of ‘spiritualizing’ the schools has no intentionality in terms of adequately training the school chaplains. One of the respondents was candid enough to state that it is by trial and error as these Church workers are initially trained to respond to the needs of a congregation either as a pastor, for those trained as Ministers of the Word and Sacrament, or a social worker concerning diaconal workers. However, the chaplaincy itself is a way of the UCZ expressing its understanding of its mission in public education.

6.3.4 Mission in the appointment of Chaplains and School Managers and Chaplains

The previous chapter presented data on how the UCZ began to deploy chaplains in grant-aided schools. The chaplains are UCZ church workers, who are trained as clergy or diaconal workers by the UCZ for congregational ministry and its social services. It was quite amusing that in one of the co-education schools in Western Province, I found the clergy chaplain teaching the entire pupil population how to sing songs from a hymn book because he perceived that whenever he had chaplaincy services with them, in the form of a ‘church service’, the singing was poorly conducted. This activity was being undertaken as part of the school programme, while the rest of the teaching staff were having their weekly staff meeting. The impression given was that the ‘spirituality’ of

the school was a concern of the Chaplain and it was up to him to manage the population of over 700 pupils alone.

A similar situation prevailed at Mabel Shaw Girls' School in Luapula province, where the pupils are expected to be in the school hall by 5:00 am for their morning devotion. Mabel Shaw had a diaconal chaplain. It was clear from the researcher's observations, that each chaplain designed a programme that they understood to best express the mission of the UCZ in the school. In all the UCZ boarding schools sampled, this included having a compulsory Sunday Service in the morning, after which those pupils that come from different denominations, are given passes to go and attend their respective denominational services. It was also observed at Mabel Shaw, that the chaplain, in collaboration with the school management, had appointed a 'spiritual perfect', one that was identified to be a leader of all spiritual activities of the school, among their fellow pupils. The condition of being appointed to this position is that one had to be a communicant member of the UCZ.

Another way the UCZ expresses its mission is through having a say in who is appointed as the head and deputy head of the grant-aided schools. Thus, the heads of grant-aided schools whose appointment is dependent on them being members of the UCZ, and the Chaplains that are stationed at the grant-aided schools, almost all expressed this as a misplaced *missiones ecclesiae* that needs to be revisited. The chaplain, SCH1, expressed this aspect of the misplaced mission by referring to the misunderstanding of roles between heads of schools and chaplains in fulfilling the mission of secular and sacred;

Yes there is um, there is a gap, there are many gaps um even um the understanding of uh between, when you look at the roles of the chaplain and the head, you feel many times it's a conflict because of the roles mostly they are written to address the conflicts between the head and the chaplain, but still the conflicts always, they arise time and again, because you find that um the timetable for the school sometimes does not really go with the mission.

Similarly, most of the respondents in the ES and SMGA category attributed this animosity between heads of schools and chaplains to not having a clear administrative structure and roles of chaplains in a grant-aided school. Again, this scenario points to the lack of clarity in the UCZ's missional role in public education. Over fifty years after its incorporation as a union church, and in the context of the influences of post-modernity, the UCZ is challenged to rethink its mission in public

education. Taking a cue from its strategic planning and focus from 2011, that it seeks the transformation of its institutional structures, such a mission undertaking will require bold leadership, the kind Osmer refers to as “transformational leadership, which aims for deep change in its identity, mission, culture and operating procedures” (2008:178). It is transformation that begins with reflecting on the purpose of an organization, and what Frick refers to as the intentionality, a rethinking of the system of education as a major paradigm shift, that may “even require a different kind of intelligence that is not fostered by existing cultures and education systems” (Frick, 1995:43).

6.3.5 Inconsistency in the understanding of what the role of the UCZ is in education that is in the public space.

The two main categories of schools sampled had different understandings of what the role of the UCZ is in public education. Using the categorization method of analysis, the private schools, particularly those that are run by congregations whose members are mostly well educated, understood that what they were offering was Christian Education. These sentiments were expressed both at the St Andrews Schools of Ndola and Lusaka, and St Marks of Lusaka. The St Andrews Schools documentation, such as the advert flyer (Lusaka), and the Constitution of the Ndola schools, clearly indicated that they were offering "Christian Education". The private school at Kabushi had a similar notion, though it is not prescribed in any of their documents. Among the category of private schools, there seems to be the notion of their educational activities as being Christian Education, particularly those that were led by congregations that are considered as having a well-educated membership, e.g. the two St Andrews of Lusaka and Ndola, and St Marks of Lusaka. Both St Andrews was quite clear that what they were offering was Christian Education even if they did not derive that understanding from the entire mission of the Church. This is substantiated by an interview transcript below:

MZM: So in the outlook of uh St Andrews primary school (Lusaka), would you say you are offering Christian education?

PVT 5: We are trying as much as possible, because uh we used to have religious education, now because of the change of the curriculum, there's just a bit of it left in the curriculum now, but we, for us we teach it as religious education in the hope that the children that leave our school will be able to look back and say what we learned at St. Andrews was good

MZM: The Christian education you are referring to, are you referring to the subject or just a whole, part of the programming program

PVT 5: We program the whole of it in such a way that we even teach them the religious education according to the curriculum, the way we used to learn ourselves, but at the same time we also have taken a deliberate policy that we teach them about Christianity, the way it is in the church.

On the other hand, the respondent from St Andrews Schools (Ndola) had this to say concerning the role of the UCZ in public education:

PVT3: Um it's based on church principles, because first of all this is a UCZ school owned by a UCZ congregation so obviously when they came up with the mission statement, it's to carry out what the church believes in. The first one is of course to evangelize and then the second one is to serve.

MZM: Okay, so the statement is on evangelism and service

PVT3: And service yeah

MZM: Oh okay, so in this component especially in evangelism, are the parents or students aware that part of coming to this school is a possibility that they can be evangelized into the Christian faith?

PVT3: Yes, they are because every morning the children have the devotion and that's explained to the parent's right from primary through to secondary. They have a minimum of ten minutes where they read the bible and have a bible sharing and where the teachers also sometimes give them motivational talks or just advise them on how to conduct themselves especially on what being a Christian involves. And then we've also joined the community bible study international program which I believe has been imposed for you in all UCZ schools and institutions.

On the other hand, the grant-aided schools understood themselves as the 'mission schools' of the Church, which are governed by a statutory instrument that the Church Educational Secretaries draft in collaboration with the government's Ministry of Education before it is drafted into law. For instance, SM/GA 1 indicated that it is this policy that guides her in the running of the school.

MZM: Do we have uh, does UCZ have a policy which outlines what its mission is and what it wants to achieve in this school?

SM/GA1: on that one, I wouldn't say it's there on the record because what the church has is the statutory instrument no 43 of 1993, which we are using as mission schools. There is also has a school code of conduct for children and also for the teachers.

Similarly, respondents SM/GA3 and ES 3, both referred to the SI of 1993 as the one that they use to administer the grant-aided schools.

Another factor that emerged from the grant-aided schools is the understanding that the role of the UCZ is to offer ‘spirituality’ as a component of holistic education. The spirituality was expressed as having good morals, and in the case of girls’ schools like Mabel Shaw, has resulted in a zero rate of cases of teenage pregnancies.

6.3.6 Mission Statements

The mission statements of the schools as shown in the sample 5.5.2 of chapter five in this study indicated a lack of synthesis of the UCZ to define what its purposes are and the outcomes of such in public education. Kauffman(1995:52) argues that mission statements articulate the goals or aims of an educational activity, which gives direction (mission objectives) and performance requirements (assessment criteria). It is from a mission statement that the profile of the school or educational activity can be constructed, including its functions, means and methods of achieving the functions as well as be able to evaluate the performance outcomes. Similarly, Osmer, in his pragmatic task suggests that defining mission is key to transformational change. It guides “the reflection of the purpose of an organization and its ability to achieve that purpose in a particular setting” (Osmer, 2008:183).

However, Rozycki has a different view of the mission statements of schools. In his article on ‘Mission and Vision in Education’, he argues that mission and vision statements are created as a result of lack of creativity among teachers and educators in general, as they do not correspond to the resources of knowledge available or to the evaluation processes to determine their practicality. He argues that there is no meaningful relationship between the mission statements and the prescribed classroom or organizational behaviour (Rozycki, 2004:96). Further readings reveal that research done on mission and vision statements are mostly related to higher educational institutes. Morphew and Hartel (2006:456-471) argue that their form is instructional and ideological. They are important to an institution as they distinguish and prioritize activities of that organization. In another of their articles, titled ‘What's being sold and to what end’, they recognize the market value of vision and mission statements and how they are used to brand an institution's image to attract new students (Morphew and Hartel,2006:672-678). Furthermore, Ozdem states that they are keys

to institutional identity. Further, they are important to guiding “the whole process of strategic planning; what the organization wants to be and who it wants to serve. It expresses the *raison d'être* of an organization” (Ozdem, 2011:1888-1889).

In this study, each of the UCZ schools sampled had their mission statements and when asked how they had derived them, most of the school managers expressed the idea that it is something they found, a factor that Morphew and Hartel, refer to being “normative, they exist because there are expected to” (2006:457). The UCZ Education Department has no mission statement. Another respondent in the private sector said “they did not even have a mission statement!” The head of school at one private school was very honest to say that the school only had a motto, and that they did not have any mission statement. The motto referred to ‘education as the key to success through discipline and hard work’. Despite having such a statement, my observation of the school environment did not reflect such a philosophy. Similarly, another head of school lamented that they were not even aware of the major doctrines of the Church that defined their school existence. He alluded that this gap could exist because the people that we are educating, in the end, don't end up going back to work for the church, they go to do other things that are far away from the church mission (SM/PVT 5).

Another respondent, SM/GA 35, stated that he had no idea that UCZ had a mission statement for its educational ministry. What they had at the school was defined by the teachers. He further went on to say that the:

“extent to which the Christian values are imparted in the children will depend on the commitment of the administration itself in that particular school and that's why even the practices, what we do at Kafue boys may not be what you find at Chipembi, will not be what you will find at Njase, at Masuku, at Kanchindu, at Lubwa, at Senga hill. There are several variations, you come here, we have a tradition of candlelight for the grade nines and twelve shortly before writing the exams.”

6.3.6.1 Lack of an Educational Identity

In light of the discussion above, and the sampled data of mission statements presented in chapter five, it can be concluded that the UCZ's lack of defining its mission in public education is an indicator of the subsequent lack of having a definitive mission role in public education and

dynamic educational administration that is in tandem with the entire vision and mission of the Church. It further suggests a lack of an educational identity that was evident in respondents referring to other denominational schools that seem to have an identity related to their educational ministry, e.g., the Catholics and the Seventh Day.

Education is vital to self-understanding. That is why the early missionaries and colonial governments used it to establish their civilizations. It is still being used as a way of globalizing the education agenda to exercise power structures. Saayman, in his article 'Who owns the schools will own Africa,' recognizes this power struggle when he argues, from the premise of identity and relevance, that there is a dynamic intercultural relationship in schooling. The missionaries did not just introduce a western education system; it also had a western cultural presupposition...that evangelism and civilizations belong together" (1991:30). This study posits that this is one of the key principles of education in any community, identity and relevance formation. It is what drives the educational agenda, and why Anthony asserts the need for a clear worldview to conduct education. This aspect of identity-forming is what leads to defining its goals/aims, the curriculum, methods of teaching and intended outcomes.

6.3.6.2 The Example of Mabel Shaw (1888-1973)

This is attested in this study by the original school that Mabel Shaw opened for girls at Mbereshi Mission Centre, which the researcher found to be in a deplorable and neglected state, with some building used for other means and others falling apart (see photos in appendices). I mentioned in the previous chapter that one of the surprises in this study was to find that what the UCZ now claims as their mission school and named as Mabel Shaw Girls Secondary School, a boarding school, is actually a school that was built by the GRZ in 1966, in the same way the Mwenzo Girls was built by the government in 1986. The UCZ had nothing to do with these schools then, except that they were built on what the Church considered to be their mission land. The new Mabel Shaw School, at the time of the field visit, did not even display the history of the woman that it is named after. However, according to Sean Morrow, in his article titled 'No girl leaves the School unmarried', Mabel Shaw came to the then Northern Rhodesia under the LMS from 1915 to 1940. She began the first girls boarding school in the country, called Mbereshi Girls Boarding School, in response to the LMS who recognized that there was a "demand of young teachers and others for educated wives. Mabel Shaw took this demand seriously" (1986:603, Rebecca Hughes 2013:105-

8). Siwila (2017:9-11) critiques Shaw's model of educating girls as having perpetuated patriarchy and marrying off girls at a young age. She observes further it was ambivalent in perpetuating coloniser and colonised relationship, class, race, and gender in the model of educating girls, not for academic achievement, but rather to fulfil a social role that did not allow them to be part of the decision-making processes concerning their future lives as wives.

Though she was an untrained educationist, Mabel Shaw built her reputation by starting and managing the girls' school that combined western education with traditional indigenous knowledge of 'Imbusa'.⁷⁴ Morrow records that she was accused by her colleagues of using rituals and paganism in educating the girls. In addition to the European and traditional knowledge, she further adapted her religious services by having a school chapel and adopted a liturgy that spoke to the needs of the girls. She is said to have held religious pageants, which were the high points of the school year, and that past pupils remember these services as being the real heart of the school's religious life. These were managed entirely by the teachers except for baptisms and confirmations. Morrow describes these as an "experiment in Christianised neo-traditional education" (1986:615), but were they? Siwila, from a feminist lens, argues that Shaw's girls' education was an oppressive system, an extension of colonialism and there was nothing Christian about the morality it sought to enforce as the girls had no say in whom they married, as all that was arranged by Shaw (2017:8).

According to Morrow (1986), Mabel Shaw created a different school system from the conventional one. Her girls spent 10 straight months as a school term and went on holiday for two months in June-July. Shaw saw the holidays as a test for the girls to withstand the social pressures of the village of life because while in school, she strictly kept them separated from the boys by having different days of collecting firewood, seating them separately from the locals in Church, and had all their letters received opened. She had developed her school codes of conduct related to discipline, and her aim of education was "to conserve all that is true and good in the old life and build upon it, so to present the Christian faith to the community and to the individuals as they see it, not as the white man's religion" (1986:619). She raised substantial funding support for her school probably by painting a melodramatic picture of African women. However, her success as an educationist is attributed to the methodology of using the African system and its worldviews of

⁷⁴ Imbusa is the traditional knowledge system of girls' education in the Bemba Culture. See J. Kangwa (2016) and S. Mukuka (2018) for a detailed discussion of the same.

educating. With her philosophy of education as “Christianised neo-traditionalism,” defined as “life at once intensely African and vigorously Christian”, she had many opposing critics and especially from within her fellow missionary workers at Mbereshi. Due to the mounting criticism, she left in 1940, and her school was merged with the Mbereshi Boys School and the walls she had built around her boarding school were torn down (1986:636).

This study concludes from the data collected that the UCZ does not have a clear understanding of its missional role in institutional public education that is in the public space today. Though mission statements have been criticized by Rozycki as being meaningless when they do not correspond to organisational behaviour and classroom performance, Mabel Shaw's model of education indicates that a prescribed mission gives intent to the practices of educating, and brings out the identity required for one to be relevant to the context. It may be criticised from a moral or feminist context. But Shaw can be credited for creating a system that worked to fulfil its purpose, to prepare young women for marriage to an elite class of men educated by her fellow missionaries.

This has an implication to how the UCZ understands its missional role in public education. The UCZ's lack of a specific mission statement for its educational ministry could have contributed to the lack of institutional identity among its schools, as each follows what it thinks is best in their context, as is evident in their mission statements. Therefore, it can be concluded that the UCZ lacks an educational identity that obscures its missional role in public education. Such a task would require the UCZ to revisit its understanding of its *missiones ecclesiae*. The UCZ needs to determine what it wants to do and whom it wishes to serve and for what purpose. This requires a critical reflection on the theological significance of its public educational practices.

6.3.7 Mission and the UCZ financing of public education

One of the critical issues in the functions of *missiones ecclesiae* is the financing of the mission, and much more the educational component despite that it is core to the formation of a community. This study asserts that the role of the Church in public education is compromised because of who finances the educational activities. In general, the ‘who finances education’ in the history of Zambian education is traced back to the time that King Lewanika of Barotseland was negotiating terms of the settlement of the European settlers in his land. According to Snelson (Snelson, 1974:121), “both in the Lochner Treaty of 1890 and in the treaties of 1898 and 1900, Lewanika

was given a firm undertaking that schools would be provided for his people.and that the British South Africa Company further agrees that it will aid and assist in the education and civilisation of the native subjects of the King by the establishment, maintenance, and endowment of schools and industrial establishments.” Lewanika recognised the benefits of a European education for his subjects, but because he had no means of financing it, nor was he aware of its complexity, the company is recorded to have spent the least in educating the natives because it was not to their interest, a factor that is noted as a missionary concern in their promotion of education for the natives (Snelson, 1974:123, 128-129).

When the British colonial government took over the reins of the colonial state in 1924, they created the Department of Native Education and appointed G.T Latham as its first director and subsequently recognized as the ‘father of African Education in Northern Rhodesia’. By the time he retired in July 1931, he had laid the foundations of an educational administrative system which was to last until independence (Snelson 1974:149). He started with a government budgetary allocation of 348 British pounds which continued to rise to BP 14, 4448 in 1931 (Snelson 1974:166).

Since independence, the Zambian government has been the major financier of all public educational facilities. It is not without doubt that the major portion of such funding is from donors and cooperating partners. The UNICEF/ZIPAR report on the 2019 budget on education shows that the government funding in the period 2015-2019 has continued to decline from 17.2% to 15.38% of total government expenditure. It is of interest to note that the cooperating partners interest in the 2019 funding is that it should be spending more on pre and in-service teacher training for quality output in the learning sector, while government concern is building a new University in Luapula Province, which the partners suggest that it is not a priority and that “austerity requires refraining from new heavy capital projects”(UNICEF/ZIPAR, 2018:5).

What is the significance of this discussion on the UCZ education? From the data collected, it is clear that the UCZ at the Synod level is not involved in financing education as a significant factor in its mission. There is no funding at all for the private schools, even in their congregation budgets and the barest minimal funding that the grant-aided schools receive is towards the annual school retreats that are expected of them as a component of the UCZ mission in the schools. As of 2018,

this amount was at an average of US\$10 per grant-aided school (K500) per annum. An analysis of the UCZ Strategic Implementation Plan 2011-2015 (see section 2.6.2) indicates two main sources of UCZ finances – locally and from partners. It also shows an estimated amount of expenditure in education that is not understood by the practitioners of its educational ministry. The SP further indicates that the UCZ has the capacity for fundraising locally to support its mission, which includes public education.

6.4 A THEOLOGICAL UNDERSTANDING OF UCZ EDUCATION

Having considered the development of Christian Education through the epochs of Church history and its philosophy of educating, this study posits that there is a distinction between Religious Education and Christian Education, and this is fundamentally theological. This study began from Anthony's premise, that there is a need for Christian educators to have a clear worldview that informs their education practice. Anthony argues that such a worldview can be informed by philosophy or a theological system.

The theological distinction between Religious and Christian Education in my understanding lies in what is understood to be the essential elements of faith formation. Practical theology, the discipline in which this study is set, is described as “faith seeking understanding” (Swinton, 2003: 30) uses critical reflection on the practices of the Church in light of Scripture, Christian traditions and in dialogue with other disciplines as valid sources of knowledge (Swinton, 2003:380). At the core of theological reflections are aspects seeking to understand the nature of the divine, which in Christian orthodoxy theology is God, and as is revealed in the two great biblical acts of redemption, the Jewish Exodus and the Incarnate Christ Jesus (Erickson, 1996:108-109). These, Erickson argues, are unique, normative and permanent and the Church then becomes the visible sign of the invisible God (Erickson, 1996:108). Despite the orthodoxy of these elements of faith, McGrath (2017) observes that the modern world's questioning of the orthodoxy of the Christian faith is traced from the Enlightenment period, and it has continued to date to influence how institutions, the Church included, construct their self-understanding of their mission (McGrath, 2017:67-68). Therefore, this section argues that the ecclesial mission must have clear theological distinctions in its institutional ministries such as public education.

In the conceptual framework of this study, scholars that argue for Christian Education base it on its distinct affirmation of the centrality of the gospel of salvation as being only in Christ and they make no apology about it. For instance, Pazmino (2001), in postulating the five tasks of Christian Education as being community formation/koinonia, proclamation/kerygma, advocacy/propheta, service/diakonia anchored on worship/leitourgia, argues that the implication of this on CE is that it is relational and community forming. In the postmodern world where truth is relative, the need to be truthful as is mandated in Ephesians 4:5 “requires attention to the deep hunger for genuine relationships and community” (Pazmino, 2001:164) ... based on the doctrine of the Trinity, in which God is the teacher, Jesus the exemplar and the Holy Spirit, the tutor. He argue that the language of the trinity calls for critical thinking of content, creativity and should be liberating in the context of community (Pazmino, 2001:165-166). If this is the basis of Christian Education, this is challenged in the postmodern society because of the secularisation of society. It calls the Church, more so the UCZ, to critically assess their mission role in society, and in the case of this study, public education. From the data collected the following can be concluded of UCZ mission in public education:

6.4.1. It has no theological basis

Education in the modern culture aims to equip people for productivity and therefore, it is designed around mental or academic achievement related to the disciplines of productivity. It has also been observed in this study that today's education is market-oriented, meaning that it is one other product to be consumed, evidenced in the ‘privatisation’ of schools, or the institution of boards of management in public schools, and accreditation institutions to regulate the education process. The Church's mission in education, on the other hand, aims at nurturing character, what the UCZ respondents’ term as “to teach moral education” (ES 3). However, the respondent said that it is quite challenging for the UCZ to enforce its mission, in this case, understood as evangelization, because the Zambian education system is not founded on the distinctions of Christian theology. This is evident in the administrative nature of the schools, which in the demographic data collected in chapter five; indicate that the staffing and placement of pupils are done by the government based on the secular philosophies of liberalism, democracy, decentralization, partnership, equity and accountability (Educating our Future, 1996: vii, 3-5). The Zambian government's aim for education is intended to serve the individual's social and economic wellbeing, based on the

principles of liberalization, decentralization, equality, equity, partnerships and accountability (Educating our Future, 1996:3), a total contrast to what the UCZ intends by moral education. ES 3 said that the UCZ aims to build a moral character based on Christianity, and hence the institution of the chaplaincy in schools.

If moral character is based on a distinctly Christian theology, one of the key factors in it is that the individual is relational, and all that they do should be in relation to their origin as made in the image of God (the *Imago Dei* Principle), and in how they relate to earth and all earth resources (stewardship). This entails that education, should not just focus on the individuals' socio-economic wellbeing, rather it should be that which educates the individual for the community's sustainability. Biblical evidence of education aimed at individuals acquired knowledge and skills that perpetuated the identity and relevance of the community in the world. In this, the Biblical education system as exemplified in the Israelites had core subjects such as the local language, the Torah as embodying the religion, law and the traditions of the nation. Shimony (2007:160) affirms that:

Teaching the Bible as a common culture observes that the Israelites education system aimed to produce a learner whose moral character was anchored on the Biblical laws of Justice, the heritage of history through the study of the Prophets and the ultimate goal was to mould collective identity through instruction in commonly held beliefs and practices.

The UCZ has no evidence of such a goal for education in the public space, despite that some individual schools have background founded on theological distinctions, such as Kafue Boys as is illustrated below.

6.4.1.1 The example of Kafue Boys Secondary School

Kafue Boys motto for education is a good example of the dilemma that the UCZ faces in implementing its mission in public education. They have as an emblem a hippo, with two huts above it as shown below.

Figure 6.1 Kafue Boys School emblem



According to SM/GA3, the early missionaries adopted this emblem in recognition of the hippos' ability to survive both on land and water.⁷⁵ In the same way, the missionaries⁷⁶ recognised that the boys that they were educating, needed to survive both in the home and school environment, and therefore called them 'citizens of two kingdoms'. They recognised that learning should not alienate the boys from their cultural background, and hence included in their educational curriculum, technical skills such as agriculture skills combined with teacher training. According to scholars on the history of education in Zambia, the school was initially known as the Kafue Institute, with the purpose of training teacher-evangelists (Snelson 1974:56; Carmody 2005:12), with a mission of 'educating the mind, heart, and body.' They also aimed at developing character and as Fell, a renowned missionary evangelist that run the institution at the time said, "we do not desire to developed intelligence at the expense of spiritual facilities, nor train the hands without the growth of grace" (Snelson 1974:56). Furthermore, Snelson records that their curriculum included vernacular language (aimed not to make a European African, rather a genuine African), arithmetic, geography, penmanship, drawings, Old and New Testament, hygiene, agriculture, and building(Snelson 1974:57).

The respondents' insights and the example of the missionaries' purpose of educating in the context of Christian Education, shows the need for the UCZ to rethink its missional role in public education. Though Mabuluki concluded that the UCZ has no overall goal in its Christian education ministry (2015:205), this study concludes that the UCZ lacks a distinctive theological basis for its

⁷⁵ In his submission, he said the school is named after the hippo, which in the Soli local language in which the school is located, is called the 'Kahuwe'. The missionaries failed to pronounce the word Kahuwe, and instead named it Kafue, including the river that flows beside it. Therefore, today, the symbolism of the area as well as the school is more to the Kafue River, than the hippos that are prominent in that area, and their ability to survive in two environments, land and water.

⁷⁶ These were the Primitive Methodist Missionary Society, who entered the area through Barotseland in 1894, and established the Kafue Mission in 1915 with the purchase of the Clixby Estate. See Snelson 1974:55

public education ministry, which results in not having a clear goal, nor a defined missional role in its involvement in public education.

6.4.1.2 The Distinction between Religious and Christian Education

On the other hand, advocates of Religious Education such as Harris and Moran, citing their experiences from Catholic Education, and in being aware of a market economy and liberalized society, argue that schools to this day are subject to mood swings of a public that vacillates between unrealistic expectation and overly harsh criticisms. Therefore, they critique their use of the school as an 'agent', that it assumes education to be a one-way process. Rather, they opt for an understanding of education that is viewed in forms, "as the place where the reshaping of life occurs concerning human purpose" (1998:17-18). The four forms, almost similar to Pazmino, are *koinonia*, *didache*, *leitourgia*, and *kerygma*. They say these are curricular of the Church and embodied in the Trinity, are interactive and interdependent and to downplay any of them leads to an ineffective educational ministry of the Church (1998 20-:21).

This study has observed that there is a clear distinction in the understanding of the ecclesial role in public education, whether it is Religious or Christian Education. This distinction is theological, in that those that advocate for CE base it on the fact that it is founded in the fundamentals of the Christian faith, as is shown above, while those that advocate for RE, base it on the need to be inclusive of all religious faiths. This argument is evident in the curriculum of public schools. As much as Harris and Moran argue for the forms of RE as the curricular of the Church, these are challenged by the nature of the religion that the world desires; a liberal, individualistic formation that champions the rights of an individual more than that of the community. Therefore, scholars such as Gerald Pillay in Walls and Ross (2006:172), questions the missiological role of Christian Education institutions in a globalised world and contends that Christians find themselves marginalized in a world that has idolized secularism as a determinant of public life. Furthermore, he acknowledges the difficulty of an ecclesial mission to offer an "alternative community that it is costly and hard to sustain". Many church foundations are tempted to downplay their Christian credentials to ensure successful recruitment. Though he speaks in the context of university education, the fact is true of the church's public educational ministry. One area in which the Church has downplayed its missional role is in the crafting of the religious education curriculum.

Though I argued earlier that this study is not so much about the curriculum, a consideration of the nature of religion that is taught in schools shows that it is in two theological strands, that which claims to be evangelical and therefore more Biblical, and that which is orthodoxy and has a worldview of inclusivity. In Zambia, these two syllabi are referred to as the 2044 and 2046.

Melvin Simuchimba (2001), highlights the progression of the RE syllabus in Zambia from 1972 to 1996, observes that the initial restructuring of the syllabus was a government initiative due to differences along denominational lines that was evident in the school curriculum (Simuchimba 2001:109-112). He further observes that the changes made were without influence of the government's interests, e.g., the 1977 Educational Reforms led to the revision of the curriculum that is currently in use as 2044 and 2046, with the former referred to as RE and more 'Zambianised' and the later, more of Bible knowledge. Both included topics on other religions and Zambia's ideology than of humanism. The Bible knowledge syllabus was critiqued as leading to conversion. However, the 1996 Educational Reforms aimed at making religious learning as a literacy activity for the attainment of maturity. Consequently, it underwent some revision, but still maintained the same titles as RE 2044 and RE 2046. One of its aims of RE in Zambia is to help learners to be morally responsible, analytical and creative, to be tolerant of other people's views and to appreciate indigenous customs and ethos (2001:112). The UCZ respondents were also emphatic that it is a role that the presence of the UCZ provides in the schools.

The aim of morality raises the need to critically review the worldview that informs it. The Zambian worldview of public education is secular despite pronouncements of being a Christian Nation. The *Educating our Future* national policy of 1996, impacts on how the UCZ understands its missional role in public education. The mission of the national policy is to:

guide the provision of education for all Zambians so that they are able to pursue knowledge and skills, and manifest excellence in performance and moral uprightness, defend democratic ideals, and accept and value other persons on the basis of their worth and dignity, irrespective of gender, religion, ethnic origin or any other discriminatory characteristics.

(1996: xi).

The UCZ respondents referred to morality as one of their understandings of the UCZ's role in public education. The question it raises is what is the theological meaning of morality and how ought this to impact society? There is no evidence that the UCZ has unpacked the national mission

statement to its context, and therefore, this researcher, from an emic perspective, observes further that the UCZ respondents mostly lamented about the lack of clarity of what the Church's role in public education should be about. This was despite that the schools have codes of conduct that is mostly legalistic in terms of regulating the behaviour of both staff and students.

Therefore, this study concludes that the UCZ need to rethink its theological understanding of its missional role in public education. Among the issues that this study raises are the role of the UCZ in offering an alternative education that is distinctly Christian, with a clearly defined theological and philosophical foundations that will guide its systems of administration and the schooling aspect, particularly as it relates to the formulation of a relevant curriculum that compliments this identity. Making Religious Education compulsory or the placement of chaplains does not ontologically make its schools 'missional' or Christian.

6.4.2 The UCZ as an ecumenical protestant body

Theologically, the UCZ understands itself as an ecumenical-protestant union of several missionary bodies. One of its forming members that have a model of ecumenicity at its inception as a Church was the Union Church of the Copperbelt, a denomination found by indigenous black Africans on the Copperbelt who had found work in the mines. According to Chilekwa (1998), the industrialised Copperbelt had no denominations and no missionaries. He observes that the UCC was independent of any external influences. Financially, it was self-supporting, not an AIC nor a model of 'Zambianess' (Chilekwa 1998:13-14). "It offered only a model of cooperation and ecumenicity among those who had received the missionary faith and carried it with them to the Copperbelt" (Chilekwa 1998:15). This expression of ecclesial mission continues to define the nature and growth of the UCZ in its ontological being as a Church.

However, this understanding seems to be lacking in its public institutional education as indicated in the respondents and sampled schools of this study. In as much as the UCZ owns the schools geographically, the content and processes of its education are all influenced by the secular philosophy of liberalism and secularism. The UCZ has not defined the theological basis of its involvement in public education despite its ecumenical nature.

6.4.3 Liberalism and democratization as the ethos of the UCZ governance structure

Two of the respondents said that the UCZ is too liberal in the way it administers its affairs.

One of the respondent, in the Education Secretary category, stated that the UCZ has a “*diverse understanding of mission because of its historical roots*” and of what he termed as being “*a broad Church because it is a national Church with different (ecclesial) traditions*”. In being a ‘national Church’, there seems to be this kind of understanding among the general populace of the UCZ, due to its presence in almost all the districts of Zambia and the role that the first President of the Nation, Kenneth Kaunda, played in the formation of the Union Church in 1965. Kaunda's role is perceived to have been more political than ecclesial, despite that he was a standing member in the faith of the Church (Lubwa Mission/Church of Scotland) (see Kangwa 2017; Mabuluki, 2015; Chuba 2005). The UCZ Synod website further indicates a relationship between state-church that indicates a ‘nationalist’ stance that affects its operations as a missional church.

The other responded in the School Manger’s Grant Aided schools category lamented how the UCZ has failed to provide a doctrinal or theological policy direction for it schools, leading to difficulties in providing management leadership to staff who are deployed at these schools by the government. In the context where it has been established that out of a staff establishment of 55, only five are committed to the faith and mission of the UCZ, how does one enforce ecclesial mission discipline?

A theological understanding of mission is that it is God’s, the *Missio Dei*, which is said to be ‘constant and transcendent’ (Bosch 1991:22) despite the events of the world, that challenges it to be viewed as a ‘weak mission’. However, Bosch suggests that it is in this weakness that there are great opportunities for mission (1991:23). It is clear from this study of describing UCZ's historical, legal and missionary background of its public education ministry as well as the sampled schools, that education in Zambia is in a crisis. The UCZ has been heavily influenced by government policy in how it understands its public education ministry, to the extent that the Church could be described as carrying out a mission that is merely a fulfilment of social service, as education is sometimes referred to in the UCZ language.

6.5 CONCLUSION

This chapter sought to establish the significance of establishing why the UCZ must have clarity of the philosophical, missional and theological foundations of its role in education that is the public space. It has described the historical significance of philosophy on the UCZ's self-understanding of its role in education. This was considered to be significant to be able to critically analyse what the UCZ portrays of its missional role as was evident in the respondents' responses, as well as the practice of Christian Education in the sampled schools. Philosophy and theology are like two sides of the same coin. Though different in worldviews, they are complementary to understanding the intent in education, and much more in Christian education.

Therefore, this chapter, based on the philosophical background that informed ecclesial educating in the public space, concluded that the UCZ missional role in public education lacks clarity. This is evident in the dichotomy of understanding between sacred and secular of its grant-aided and private schools; the category of leaders lack a consistent understanding of what the UCZ seeks to achieve in education; the impact of the national philosophy of education that is liberal and democratic on its administrative and management of the schooling system. It further observes that the word 'mission' in the schools is more of a secular usage, and despite the presence of chaplains and appointment of UCZ members as school managers, the schools, in all intents, are secular. On its theological basis, this study concludes that despite the UCZ being a protestant ecumenical body; it has not defined its theology neither has it made clarity of whether it is offering Religious or Christian Education.

The following chapter shall synthesize the findings and present the key research findings of this study.

Chapter Seven

A SYNTHESIS OF KEY FINDINGS AND CONCLUSION

7.1 INTRODUCTION

The previous chapter provided an interpretation of the data on the UCZ's role in institutional education in the public space, in response to objective three of this study. Overall, the chapter concluded that the UCZ has a sacred and secular divide in understanding its role in public education. This is evidenced in the themes of evangelism that remain prominent in the respondents' understanding of what they considered to be the role of the UCZ in education, and yet the private schools owned by congregations have an added sense of commercialization. The sacred and secular divide is prominent in the UCZ's administration system that views the formerly missionary schools as being 'sacred', with a visible presence of the ministry of the chaplaincy as the presence of the Church, albeit that this understanding also referred to the fact that these schools are located on formerly missionary stations/land. Furthermore, the secular understanding is evident in how the UCZ relates to the national policies of education, in which it has failed to distinguish its mission and theological role despite desiring to offer in partnership with the government of Zambia, an equitable and quality education.

This chapter will present the key research findings of this study. It will also seek to synthesize the UCZ's understanding of its role by engaging the fourth task of the theoretical model, which asks, 'how ought we to respond,' with the data collected and analysed in the previous chapters, to make a recommendation for the study and areas of future research. The key question that this study asked was to what extent does the UCZ understand its role in education that is in the public space? To garner the extent of the UCZ's understanding of its role, this study engaged in Osmer's Theory of Practical Theology to bring into dialogue the mission and educational aspects of the UCZ's educational practices. Osmer's theoretical framework asks four key questions; what is happening, why is this going on, what ought to be going on and how ought we to respond?

7.2 THE KEY RESEARCH FINDINGS

The following are the key findings of the study:

7.2.1 The UCZ lacks a defined educational policy and administration structure for its institutional education

Responding to the question of what is happening, this study problematized the UCZ's institutional education ministry that is in the public space as having a visible presence despite the differences in understanding whether it is Christian or secular education. The dichotomy of understanding is represented in its administration and management. The UCZ has distinct administrative structures of its forms of education, discussed in chapter three of this study, and summarized herein as being congregational based and institutional and which Mabuluki categorized in his study as the Church-Based Christian Education (2015:49-50). However, this study focused on the institutional form of education and, in particular, the schooling paradigm and concludes that what is envisaged as an offer of Christian Education in these schools, is more of secular education in definition and practice, as shown in chapters five and six of this study.

The role that the UCZ plays in education that is in the public space is a management and administrative function. Kocher (2010) argues that the Education Administration is about how to achieve the intended purpose of schooling, at any level. It involves the direction and integration of human, material and financial resources towards the set goal. Goal setting is an educational as well as a management function. In educational studies, this function is categorized as the 'Bloom's Taxonomies of Educational Planning' that focus on the three domains that all education is concerned about; developing the cognitive, affective and psychomotor abilities of a learner (Bloom 1956; Gagne *et al*, 1974; Farrant 1980; Urebvu, 1985). Therefore, Kocher argues in the context of educating for democracy, that a good educational system is necessary and that it should have a clear understanding of the political culture of a country and the philosophies that inform its educational practices.

Errors of judgment can be retrieved in a farm or factory but these can be fatal when we are concerned with the moulding of ideas and values of society. An efficient and sound system of educational administration is, in fact, the basis of a god democracy.

(Kocher, 2010:4)

From the data presented and analysed in the previous chapters of this study, the pattern that emerges is that the UCZ, despite being in existence since 1965, has not reviewed the institutional educational structure that it inherited from its founding missionary bodies. Neither has the Church reviewed its institutional educational ministry, except for the observations made in the Corat Review Report of 2000. Furthermore, despite the fact that this study focuses on the schooling paradigm, the background history of the UCZ shows that there are no correlation of its entire education ministry at primary/secondary (the schooling paradigm), tertiary or congregational related education activities. The education that takes place at these three levels is all independent of each other in function, administration, and management. This study also shows such distinctiveness in the manner in which in the schooling paradigm, there are different levels of administration and management of private and grant-aided schools. In this scenario, what is the understanding of the UCZ of its role in education generally?

7.2.2 Ambiguity in the meaning and purpose of school chaplains

The UCZ describes its schooling ministry as a ‘service’ and limited its role in it to the provision of chaplaincy services to some⁷⁷ of its grant-aided schools. It was observed by respondents in the categories of chaplains and education/school administrators that this has at times caused a conflict of operational interests, when the chaplains feel at a loss in an educational system that does not recognise their presence, within the defined government educational staff establishment. Therefore, this study concludes that the UCZ chaplains in schools are a visible sign of the ambiguity the Church has about its role in institutional education that is in the public space. The chaplaincy ministry is a phenomenon that arose in Zambia in the pronouncement and the nation as ‘Christian’ (Mwiche 2009:10; Constitution of Zambia 1996; amended in 2011). It is a profession that was formally institutionalised in the Zambia Defence Forces, and among its functions, Zambia’s Ministry of Defence recognises their role as:

‘Provide policy advice to the government on spiritual and related matters to facilitate informed decision making. Coordinate the provision of Chaplaincy Services to defence and security wings to ensure cohesion.’

⁷⁷ In the course of collecting data, the researcher found that Chaplaincy was associated with secondary education and not the primary schools. For instance, the Chaplain at Mwenzo Girls, within Mbereshi Mission, which has Mbereshi Primary School which was the original Missionary built school, is not involved at all with the school because it was not prescribed as her area of Jurisdiction. This was a familiar pattern with all the grant-aided schools located at formerly mission stations.

The Defence Chaplaincy Ministry, in the experience of the researcher, works in collaboration with the local Churches. The chaplains, though full-time employees of the state, are required to be licensed or affiliated to a local church as pastors or clergy. However, that is not the case in schools. The education system of Zambia recognises the office of teachers in guidance and counselling, who offer spiritual, emotional and career guidance to learners in schools. Guidance and Counselling is a requirement in the training curriculum for teachers in Zambia (Zambia Curriculum Framework, 2013:50-52). Therefore, most secondary schools in Zambia have an office for career guidance with established staff for it.

It is in this context, the UCZ school chaplains face role ambiguity in schools because the government has a similar office that is already established. It further reflects the UCZ's understanding of its role in education that is in the public space as being unclear. The study finds that almost all the UCZ chaplains stationed in the grant-aided schools were not trained for that ministry. Both the diaconal worker and clergy stationed as school chaplains found themselves assuming roles that they had not been trained for, and in a state establishment in which they are not recognized. It is for this reason that it was recognised by one of the chaplains (SC1) that the UCZ should consider training teachers for its educational ministry, with the addition of theological studies so that they could be teacher-evangelists, in the model of the earlier missionaries. The respondent at Mwenzo Girls, (SM/GA6), was also emphatic on the need for the Church to reconcile this ministry with the teaching profession. Thus, the UCZ needs to train its workers in professional skills for them to be representative of its mission in the educational sector and to avoid the ambiguity of understanding the Church portrays in the roles of the chaplains in schools.

7.2.2.1 The lack of the spirituality of presence

The statistical representation of the impact of the UCZ's missional role in the schools sampled in this study, indicate that despite the enforcement of the chaplaincy ministry on the schools, there is little impact in term of representation of the transformation that takes place among learners, staff, and society (see the statistical representation in section 5.5). Despite that, the UCZ has the strength of representation in almost every district of Zambia. The statistical representation of the impact of its ministry in schools shows a lack of what I termed in a previous study as the 'spirituality of

presence' (Mwiche, 2009:82). This is amplified by Waruta and Nasimuyu-Wasike, who observes that the educational mission of the Church in Africa, despite its phenomenal growth, remains weak and has not helped Christianity to gain deep roots in Africa. They state that, "Christianity has Christianized the Africans, but Africans have not succeeded in Africanizing the Christian faith" (2000:124).

This study observes that there is a discrepancy between 'faith and action' in the role of the church in schools in the public space. There is no reference to the role faith plays in the formation of the learner and staff for the betterment of society. For instance, in enforcing spirituality on the learners, this study found that the Church has made Religious Education a compulsory subject for all. However, in doing this, the UCZ has not taken into consideration the nature of RE as a subject.

Carmody, in the article on 'Religion's Transformative Role in African Education: A Zambian Perspective,' observes that Religious Education in Zambia does not aid personal faith or instil values that enhance personal development. He argues that religion in Zambia is taught as functional literacy, informed by scientific worldviews about the nature of learning, and that postulate that personal knowledge of religion is confessional and incommensurable, and cannot be taken as epistemologically valuable. Therefore, to make it more academic, what is offered in the Zambian school curriculum is Religious Education, which is learning about other religions. However, he argues that religion should not be 'learning about', rather, it should be 'learning from', to enable learners to appropriate some truth from it for personal growth, socially, emotionally and spiritually (2014:23-25). Carmody states that Zambia's school system continues to be "teacher-centred, narrowly academic, and does not leave enough room for the learner's personal development. In turn this has negative consequences for the advancement of democracy, peace, and social security, which are so much needed for the continent" (2014:19).

Therefore, it is plausible to argue that there is a correlation between education and political- social-economic behaviour that is exhibited in the country. Zambia, at the time of the study, was beset with social ills such as corruption that impacted negatively on the economy, a decline in ethical and social morals, a concern that was noted by the State President in his State of the Nation address to parliamentarians (Lusaka Times, 2019). The focus of the State of the Nation address was on the

need for the citizens to uphold national values and principles as key to the nation's prosperity.⁷⁸ Among the concerns highlighted which compromise these values included the increase in the nation of gender-based violence cases, cyber-security crimes as they relate to hate speech, character assassination, alcohol and substance abuse and examination malpractices in education.

The above example of the State of the Nation address reflects on the quality of education that is offered and indicts the Church to rethink its role in it. In a country that constitutionally upholds spirituality as the anchor of its ontological being, why is there such an increase of such social ills? On the one hand, one may argue that it is the impact of globalisation. On the other hand, therefore, the researcher posits for education, and how worldviews are significant to determine its outcomes. Having observed in this study that modern education is defined by secular philosophies that lean towards individualism and consumer culture, it has impacted education in a way that it is relegated to another commodity to be consumed. However, that is not the purpose of education. It is for this reason that this study agrees with Estep *et al's* theory that the worldview that informs the education practice impacts on the entire education system and its outcomes. What makes education Christian is its worldview of Biblically centred education in all its nature and processes which uphold the essential truths of the evangelical faith.

7.2.2.2 The lack of evaluation/review of its role in institutional education

Therefore, this study finds that the UCZ, as an organic union of the various protestant missionary bodies that constitute it, has never since reviewed its understanding of its role in institutional education that is in the public space. This is evident in its administration of an educational system that has a secular and sacred divide. In assessing what is happening in the UCZ institutional education in the public space, this study undertook a historical survey and a sampling of the three categories of the educational institutions that are in the public space. The questions that the descriptive-empirical task raises is what kind of spirituality does the UCZ institutional education represent and what is the significance of the numerical patterns shown the numbers of staffing and student population at the UCZ schools as seen in section 5.4?

⁷⁸ These are stated as Morality and Ethics; Patriotism and National Unity; Democracy and Constitutionalism; Human dignity, equity, social justice, equality, and non-discrimination; Good governance and Sustainable Development (<https://www.lusakatimes.com/2019/03/15/full-address-by-president-edgar-lungu-to-parliament-on-national-values-and-principles/>)

Among the tasks that constitute an education system is its administration and management systems (see section 2.3.1.3). According to Ibrahim Ali and Manzin Abdalla (2017:326-329), leadership is another significant factor in education administration and management as any school system's success is based on vision, and personal and professional values which underlie this leadership.

“They cultivate this vision at every opportunity and influence their staff and other stakeholders to share the vision. The philosophy, structures, and activities of the school are geared towards the achievement of this shared vision. The leader must have a vision and strong character to influence that vision.”

(Ali and Abdalla, 2017: 327-328).

There is no doubt that the early missionaries had a vision for institutional education which had a multifaceted effect on the communities they wished to evangelise. The transformation missionary education brought was not just spiritual; it was also cultural, political and social-economic, a transformation of entire societies in the case of the pre-colonial Zambia (and it is true for most countries that have experienced colonialism), from people that had their identity created through indigenous knowledge systems, to being a people that were knit together by a Christian faith that had political, cultural (European) and economic values attached to it which altered the indigenous communities way of life. It is for this reason Saayman's (1991) assessment of the role of education in the creation of self-identity and relevance needs to be taken into consideration by educators. He argues that there is a dynamic intercultural relationship in schooling. The missionaries did not just introduce a western education system; it also enforced “western cultural presuppositions, that evangelism and civilization belong together (1991:30).” Therefore, there is a need for ecclesia educating in the public space to ask what culture it is transmitting, and its significance on the self-identity and role relevance of the people it is educating.

7.2.3 The UCZ has not defined its ethos that defines its role in the management of church schools in the public space

While the UCZ has no educational policy that defines its role in the education in the public space, it has implemented the chaplaincy service in these schools. However some school managers view these services as not adding value to the school in terms of the overall goals of education as designed by the government, to whom they are accountable. For instance, SM/GA3 of Kafue Boys, emphatically stated the form of Christianity they practice in the school was defined by the teachers themselves.

SM/GA 3: The, much of the Christian values that are imparted into the pupils are defined by the school itself. We do not have necessarily a document that has been formally given to schools. We get handy information here and there and so what we emphasize on is what we have learnt as leaders to the values of Christianity and those are the ones that we emphasize on

MZM: So, there's no policy actually

SM/GA 3: There is no serious policy to say, which the church has come up with which you find in the school to say these are the values defined by the church No!

This position of a lack of educational policy was referenced to by other respondents in so many ways that it validates the question of what the UCZ understands of its role in educating in the public space. An examination of the roles of the chaplaincy concerning this question reveals that the document is concerned more with ensuring discipline and an upholding of morality than defining the ultimate goals of why the UCZ is educating in the public space. SM/GA6 at Mwenzo girls cautions that in her case, it is difficult even to understand what is meant by 'evangelism' because half the pupils under her care were not even adherents of the UCZ, evidenced in the difficulties they had as a school to implement a policy of having a 'spiritual prefect', and the head-girl and assistant head-girl who should be members of the UCZ:

Um our vice head girl for the last couple of years has not been UCZ because we haven't had a suitable person, in fact in the last two years we've struggled to find a head girl and vice. Among the UCZ pupils, most are really not of the calibre of leadership needed for the positions. Furthermore, our assumption as teachers is that every child who comes here uh comes with a Christian background, now, I'm not sure that that is actually true because as we are on the border and Tanzania is partially Muslim, it's a very poor responder and many people in Tanzania feel that education in Zambia is better than their education, so I feel that we have girls who are actually officially Tanzanian. So those who live on the border could be Muslim Tanzanians but they send their children to Zambia as Zambians for the purpose of obtaining an education, but some of them actually live across in Tanzania. But when they come to as from primary schools as Zambian, we treat them as Zambian, so I think some actually do come from a Muslim background.

Therefore, the lack of educational policy has made the UCZ's role in education that is in the public space seem unclear as there is no single vision and specific goal for educating that can influence staff and learners in their educational facilities towards a determined purpose and outcome(s). The researcher's observation is that there was some level of despondency within the managers of the schools as a result of not being sure what the UCZ's role or intention is in the schools they are

managing as a component of the mission of the church. This would have been avoided had the UCZ developed a policy that guides its role in education that is in the public space.

7.2.3.1 The significance of a properly defined educational administration and management in the overall mission of the Church.

Kocher (2010:4) observes that education administration and management are necessary for the effective running of an education system and for the promotion of democracy that often sees changes in the governance structures of a country. However, good planning, a clear vision and a sound philosophy of education is needed to achieve a solid structure of education. Therefore, he identifies, “forecasting, decision making, planning, organization, direction or motivation, control, coordination, evaluation and recording and reporting” as being some of the important functions in the administration of an institution. He argues that “administration is not a collection of disjointed tasks; rather, it is a seamless wall, in which functions are closely integrated into a process or pattern” (2010:5).

Based on the above argument, there is a need for the UCZ to put in place an educational policy that defines its role in institutional education in the public space. However, the link between institutional education and ‘democracy’ should not be the ultimate of the Church's understanding of its mission in education, a factor that Mabuluki (2015) advocates for and is the core value of Zambia’s educational system (Educating Our Future Policy 1996:vii,3). Yet the philosophical worldview of education considers democracy as the key tenet of modern society, which from a theological perspective, denies the sovereignty of God who orders and sustains the universe in such a way that even when humanity has freedom to do and to be, is still held accountable in the manner of the demand for stewardship in all that the created does. In this regard, Kirk(2006) calls for the ecclesia Christian mission to be founded in natural theology, which he argues that, is more epistemologically realistic than the dialectical theology which is influenced by Enlightenment philosophies. Naturalistic theology relies on the authority of Scripture, the very foundations that modernity is questioning, much more in education. Therefore, Kirk (2006: xiii, 63) proposes thus:

[....] the established Trinitarian Theism, based on the written text that faithfully transmits God's Word, applicable to all people and cultures, is the only sustainable charter for the mission of Gods' people. In the present Christendom, characterised by secularisation of life, it is important for the Church to remain orthodoxy through reinvention into a truly catholic and apostolic community, free from the burdens of

false prospects, to reflect on its essential nature and calling...by becoming missional; outward-looking instead of inward focus; not maintenance for own survival but being a community for others.

For the above reason, for the UCZ institutional educational ministry to have the sought-after transformation, the need for an educational policy must take into account defining the philosophy of its role in institutional education in the public space. Much of what is evident from the respondents and observation of the researcher is that the UCZ has inherited institutional structures from its former missionary bodies that form it. Therefore, for education to be transformative, the UCZ must consider what Kirk (2006: 64) refers to as the death of the Church:

Death implies a process by which the Church loses all pre-occupation with itself. Survival as such is not a Christian virtue. Many forms of Church life should be extinguished, so that more adequate ones emerge, not compromised by the past.

In seeking to understand the role of the UCZ, this study problematized that what the Church considers being Christian Education in the public space may not necessarily be so considering the worldviews that govern the public education system. Using Osmer's theoretical framework, the descriptive-empirical task of this study shows that what the UCZ considers as being its evangelistic school ministry is what Kirk describes above as 'maintenance', a factor that was noted too, in the presentation of data in section 5.6.1.

7.2.3.2 The significance of an education system for the UCZ

It is for this reason that this study observes that part of the problem of not having a defined policy, lies in the lack of understanding of organisation systems and their interconnectedness to policy. According to David Silverman (1970:27-30), systems determine the nature of relations, their effectiveness and the dynamics that influence the direction of an organisation. These kinds of relationships are not evident in the UCZ's institutional educational that is in the public space. Perhaps that is why several respondents kept referring to the Catholic Church as having a model system of ecclesia educating in the public space that is worth emulating. There is a need for the UCZ to understand the external factors that influence the educational system for it to develop an effective model that makes optimum use of the resources it has (Silverman, 1970:30-31).

Furthermore, the educational policy envisaged should take into consideration the shifts in thinking about the purpose of educating, particularly in the African context. It is not of doubt that the

educational systems that govern most African countries, including Zambia, are still modelled after of the colonial governments which sadly, their previous colonial masters have long considered obsolete. This is said in the context of reflecting on how the legal framework of Zambian public education system merely changes the words, but not the structure that was framed by the colonial masters to keep their interests of separate racial development in place⁷⁹. Therefore, this study observes that unless an educational policy takes into consideration the purpose of educating, it will unlikely develop a system that seeks to bring about a sustainable and relevant knowledge base that firstly promotes self-identity and relevance to the local community, and secondly, integrates with the global world in mutual respect and tolerance of local cultures, values that are progressively lacking in the 21st century world.

7.2.4 The UCZ continues to perpetuate a hegemonic neo-liberal education system that does not define its missional existence

The perception of evangelism and civilization as belonging together continues to dominate the Church and much more so the UCZ education in the public space today. Brookfield, (2005:43-44), defines hegemony as:

The way that people learn to accept as natural, and in their best interest, an unjust social order. Every relationship of hegemony is necessarily an educational relationship, enhanced by media propaganda. Its conspiracy is normality. The dark irony, the cruelty of hegemony, is that adults take pride in learning and acting on the beliefs and assumptions that work to enslave them.

The data gathered and analysed about the UCZ education in the public space indicate a continued creation of hegemony of thinking that perpetuates a neo-colonial identity of its learners; that to be schooled, or to be educated means receiving an education that is clothed in western values, with some tinge of Christianity. This is in relation to what the researcher observed in the fieldwork during data collection; firstly in the understanding of evangelism, secondly, in the appointment of school managers and thirdly, in the role of the chaplains in the grant-aided schools (see section 5.6.6 of this study).

⁷⁹ It is the opinion of this researcher that the current legal framework of education in Zambia, has not in structural principle, changed much from the 1959 African Education Act.

7.2.4.1 The UCZ understanding of evangelism in the school ministry is neither missional nor evangelistic

The notion of the role of the UCZ in institutional education was predominant among all categories of the respondents. In grant-aided schools, the notion is qualified by the presence of the chaplain, the appointment to key leadership positions such as heads and deputies of schools, head school prefects and a spiritual prefect, who are members of the UCZ. I observed at Mabel Shaw Girls School, how daily devotions are conducted starting as early as 5.00am and made compulsory, with headcount registration taking place for each class. However, in other schools, such as Mwenzo Girls and Sefula and Kafue Boys, devotions are done two to three times a week, at a time that pupils do not have mandatory activities that are related to the state's prescribed functions of the school. Apart from these, in almost all the grant-aided schools, Scripture Union⁸⁰ was accepted as a partner with a common goal of evangelisation as the chaplaincy. The UCZ has in its pastoral existence, adopted annual programmes of spiritual retreats that it has made compulsory for all its grant-aided schools.

This scenario brings to question what the UCZ understands of the nature of evangelism (see section 5.7.2). Much as evangelism is one of the primary functions of the Christian Church and it is accepted as being mandated in passages like Matthew 28:19, Mark 16:15 and being the basis of Church growth (Acts, 2:40-41), how should it be conducted in schools that are governed under a liberal philosophy and upholds the rights of individuals to worship? Is the mandatory attendance of learners to spiritual activities a sign of evangelism? In these activities, most staff did not participate as they belong to other denominations, and only did so if their presence was required of them as part of their function as a teacher in that school, e.g. teacher on duty for the day or week. One then wonders, how can the UCZ avoid litigation against it if a pupil or staffs is dismissed as a result of failure to adhere to such programs? At one school in Lusaka, a staff had been dismissed who took the Church to court for unfair dismissal, citing that s/he was from a different denomination and had refused to be part of certain spiritual activities that the school conducted, hence the dismissal.

⁸⁰ is an international and interdenominational organisation that is operative in schools in Zambia as a Christian club or association to spread the gospel.

According to the *Complete Christian Dictionary*, evangelism as “the zealous proclamation of the Good News about Jesus Christ, urging men and women to repent of their sins and put their trust in Jesus as their only Saviour and to make him the Lord of their life” (2002:222). Bosch (1991), in discussing ‘Mission as Evangelism’, argues that the term has different meanings for Protestant Evangelicals, Catholics and the Protestant Ecumenical. However, he observes that both Protestants and the Catholics tend to use the term as synonymous to the mission, with connotations of proselytizing through catechumen teachings, which should not be so, as evangelism is an act of grace (Ephesians, 2:15). Bosch argues that much as evangelism is integral to the mission, the latter “denotes the task God has set for the Church for the salvation of the world, but always related to a specific context of evil, despair or lostness” (1991:351). In the case of educating in the public space, the UCZ should ask itself, what act of despair/evil/lostness is it addressing and how ought it to do that?

This study finds that the Church in general, and the UCZ in particular, has missed an opportunity in defining education for the public space that nuances the notion of Mission as God's, and allows individuals to develop in the genuine freedom that the Gospel of Jesus Christ offers as in Luke 4:18-20. In the scramble for spheres of influence since the Enlightenment, the Church's definition of evangelism has created a people that are suspicious of the Church's intention, more so as it has been accused of having been an accomplice to colonization and the loss of freedoms and identity for the native people. Perhaps, this explains why the statistics of status in section 5.5.2 of this study indicate that the UCZ may not be sure of what their role in public education is.

Much as evangelism is a matter of grace, Biblical evidence shows that where the gospel was preached, the effect of such evangelism was shown in a statistical form, for example in Jesus ministry in Luke 9:10-17, or in the foundation of the Church, Acts 2:41, Acts 11:21. Statistics are an important function in institutional education, yet in all the schools sampled, the administrators did not have on hand such details as it pertains not just to their management and administration, but to the fact that they were managing ‘mission’ schools. The significance of statistics to schools is that it is a management tool for effective strategizing of achieving maximum results, while theologically, and much more as it relates to evangelism, it

Therefore, this study concludes as its finding, that the UCZ has an understanding of evangelism in a public education institution that is inclined more to proselytize/ conversion than offering the gospel as a gift of grace. Bosch (1991:351-353) observes that such a notion, amplified in the practices of catechetical teachings for baptism and confirmations to Church membership, shows a competitive gospel. Such a view reinforces the Church as an empire instead of building the Kingdom of God. Empires have notions of authoritative power that are oppressive and cause unjust orders of society. Rooks (2017) cites the American educational system as a good example that uses education to build the white race's supremacy and empire, through what she terms as 'segrenomics'. Her argument below is true of the state of the UCZ schools, both grants-aided and private, that:

Schools that educate the wealthy have generally decent buildings, money for materials, a coherent curriculum, and well-trained teachers. Schools that educate the poorer students and those of colour too often have decrepit buildings, no funds for quality instructional materials, little input in the structure of the curriculum, and they do with the best teachers they can find. Such separate, segregated schools and unequal forms of education have provided the opportunity of businesses to make a profit selling schooling.

(Rooks, 2017:1)

The UCZ's understanding of evangelism has not produced the desired effect, because the schools, despite physically being on mission land, are state-run, state-funded and the state policies have an overriding effect on the intentions of the Church.

Firstly, the Church has found itself caught in the web of the global empire that dictates the nature and outcomes of education, whose focus is upholding individual human rights and freedoms, more than collective responsibility, and to make profit more than to offer a service. In this context, I ask the question: how does the UCZ and Church, in general, reconcile its understanding of its role in institutional education that is in the public space? Secondly, the notion of evangelism has resulted in some conflicts of understanding of roles between school managers and the chaplains, in the case of the grant-aided schools, and for private schools run by congregations, the ministers in charge most often do not take any interest in what is happening in the school and rarely do provide the spiritual direction so needed.

7.2.4.2 Denominationalism in the appointment of school managers a perpetuation of missionary legacy of 'spheres of influence'.

An observable weakness of the missionary enterprise is that they played a significant role in disuniting the indigenous communities through projecting denominational interests leading to the BSA Company to enact a policy of 'spheres of influence' in 1912 (Carmody, 2004:3,147). Carmody observes that the policy was enacted to curb the rivalry that existed among the many missionary groups who vied for converts (Carmody, 2004:147). He notes that by 1924, there were 15 different missionary groups, all of whom were operating schools.

The proliferation of Christian groups with their desire to gain access to the local population sometimes caused intense rivalry to develop between them. Each presented a different brand of Christianity, based on the theological and cultural roots of their denominations.

(Carmody, 2004:3)

This legacy is evident among the UCZ schools sampled concerning the appointment of school managers and their status of development. The UCZ, in 2012, adopted a policy of appointing headteachers to their schools, who are their communicant members. Therefore, of all the 10 heads of school interviewed, only one was not of UCZ, and in finding out how she could have got the job, SM/PVT5 said the elders of the congregation that owns the school followed her home, to ask her to initially take up the position of deputy's head, to help them resolve the problems they were experiencing with the school. According to her, they based their decision on the reputation they heard of her experience as an educator and in managing another prestigious private school within Ndola. At that time that she was offered the job, she was reporting to a business manager, whom the board of the school had put in as de-facto head of the school, even if it was against the regulations of Ministry of Education on the qualifications of a school manager. However, at the time of the interview (18.01.2018), she had risen to be the head of the school as she proved to be the suitable candidate they needed, by not renewing the contract of the business manager when it ended. She further shared how, early in January 2018, with the change of ministers at the congregation that owns the school, the new minister visited her and effectively told her she would have to leave as she was not a UCZ member and that disqualified her from being the school manager. However, by 2019, she was still serving the school in the same capacity.

Though the UCZ adopted the policy of having school managers and their deputies, including key leadership positions to be occupied by people are members of their denomination, it is inconsistent that the Church does not build capacity in them to understand what their role entails, neither does it have anything to do with their professional training. Therefore, this study concludes that consciously or otherwise, the UCZ has continued to perpetuate a legacy of denominationalism, a form of developing education on a segregated policy that impacts also on the statuses of these schools. An observable pattern is that those schools that had a background of missionary societies that are in developed countries such as the Methodist society or Church of Scotland in the UK have continued partnerships that help with resources to capacity build the schools, while others are in dilapidation. An example of this in this study is how Mwandi Secondary School was built (see section 5.2.2 of this study).

7.2.4.3 The use of untrained school chaplains

The UCZ, in the appointment of chaplains to grant-aided schools, has assumed the schools to be their spheres of ‘mission’. As discussed in section 6.2.4, the researcher observed that there was a variety of patterns of spirituality displayed in the schools sampled, whose impact did not reflect in the numerical data obtained from the school managers.

Firstly, this study found that the chaplains sent to the grant-aided schools were not trained for that kind of ministry. These were trained as theologians, to offer either pastoral ministry in a congregational setup or diaconal ministry, a component of the social ministry of the congregation's pastoral ministry. The UCZ Constitution describes the roles of the minister and diaconal worker explicitly related to its pastoral function, and not to its institutional educational ministry. Therefore, the presence of the untrained school chaplains does not enhance what the UCZ considers to be its role to evangelize as most often the chaplains' perceived role is already functional in the school establishment through the Ministry of Education's Guidance and Counselling unit. According to Zambia's *Curriculum Framework*, the purpose of careers, guidance, and counselling is “to produce a well-balanced individual who will fit in society and contribute positively for his or her good and society and large. It revolves around three components of learning to live, learn and work” (2013:32). This entails that the UCZ may have to rethink its purpose of sending chaplains to schools who find themselves irrelevant due to the presence of trained school counsellors.

Chaplaincy has risen as recent phenomena in the Zambian Public Defence Service system, where it is recognized as an office within the system. For instance, Nawa (2009:112) observes that as a specialised unit in the Prison Services in Zambia, chaplaincy is used to “rehabilitate prisoners and reduce recidivism.” It is also an office that is associated with clinical pastoral care in health.⁸¹ It is not a recognisable office in the public education system of Zambia and it poses a legal challenge to school administrators around how to relate to it, as was evidenced in the sentiments expressed by most school managers in grant-aided schools. How the UCZ operates its chaplaincy ministry in the schools suggests that it is a way of reinforcing its understanding of mission and its role in the public space such as in education as a way of evangelising. However, in the public space that is philosophically inclined to secularism and liberalism, what should be the normative understanding of chaplaincy in schools that are in the public space?

7.2.5 The UCZ has no financial investment policy for education in the public space

Education is costly, yet in the consideration of documents on its funding, there is no evidence that the UCZ has either a budget or a financial policy specifically for the administration and management of the schools. The inability of the UCZ to invest finances in schools can be traced back to its missionary foundations. Among the key recommendations the General Missionary Council (GMC) that met in Kafue in 1924 in partnership with the Phelps-Stoke Commission, was that the colonial government take over the administration of the missionary schools due to financial reasons. According to Snelson (1974:138), the Phelps-Stokes Commission was a funding agency, bequeathed by a Ms. Caroline Phelps-Stokes, a New Yorker, to further Negro education in the American colonies as well as in Africa. Therefore, its significance to the funding of education is that when the Commission met with the 1924 GMC at Kafue, they recommended that the colonial government take over the administration of native education. The missionary rationale then was that:

The conference of missionaries recognizes that secular education is a duty of the state. It wishes, however, to assure the Governor that it desires to share in native education work. It thinks that a cooperative effort on the part of the missionaries and the government will be in the best interest of education.

⁸¹ See Handzo G.F., Cobb M., Holmes C., Kelly E., and Sinclair S., 2014. Outcomes for professional health care chaplaincy: An international call to action. *Journal of Health Care Chaplaincy*, 20 (2), pp.43-53. Vande Creek, L., 1999. Professional chaplaincy: An absent profession? *Journal of Pastoral Care*, 53(4), pp.417-432.

(Snelson 1974:140)

The cooperation envisaged, among other things, including the representation of missionaries on the native Education Board and the granting of financial aid to selected mission schools, a system that has continued to date (Snelson 1974:141, Carmody 2004: 11-12). The action of the GMC at Kafue was a component of the IMC understanding of the role of the Church in education; who through its General Secretary then (1910-1939), J.H Oldman, advocated for the colonial governments to take over the making of policy and financing of the social services in their colonial spheres. He argued that “the mutual benefit of cooperation between Church and state was pressed home at the time when the mission churches were being overwhelmed by demands for social, medical and educational support, and the colonial state was not yet geared for a major role in public social provision” (Kallaway, 2009:219). The irony of this transaction is that as much as the missionaries wanted state help, they did not envisage that the colonial government also had their interests to protect, particularly those of their political interests related to the 1884 Berlin Conference. Kallaway (2009:220) puts it this way:

Christian Education was put in an ideological aspect of imperialism, through which indigenous peoples were inducted to Western language, culture and scientific knowledge, and participation in the capitalist free market of trade and industry.

Therefore, Protestant missionaries neglect the funding of education as a component of their call to participate in the *Missio Dei*, rings true of the saying that s/he ‘who has the piper calls the tune’ (Kritzinger, Meiring and Saayman, 1994). Financing of education is a critical component that the Church has left to the state, and yet education is key to forming identity and relevance to community sustenance. This factor is evident in the struggles that Africa has of good governance in all levels of public life, with a predominant notion of ‘the west is better.’ The educational policies that govern the educational system are defined and designed in the west, sometimes even using African scholars, and at great cost as has been observed in chapter two of this study. Yet these policies and systems that are inadequate as every few years; we see a new vision for education being unfolded. Therefore, this study concludes that so long as the Church is dependent on the state for the financing of its role in education, it shall not fulfil its mandate to be the *missiones ecclesiae* by offering an alternative education that prepares people to be transformative of their structures and destinies.

Therefore, as much as the UCZ has an Education Department, its origins are in the sustenance of the relationship between the missionaries and the colonial government. It is an education whose purposes define more the role of the state than her God-given role to be participants in the *Missio Dei*. Further, the UCZ's failure to capitalise its institutional education from its local resources indicate a lack of real 'ownership'. Where the UCZ is found to be doing well, such as at Chipembi Girls School, which was not part of the sampled schools, my observation is that such schools have transformed using visionary leadership that tapped into financial resources from partner churches in the west. Considering the UCZ 2011-2015 Strategic budget for its educational ministry, it reflects a dependence on 'donors' to fund its infrastructure rehabilitation projects. All the schools sampled are not funded by the UCZ to enhance their educational goals, unless it reflects on the mission of the Church, such as school retreats. But even in spite of these, the amounts given per school were very insignificant to the task.

7.2.6 The UCZ Institutional Education as an exercise of power and authority perpetuates Eurocentric imperialism.

This study finds that there is an exercise of power and authority that is inherent to education, in which educators and the UCZ in particular, often neglect in defining its role and purposes in community building. Burgess (1986) argues that the politics of education centre on the questions of the dominion of power and control. Therefore, he quotes Arthur (1981:267), who defines such exercise of power as "the attempts of different social groups to influence the inputs, processes and outputs of education, whether by legislation, pressure group and union activities, experimental, traditional or sectional movements, private or collective investment, propaganda or public debate." Power and authority are foundational to meaning-making, which education is all about.

In engaging in praxis in what is happening with UCZ educating in the public space, the conclusion this study makes is that UCZ continues to perpetuate a hegemony of Eurocentric imperialism, that has a notion in the Zambian context, that anything 'European is superior.' In this study, this is evident in the way that the UCZ schools have made Religious Education a compulsory subject for all its schools. However, when one considers the content of the subject, it promotes a religious doctrine more than a Christian one. Yet because the syllabus is subjected to the standards of the western European world; it is acceptable as that which is promoting Christianity, even when it is not. Many forget that the western European philosophy of educating is crafted in liberalism that

advocates for individual progress as compared to the African or Biblical ethos of educating that promotes community wellbeing. The hegemony of western imperialism that it is perpetuated to develop individuals who have a western education but have no value of it in relation to job creation because they are trained to be employed; or to ethical considerations in decision making in light of the increased outcome of corruption and theft of public resources in the civil service; and a general deterioration of moral and civic values among the African populace in light of increased gender-based violence, poverty, political dictatorships, civil and religious wars, poor governance structures both in civic and ecclesial systems among many social ills. It raises the question of why the Church educates, what value addition does the UCZ educating bring to the public sphere?

7.3 REIMAGING THE ROLE OF UCZ IN INSTITUTIONAL EDUCATION

This study has focused on UCZ's institutional education that is in the form of schools that are in the public space. However, it has also shown that UCZ has other forms of institutional education at the tertiary level in form of the skill training centre and a university (section 3.5), as well as congregation-based education, some of which is formal, e.g. TEEZ and informal e.g. Catechumen classes (section 3.7). The study has also shown that the management of these schools is distinctly separated in management and in theological thinking between those considered to be sacred from those that are secular. It is in this context that this section responds to Osmer's fourth task of how the UCZ ought to respond in its role in educating in the public space. Osmer's fourth task, the pragmatic task, "focuses on strategies and actions that are undertaken to shape events towards desired goals" (2008:10). He also argues that for such strategies to be actualized, they require transformational leadership; leadership that is competent and can think in terms of the "entire church system and its relationship to its context" (2008:10). He defines a system as "a network of interacting and interconnected parts that give rise to the properties belonging to the whole and not to the parts" (2008:12).

Thus said, it is plausible that what Osmer suggests in a pastoral care context, applies to the Church educating in the public space. Osmer's theory offers a practical prognosis of the state of the Church and is adaptable to most functions of the Church as has been done in this study in section 4.2. The study has premised its argument that what the UCZ may understand as its mission role in education that is in the public space may not necessarily be so given the worldviews that inform such

education and the systems generated in which it is operationalized. Therefore, this study observes that the UCZ's focus of its mission in education that has a missionary background has allowed its role to be perceived in ways that perpetuate the hegemony of colonial and missionary tendencies, thereby obscuring its intentionality as a Church that was seeking transformation as indicated in its Strategic Plan of 2011-2015. For this reason, this study recommends for the UCZ to rethink its ecclesial mission in education that is in the public space; to reimage or rebrand the nature of its educational ministry and to consider engaging in teacher training from a theological perspective.

7.3.1 Rethinking ecclesial mission in institutional educational in the public space

Educationists such as Ted Fricks (1995) argue that the modern world's attempt at reforming education has failed because people tend to think of systems along linear lines instead of as feedback loops. Therefore, he calls for a change in the educational systems, otherwise "we will continue to restructure education by trial and error. The stakes of educational system transformation are high and its consequences devastating" (1995:695). Similarly, Osmer, in accomplishing the fourth task proposes an 'Open System Model' (OSM), with which the Church can understand its role in social transformation. The OSM refers to "how life is dependent and in continued interaction with the environment, drawing energy and resources from it, and transforming them for self-maintenance and output. A system indicates the interconnectedness of the various parts or sub-systems within the boundary of life forms" (Osmer, 2008:1999-200). In system transformation, an organization has to take into consideration the micro and macro contexts, involves vision forming and casting systematically, and change can be revolutionary or evolutionary and can be experienced at an individual, group and systems levels (Osmer, 2008:202, 204-205). In the revolutionary change, old structures collapse, new groups and leaders come into power; the identity and operating procedures change in visible ways, while the evolution follows a pattern of incremental change and usually begins in a subsystem then later influences the larger one (Osmer, 2008:202).

This study agrees with the notion that it is in education that ecclesia has the greatest opportunity for mission in the postmodern world. Therefore, the UCZ needs to rethink its role in institutional education given the fact that it is advantaged with infrastructure and human resources that it can re-align or leverage for greater influence and effectiveness of its mission, not for the sake of 'sphere of influence', but in fulfilment of the missional mandate to 'go and teach' and as an arm

of its evangelistic ministry. To do this, this study proposes that the UCZ can adopt “All One in Christ” as its theological rationale for educating in the public space so that the tagline that reminds it of its missionary heritage (UCZ Synod 2019). An educational theory that could be used in integrating its educational system could be “educating for the unity of purpose”.

Theologically, unity could be said to be a major value for seeking what is truthful and holistic. Jesus equates truth to freedom, John 8:31-32 and sets it as the foundation of a holistic united ministry, John 17:21-23. It has also philosophical values for seeking the ultimate in knowledge as shown in Philippians 2:1-5, that is being ‘likeminded’ with Jesus the Christ, it should lead to humility, selflessness, the greatest mark of servant-hood. The unity of purpose is what the world seeks to do in its theories of education such as “Education for All” and the resultant mass production of knowledge that has little implication on the value systems of indigenous society. Thus, in creating an ecclesia system based on the theological and philosophical value of unity, ecclesia can draw resources to educate critically from such passages as 1 Corinthians 12, Romans 12: 4-6, Ephesians 4:11-13.

The *Missio Dei* reflects a unity of purpose in redeeming, reconciling and restoring humanity and all creation to life in its fullness (John 10:10b). Hence, the ecclesia mandate to educate has significant benefits for a society that is torn apart with inimical vices such as poverty, disease, corruption, bad governance, civil wars, hate, among the few social ills that have plunged the modern world, and in particular Africa and Zambia. In rethinking its educational mandate, the UCZ and ecclesia in general need not be apologetic about it, as using the theological resources inherent in it, the church can promote through education in the public space, a social cohesion that promotes the Shalom⁸² of God, the Shalom that offers integrity, justice, and peace as ethical theories that the modern world desperately needs (Perry Yoder, 1987 in Mwiche 2008:96). As James Riley Estep puts it, the Church exists because of education. Its role is to offer a “process of socialization whereby the community’s character is incorporated into the individual members comprising it, through direct intentional instruction in the faith as a means of becoming a church” (2008:255). The ultimate goal of any educational enterprise is to produce a character that the community understands as essential to perpetuate its self-sustenance and identity. Therefore, the

⁸²According to Perry Yoder (1987:13), Shalom is a state that is marked by the presence of physical wellbeing and by the absence physical threats like wars, disease, famine. It has connotations of a life lived in good honesty, justice, and integrity.

UCZ and the universal church need not be apologetic about its role to educate in a world that seeks to outlaw God, so that its education ministry truly becomes a component of the *Missio Dei* in which she participates.

With this, the question is how should the UCZ be responding in its role to educate in the public space?

7.3. Re-image or rebrand the nature of UCZ educating in the public space and the education department office.

Branding or reimagining is a term associated with marketing. The *Complete Christian Dictionary* defines a brand as “goods which are the product of a particular firm or producer; a mark especially made by burning tow show ownership” (1992:72). In this study, it is used in the context of the finding that the UCZ has an understanding of education as a marketing and commercial activity. Having established that such an understanding is a result of the age of consumerism that is typical of modern society, the question becomes: how should the UCZ respond to this need? Furthermore, the UCZ brands its grant-aided schools as ‘mission schools’, albeit that it has private ones that emerged in the 1990s as a result of the liberalization of the economy, which are neglected. How should the Church respond to the economics associated with educating in the public space? The UCZ also considers its education ministry in the public space as a service, and the question is, for what purpose in light of the finding that most of its education in the public is either financed by state grants at 75% or lack capitalization as it is in the private schools?

In reimagining or rebranding the educational role of the UCZ, this study proposes that it considers an organizational structural transformation, more so at the management and administration level. The systems, philosophical and theological analysis of the UCZ indicate that the Church is holding on to an obsolete system, and does not maximize efficiency concerning its missional existence. For instance, in comparing the statistics of impact of its role in both the private and grant-aided schools, the absence of an ecclesial educational policy, indicate that the Church is not in tandem with the basic principles of the partnership with the state that it cherishes. Despite the fact that the State has created conditions for increased opportunities in educational provision in its *Educating the Future Policy* (1996:141-144), the UCZ has not taken a pragmatic role in rebranding its educational ministry for maximum missional output.

Therefore, this study proposes reimagining or re-branding the UCZ's educational ministry. The UCZ needs to restructure its educational department at the Synod Headquarters and make it contextually relevant to the needs of educating a community impacted by modernity while appreciating its rich history and the culture of the local people. It is in this light that for further research, there is a need for the Church to do an impact assessment of how its role in education impacts the community it serves, the Zambian people.

7.3.1 Teacher-training, foundational to the ecclesial role in public space

The Zambian government, recognizing the falling standards of education due to the economic slump the country experienced in the 1980's⁸³, undertook a comprehensive education reform in the 1990s and 2000s leading to the formulation of the Education Act of 2011(see section 3.3 of this study). It is worth noting that at the time of the study, despite the enactment of the 2011 Education Act, 1996 *Educating our Future Policy* had not yet been revised and hence was effectively still in use. Despite the reforms made to improve the entire education system, Carmody observes that the "provision of sufficiently qualified primary school teachers has proved somewhat illusive over the years" (2004:84). This study further observes that the 2011 Education Act does not provide for the establishment of teacher education; rather it is implied in the provision that recognizes that the highest level of education in Zambia's education system is tertiary education (2011, Part III, Articles 12 and 13). However, it does provide for Teacher Resource Centres (Part IX, Article 105). The lack of provision for the establishment of teacher education is surprising, considering that teachers play a significant role in the education system.

The missionary model of educating recognized the need for teacher training to provide the needed literacy levels. By 2015, the UCZ had incorporated in its university education teacher education, based at the formerly Mindolo Mission land⁸⁴, offering both primary and secondary school teacher training. By 2017, the primary school teacher training had been phased out due to cost implications and lack of a clear strategy for its implementation. The few secondary school student teachers that

⁸³Carmody (2004:81-83) attest to the decline of the quality of education in Zambia in the 1980s. Carmody observes that this need became one of the political campaign messages that ushered the Movement for Multiparty Democracy into power in 1991. He further acknowledges the gains made in improving education against the odds of a growing population and the lack of enough resources to recapitalize education equipment. He notes that by 2003, most schools at all levels lacked suitable infrastructure and basic educational equipment.

⁸⁴The present site of the Mindolo Ecumenical Centre, where the UCZ was birthed at the Mindolo Congregation in 1965.

remained were also not an initiative of the Church nor were they related to its missional existence in any way. Therefore, this study observes that the training of teachers at the UCZU was conceptualized out of an economic gain rather than a missional one. Mwale and Chita (2017) confirm the above argument that in transforming seminary education into university education, the Church adopted a commercialized model. They observe that:

“For the theological institutions to diversify, compete and sustain themselves, deliberate efforts that border on commercializing and commodifying the role of a theological institution in the 21st century have taken place in Zambia. For example, until very recently, renowned theological colleges in Zambia such as Justo Mwale Theological College and United Church of Zambia Theological College (UCZUC) have transformed into university colleges and in turn, expanded their programmes on offer to other disciplines.”

Therefore, this study observes that the UCZ could reimage its role in education that is in the public space by training teachers from a theological perspective. The UCZ has the opportunity in the transformation of its seminary education to a university, in having private and grant-aided schools, and an educational department that could be reimaged to incorporate all that it does in institutional education. The university can offer in-service programs for its teachers and school managers that focus on understanding the relationship between education, religion and the mission of the Church.

7.3.2 Education for Evangelism or Empire Building?

Given the context of the need for teacher education above, and the fact that the UCZ's concentration of its role in education in the public space is more on secondary than primary education, it leads me to question further how the UCZ understands its role. As a religious ministry, the obvious response of the study's respondents was that education is for evangelism is excusable given the missionary background of it, and the context of Zambia's general understanding that it is a Christian nation⁸⁵. However, the lack of financial investment, a clear strategy of its educational ministry, the absence of a deliberate policy to train teachers for its educational ministry, suggest an obscured understanding of the UCZ's role in education that is in the public space. Is it for evangelism or empire building? Clarity of this role is needed for the UCZ to effectively reimage its role.

⁸⁵Zambia was declared a 'Christian Nation' by the State President then, Dr Fredrick Titus Jacob Chiluba, in December 1991 and constitutionalised in 1996 (see Constitution of Zambia 1996 amended in 2011; Mwiche 2008:14-16, Carmody 2004:76).

Bosch (1991:350-354) discusses the usage of the terms evangelism and evangelization and argues that it has a different usage among the Protestant Evangelicals, Protestant Ecumenical and the Catholics. He argues that the Protestant Evangelicals and the Catholics both use evangelization, while the Protestant Ecumenical uses evangelism, however, both use the terms as synonymous with their understanding of mission. The point of departure for Bosch, which implies this study, is the context in which evangelism as a mission is conducted, that in Jesus' ministry as a model (Luke 4:18ff), it is always in the specific context of evil, despair, and lostness. Therefore, according to him, evangelism is integral to the mission. It is not about proselytizing or catechumenal, as both imply competition that is either about numbers or belief that salvation is only found in the Church. In this context, baptism is upheld as a means of salvation and entry into church membership.

This study observed that the UCZ understood their role in education as that of evangelism (section 5.6.2). Yet the numbers of its impact in the schools tell a different story (section 5.4.3). The social economic and political dimensions of modern Zambia too, show a narrative that often leaves questions of whether faith or one's spirituality has an impact on society's wellbeing. In analysing Africa's religious demographics, the Anthology of African Christianity describes Africa to be the least developed continent and that its efforts to address crises “related to education, healthcare (maternal and child mortality, HIV/Aids) and clean water has been less fruitful” (2013:157). In light of this discussion, is UCZ educating for evangelism or empire building? For what purpose does the UCZ educate in the public space? This question is key to the UCZ's reimagining its role in the education ministry that is in the public space.

7.4. A Model of the UCZ Educating in the Public Space

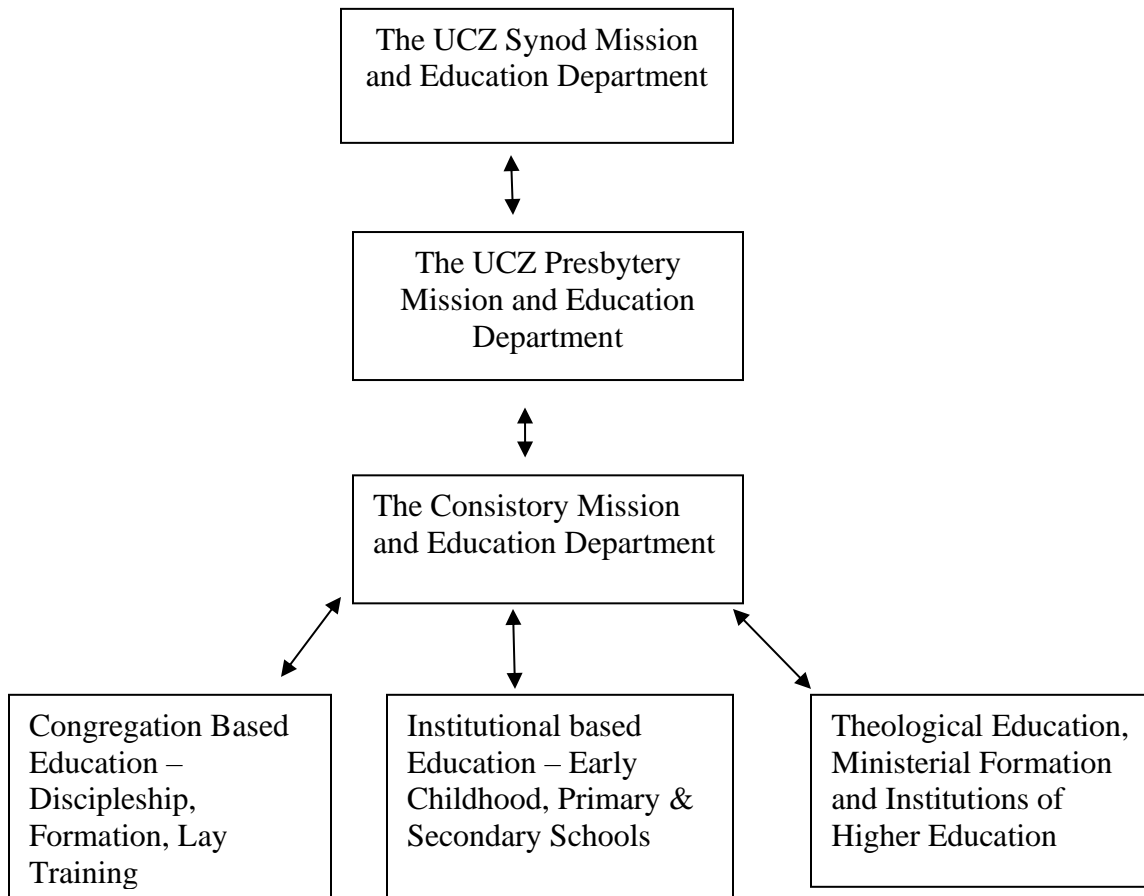
This study sought to understand the UCZ understands of its role in education that is in the public space. The findings show that;

The UCZ must create linkages and synergies’ of its entire education ministry. This study has shown that the UCZ has clear distinction of what it considers to be education in the public space as being ‘mission’, while that which is offered in its congregations as private schools has no classification. There is also no linkage at all between the institutional education referred to as schooling and the catechetical education that takes place under its Christian Training Committees. The Church must

understand itself to be in the public space whether it is offering congregational pastoral ministry or educating in schools.

Therefore this study proposes that the UCZ should create linkages and synergies of all its education ministry as a component of its mission by asking itself what it is doing in education, why it is doing it and what ought to be done in specific specialisations of education. Such a model would look as presented in the figure below;

Fig.7.1 A MODEL OF UCZ EDUCATING IN THE PUBLIC SPACE



7.5 CONSIDERATIONS FOR FUTURE RESEARCH

Having analysed the role of the UCZ in education that is in the public space, this study suggests the following for future research;

7.5.1 Defining Ecclesial Educational Systems for Holistic Transformation

There is a need for the Church universal to define an educational system that reflects its missional role in the public space, and that can lead to attaining the desired holistic transformation that it seeks in Christian education. As much as the state has defined its system of education, which still has shades of colonial tones, the Church can offer an alternative by using its missional mandate to ‘train, teach, educate’ as foundational to upholding the mission of God. A reimagining of the Church's educational ministry will require a review of and the development and defining of new

systems in which it can be able to offer alternative models for social transformation. Seeking educational transformation in systems that were created for segregation is like using Jesus' words, 'pouring new wine in old wineskins.' The dissatisfaction of the current systems of education is evident in the riotous behaviours that are associated to institutions of higher learning, for instance, the 'Fees Must Fall' saga in South Africa, the increased unemployment in most African countries despite the education people are acquiring, which has a spiral social-economic effect on families and society at large.

7.5.2 Religion, Law and Education

This study observes that there is a relationship between religion, law, and education that needs to be examined further. Ecclesial education in the public space is of a religious foundation, and so is the law. However, the attempts to reform education both at the global and national levels indicate that the world is yet to develop a system of education that caters to its needs holistically. However, in all the reform, there is little evidence of trying to reform the entire systems that inform the education practice. Like Osmer asserts for pragmatic outcomes, such change will require revolutionary change. The UCZ and Church, in general, need to take a keen interest in the laws of the land to define their roles effectively in the public space.

7.6 CONCLUSION OF THE STUDY

This chapter was a synthesis of the study on the role of the UCZ in education that is in the public space. It used Osmer's fourth task of 'what ought to be happening' to present the key findings: the UCZ's role in education that is in the public space is obscured by lacking a comprehensive administrative structure, policies and a defined ecclesial system of education in which it carries out its mission. Further findings are that the UCZ lacks an ecclesial mission-ethos of its educational ministry, neither has it reviewed its role in institutional education since it inherited this ministry from its missionary background. It is in this context that this study makes as a subsequent finding that the UCZ has continued to perpetuate a Eurocentric education that reinforces imperialism of the mind. The Church, and the UCZ in particular, do need to rethink their role in education concerning the legal systems that govern public education and to consider teacher training as an opportunity to influence the public education with models of educating that are based on systems

and philosophies that reflect their theological position of the mission. Only when the Church defines its system of educating in the public space will holistic transforming education be attained.

The entire study sought to explore to what extent the UCZ understands its role in institutional education that is in the public space. The thesis is premised on the fact the UCZ, despite having an educational ministry that is in the public space, does not have a clear philosophy and theology of education. Using Osmer's Four Task theory of Practical Theology, triangulated with Estep's et.al theory of Education System and David Bosch's Mission Dei, the study examined the historicity of mission education, and how it impacted on the national educational systems such as Zambia's, and the understanding there in of ecclesial mission in education such as the UCZ. In the interviews and fieldwork observations, together with an examination of literature, the study comes to an overt conclusion that the UCZ understands its role in education as being mission, albeit that it does not have any policy that guides its work. Therefore, the findings of this study lead to suggestions that the UCZ can re- image its education that would lead to deconstructing the notions of class and a perpetuation of hegemonic behaviour that is a source of under development for most of the African continent.

Therefore, what this study concludes is that there is need for the Church to re-examine its role and the synergies of relations created with state institutions in educating in the public space. There is need to advocate for the review of the legal framework for most countries like Zambia whose legal framework is still largely framed in colonial tones. There is also need for the Church to engage in teacher training as foundational to fulfilling offering institutional schooling in primary, secondary and tertiary institutions that is fulfilling its *Missio-Dei*.

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APPENDICES

Appendix 1: Details of Interviewees

	Name	Sex	Address	Position	Date Interviewed
1	Mbalazi, Chrispin	M	UCZ Kwacha East, Kitwe Copperbelt Presbytery	Clergy/Former GS	19.12.2017
2	Mulambya, Kabonde Peggy	F	UCZ Synod Headquarters, Lusaka Lusaka Presbytery	Clergy/GS	23.05.2018
3	Muhali,, Muhali	M	Kasaka, Kafue Lusaka Presbytery	Former ES	4.01.2018
4	Mwiinga, Margaret M	F	Kasaka, Kafue Lusaka Presbytery	Former ES4.01.2018	4.01.2018
5	Waddell, Keith	M	UCZ Synod, Lusaka Lusaka Presbytery	Educational Secretary	14.04.2018
6	Musunga, Lillian	F	UCZ St Marks School, Chilenje, Lusaka Lusaka Presbytery	School Manager	03.01.2018
7	Machona, Beatrice B	F	UCZ St Andrews School, Woodlands, Lusaka Lusaka Presbytery	School Manager, Private School	18.01.2018
8	Chisha, Godrefy	M	Mapepo School, UCZ Kabushi, Ndola	School Manager	30.04.2018

			Copperbelt Presbytery	Private School	
9	Nyirongo, Edward	M	Machungwa School, UCZ Chimwemwe Copperbelt Presbytery	Deputy School Manager, Private School	28.03.2018
10	Khuzwayo, Catherine M.M	F	St Andrews Schools, Ndola. Copperbelt Presbytery	School Manager, Private School	18.01.2018
11	Kalumbi, Davies	M	Kafue Boys Secondary School, Kafue Lusaka Presbytery	School Manager, Grant Aided	04.01.2018
12	Chileshe, Emmanuel M	M	Sefula Secondary School, Mongu Western Presbytery	School Manager, Grant Aided	22.05.2018
13	Maikabo, David	M	Mwandi Primary School, Mwandi Western Presbytery	School Manager, Grant Aided	21.05.2018
14	Sitali, Chrispin	M	Mwandi Secondary School, Mwandi Western Presbytery	School Manager, Grant Aided	21.05.2018
15	Ngo'onomo, Moreblessing	F	Mabel Shaw Girls Secondary School, Mbereshi, Luapula Presbytery	School Manager, Grant Aided	20.06.2018
16	Mwansa, Afrika	M	Mbereshi	School Manager, Grant Aided	20.06.2018

			primary School School Manager, Grant Aided		
17	Simfukwe, Edward	M	Senga Secondary School, Mbala, Northern presbytery	School Manager, Grant Aided	22.06.2018
18	Sinyangwe, Austin	M	Senga Primary School, Mbala, Northern presbytery	School Manager, Grant Aided	22.06.2018
19	Gibbs, Alison	F	Mwenzu Girls Secondary School	School Manager, Grant Aided	25.06.2018
20	Kachiza, George	M	Sefula Secondary School, Mongu Western Presbytery	Chaplain	22.05.2018
21	Kaputo, Mulenga	M	Mwandi Mission Schools, Mwandi Western Presbytery	Chaplain	21.05.2018
22	Mwaba, Riba	F	Mabel Shaw Girls Secondary School, Mbereshi, Luapula Presbytery	Chaplain	20.06.2018
23	Nyirenda, Esther	F	Senga Secondary School, Mbala, Northern presbytery	Chaplain	22.06.2018
24	Mubita, Namatama	F	Mwenzu Girls Secondary School	Chaplain	25.06.2018
25	Mubita Mubita	M	Mwandi Mission Station	Projects Manager	Consulted for clarity of

			Western Presbytery,		understandi ng on functions of education at Mwandi
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Appendix 2: REQUESTS FOR PERMISSION TO UNDERTAKE RESEARCH IN THE UCZ

C/O School of Religion, Philosophy and Classics

University of KwaZulu-Natal, PB X01

Golf Road Scottsville, Pietermaritzburg,

South Africa, 3209.

29th November 2016.

The General Secretary

The United Church of Zambia Synod Headquarters

Nationalist Road, off Burma Road

P.O. Box 50122,

Lusaka, Zambia.

Dear Rev. Dr. Mulambya-Kabonde,

**RE: PERMISSION TO UNDERTAKE RESEARCH CONCERNING THE UCZ
PUBLIC EDUCATION SERVICES**

Reference is made to the above subject.

I write to seek your permission to carry out research concerning the UCZ Educational services as part of my ethical clearance for doctoral studies at the University of KwaZulu Natal. The draft title of the research topic is “The missiological value of the United Church of Zambia’s (The UCZ) Public Education ministry in the period 1965-2015.”

The Objectives of this study are:

1. To understand the historical foundations of the Church's' philosophy and theology of educating in the public education system.
2. To examine the background of UCZ's institutional education ministry that is in the public space.
3. To analyse how the UCZ understands its role in Institutional Education in the public space.
4. To synthesise how the UCZ can reimage its role in education that is in the public space.

For the purpose of this research, I have identified as sources of information the Church's Archives, the office of the Education Secretary, and selected heads of schools identified as 'mission schools' and private schools with whom to conduct in-depth interviews. My prayer is that this research will add value to understanding and implementing the mission of UCZ in general, and specifically to its educational ministry.

I look forward to your favourable response.

Sincerely,

A black rectangular box redacting the signature of Mary Zulu Mwiche.

Mary Zulu Mwiche (Rev.)

Student number 204506707



"All One In Christ"

THE UNITED CHURCH OF ZAMBIA

SYNOD HEADQUARTERS

Nationalist Road Off Burma Road
P.O. BOX 50122
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Lusaka, Zambia
Tel: 0211-250641 Fax: 0211-252198
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Telegram: Unichurch

Our Ref:.....

UCZHQ/2017/Permission/ES/cb

January 19, 2017

Reverend Maria Zulu Mwiche
The United Church of Zambia University
Mindolo
KITWE

Dear Rev Mwiche,

Grace and peace to you and best wishes for the coming year!

**RE: PERMISSION TO UNDERTAKE RESEARCH CONCERNING THE UCZ
PUBLIC EDUCATION SERVICES**

The General Secretary has asked me to reply on her behalf and that of the Church to your request and bid you welcome in this interesting and important piece of research. Synod is happy to grant permission for you to use our archives, approach and interact with selected informants at our educational institutions for your reflection on the role of the UCZ in public education for its first fifty years!

We wish you well as you begin to collect your data. We look forward in time to reading your analysis which I am sure will help us as a Church and Department to better understand and improve our educational ministry.

With every blessing



Keith Waddell
EDUCATION SECRETARY

cc. Synod Bishop
General Secretary



14 February 2020

Rev. Mary Mwiche Zulu (204506707)
School of Religion, Philosophy and Classics
Pietermaritzburg Campus

Dear Rev. Zulu,

Protocol reference number: HSS/1321/017D

New Project title: Exploring the Role of the United Church of Zambia in Institutional Education in the Public Space

Approval Notification – Amendment Application

This letter serves to notify you that your application and request for an amendment received on 12 February 2020 has now been approved as follows:

- Change in title

Any alterations to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form; Title of the Project, Location of the Study must be reviewed and approved through an amendment /modification prior to its implementation. In case you have further queries, please quote the above reference number.

PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

Best wishes for the successful completion of your research protocol.

Yours faithfully





Dr Shamila Naidoo (Chair)

/dd

CC Supervisor: Professor Raymond S Khumalo & Dr Lillian Siwila
CC Academic Leader Research: Professor P Denis
CC School Administrator: Ms Catherine Murugan

Humanities & Social Sciences Research Ethics Committee
UKZN Research Ethics Office Westville Campus, Govan Mbeki Building
Postal Address: Private Bag X54001, Durban 4000
Tel: +27 31 260 8350 / 4557 / 3587

Website: <http://research.ukzn.ac.za/Research-Ethics/>

Founding Campuses:  Edgewood  Howard College  Medical School  Pietermaritzburg  Westville

INSPIRING GREATNESS

Appendix 4: INFORMED CONSENT TEMPLATE



Information Sheet and Consent to Participate in Research

Date:

Dear Sir/Madam,

My name is Mary Mwiche -Zulu, a PhD student at UKZN's School of Religion, Philosophy and Classics. I also serve as clergy in the United Church Zambia.

You are being invited to consider participating in a study that involves researching on the UCZ's self-understanding of its role in institutional education, in the period 1965-2015. The aim and purpose of this research is to (describe in lay terms). The study is expected to enrol 30 participants in total, and of the 41 schools run by the church, this study will focus on five grant aided, 5 private schools and the two community schools that are found in the five of the ten presbyteries that make up the UCZ. The specific presbyteries are Western, Northern, Lusaka, Luapula and the Copper belt. These presbyteries are chosen for their representation of rural and urban setting, and because they have schools that fit in the categories being studied, i.e., grant aided, private and community schools. In order to garner a wider perspective of the subject under study, in-depth interviews will be done with 30 key informants, including you. The key informants are chosen for their role in interpreting the mission of the UCZ and they have experience gained over the years that is relevant to this topic. The duration of your participation if you choose to enroll and remain in the study is expected to be 2-3 hours for the interview and subsequent follow up by email or phone to clarify on matters that may arise in transcribing.

Though the study has no risks and has no direct benefits to you, it is hoped that the study will have added value to the body of knowledge as well as to the UCZ in strengthening its mission in institutional education.

This study has been ethically reviewed and approved by the UKZN Humanities and Social Sciences Research Ethics Committee (**approval number HSS/1321/017D**).

In the event of any problems or concerns/questions you may contact the researcher on email address revmwiche@gmail.com or on [REDACTED] or her supervisors at kumalor@smms.ac.za, [REDACTED] Siwila@ukzn.ac.za contact [REDACTED]

or the UKZN Humanities & Social Sciences Research Ethics Committee, contact details as follows:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

**Research Office, Westville Campus
Govan Mbeki Building
Private Bag X 54001
Durban
4000
KwaZulu-Natal,**

SOUTH AFRICA

Tel: 27 31 2604557- Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

Kindly take note that participation in this research is voluntary and that you may withdraw your participation at any point. In the event of refusal/withdrawal of participation, you will not incur penalty or loss of treatment or other benefit which may arise out of this study. However, should

you wish to withdraw, I would be grateful to hear your reasons to help re-strategize, and that is if you wish to share the reasons for withdraw.

There will be no financial costs that might be incurred by you as a result of participation in the study and there will be no financial incentives for participating in this study. You are assured of confidentiality as the transcribed data will be coded into thematic areas for analysis. The hardcopies of the interview texts/audio taped will be kept locked in my office and shall be disposed of by shredding, and deleting of tapes after the required period of time. There shall be no use of personal names in the writing.

CONSENT

I have been informed about the study entitled “Religion and Education: An exploration of the role of United Church of Zambia role in institutional education in the period1965-2015” by (a researcher/fieldworker).

I understand the purpose and procedures of the study as outlined above. I have been given an opportunity to answer questions about the study and have had answers to my satisfaction.

I declare that my participation in this study is entirely voluntary and that I may withdraw at any time without affecting any of the benefits that I usually am entitled to. If I have any further questions/concerns or queries related to the study, I understand that I may contact the researcher on email address revmwiche@gmail.com cell [REDACTED] or the researcher supervisors at kumalor@smms.ac.za, cell + [REDACTED] Siwila@ukzn.ac.za contact [REDACTED]

If I have any questions or concerns about my rights as a study participant, or if I am concerned about an aspect of the study or the researchers then I may contact the Humanities & Social Sciences Research Ethics Administration at the address given above.

Additional consent, where applicable

I hereby provide consent to:

Audio-record my interview / focus group discussion YES / NO

Video-record my interview / focus group discussion YES / NO

Use of my photographs for research purposes YES / NO

Signature of Participant

Date

Signature of Researcher

Date

Signature of Translator

Date

(Where applicable)

Appendix 5: Mabel Shaw's legacy in education at Mbereshi

The Chapel built by Mabel Shaw for her girls' school and her present burial site.



Photo – taken in July 2018

Appendix 6: An outside view of the original girls' boarding house run by Mabel Shaw



Photo taken in July 2018

Appendix 7: INTERVIEW SCHEDULE FOR HEADS OF SCHOOLS

Part I: Statistics

1. Gender M/F (tick appropriate)
2. Name of School..... Presbytery.....
3. Length in service in that school..... Period.....
4. Length in service in education/UCZ..... Period.....
5. Name of school.....
6. Type Registration: Grant aided/Private (tick appropriate)
7. Classification: Primary/Secondary/Primary and Secondary (underline)
8. Year of First registration.....
9. Total Pupil population -Girls.....BoysTotal
10. No. of pupils that are communicant members of UCZ.....
11. No. of pupils not members of the UCZ.....
12. Total Teaching Staff population –Female..... Male.....Total.....
13. No of teaching staff that are communicant members of UCZ.....
14. No. of teaching staff that are not UCZ.....
15. Mission Statement:.....

Part II.

16. What world view informs your mission statement?
17. What criteria do you use for (a).Pupil selection (b). Staff recruitment?
18. What activities define the schools relationship to the mission of the UCZ?
19. What is your understanding of the role of the UCZ in your school?

Additional Question for Chaplains

1. What are the core mission values of the UCZ in education?
2. What is the theological basis of the UCZ's role in education? Personal or documented?
3. How does the UCZ interpret its missional role in institutional education?
 - i. If Christian Education what does it mean? What is its purpose?
 - ii. As a public service, what is its purpose?
 - iii. How does it fulfil the core mission values of the UCZ?

APPENDIX 8: INTERVIEW SCHEDULE FOR THE EDUCATIONAL SECRETARIES – PAST AND PRESENT

1. Gender.....
2. Length in service as ES..... Period.....
3. Total number of schools under your department.....
4. Total number of Grant aided.....Private..... Community.....

Primary.....Primary & Secondary.....Secondary.....Tertiary....
5. What is your understanding of the core mission of UCZ in its public educational services?
6. How is/was this mission interpreted in the administration of the schools? i.e.
 - i. What is/are the mission values of UCZ in institutional education?
 - ii. What are the criteria of employing School staffs?
 - iii. What are the criteria of admission for learners?
 - iv. Is there a subscription to the mission values of the UCZ by staff and learners? If so, how is it implemented?
7. Is the institutional education ministry of the UCZ part of its Christian Education ministry? Why do you say so?
8. What in your opinion, do you consider to be the gaps the UCZ needs to work on in their offer of institutional educational services in its ecclesial mission?

Additional Questions for General Secretary

4. What are the core mission values of the UCZ in education?
5. What is the theological basis of the UCZ's role in institutional education? Personal or documented?
6. How does the UCZ interpret its role in institutional education?
 - iv. If Christian Education what does it mean? What is its purpose?
 - v. As a public service, what is its purpose?

How does it fulfil the core mission values of the UCZ, as ecclesia?