

TITLE

The extent to which the Bukoba Diocesan Education Policy influences the way in which mission Integrity is maintained in Catholic secondary schools in the Kagera Region of Tanzania.

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**The Extent to which the Bukoba Diocesan Education Policy
Influences the Way in which Mission Integrity is
Maintained in Catholic Secondary Schools in the Kagera
Region of Tanzania.**

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**A thesis submitted to the University of Surrey for the Degree of
Doctor of Philosophy**

2020

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ABSTRACT

University of Surrey

Thesis submitted for the degree of Doctor of Philosophy

Auson Kamugisha Mushosi SDS (St Mary's University)

2020

‘The Extent to which the Bukoba Diocesan Education Policy Influences the Way in which Mission Integrity is Maintained in Catholic Secondary Schools in the Kagera Region of Tanzania’.

The purpose of this study is to examine the extent to which education policy within a diocese in Tanzania influences the way in which mission integrity is promoted in Catholic secondary schools. Grace (2010: 11) defines mission integrity as ‘fidelity in practice and not just in public rhetoric to the distinctive and authentic principles of a Catholic education’. Grace (2008) maintains mission integrity means that an organisation and the people within it can be seen to be living and practising in accordance with the principles of Catholic education. It should be evident in an organisation’s mission statement and not simply published in a prospectus or in other publicity statements, as an exercise in marketing. Within the context of a Catholic school, the chief guardian of mission integrity is the head teacher. However, if mission integrity is to be achieved, it is important that all academic staff are engaged in the formulation and implementation of mission statements, school policy and practice and, that they together with the head teacher, ensure that every policy in the school is informed by it. Catholic schools specifically must be committed to maintaining the integrity of their mission which, in essence, involves the maintenance of a balance between school effectiveness issues and Catholic distinctiveness or identity.

The literature review focuses on some existing education policy of the Bukoba Diocese and then explores the five principles of Catholic education. The concept of mission integrity is discussed particularly in relation to the sacramental perspective and collaborative ministry, especially in relation to working in partnership with parents and the formation of students. Finally, some of the challenges of realising mission integrity in contemporary society are discussed.

Little empirical research has been undertaken to explore the extent to which education policy in the context of Catholic secondary schools and specifically in the Bukoba Diocese has encouraged and promoted mission integrity. This is also the case in the Kagera region of Tanzania. In view of the lack of published literature, there is a clear need to extend understanding of how policy influences the way in which mission integrity is maintained in Catholic secondary education. The aim is to create and interpret new knowledge through original research and extend and enhance professional and vocational practice in Catholic secondary education.

A case study using a qualitative, inductive design was used to capture how Catholic secondary schools promote, in reality, the practice of the principles of Catholic education as documented in education policy. Data was collected by way of purposive sampling. Semi-structured interviews were conducted with bishops, a priest, head teachers and teachers (n=13) from two Catholic secondary education schools. A period of observation of school assemblies and teaching practice was also undertaken. Document analysis of school policy, literature and the curriculum, was also undertaken. Data was analysed using a modified version of discourse analysis as described by Van Dijk, 1997; Kress, 1985; Brown & Yule, 1983 and Parker, 1992. Three themes emerged from the analytic process: effective Catholic school leadership; attributes of the Catholic educators and dealing with challenges.

Effective Catholic school leadership outlines the qualities that are required of competent leaders in a Catholic school. More specifically it identifies the features required of a leader to drive and support the implementation of local policy, the education policy and the promotion and maintenance mission integrity. It describes the necessary knowledge, skills and attitudes required of school leaders to effectively translate policy into practice. Attributes of the Catholic educators identifies those required of Catholic educators in the classroom or, more specifically, those required of the educators to promote the education policy in the school curriculum and teaching practice. It makes explicit what defining characteristics teachers need to possess, to promote and maintain mission integrity within the context of Catholic secondary education. Dealing with challenges describes the barriers or challenges that both school leaders and teachers are presented with in respect of policy implementation in the context of Catholic secondary schools. It reveals the barriers that Catholic educators, including school leaders, head teachers and teachers are confronted with, and in particular, the lack of funding received to support policy implementation and staff development.

A number of recommendations are made to enable Catholic leaders, Catholic head teachers and teachers to develop and implement effectively Catholic education policy in secondary schools and ensure mission integrity is central to the work of the school and all academic and teaching practice.

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CHAPTER ONE - INTRODUCTION

1.1 Overview of the Chapter

This chapter provides an overview of the background to the present study and justifies why the present study was needed. The significance of the research will be outlined. The context in which the research was conducted will also be described as well as the professional background of the researcher. The aims and objectives of the study are presented.

1.2 Background – The Study in Context

a. The Church's Education Mission

Education is one of the important means to empower marginalised people. If offered, it changes individuals from being dependents to independents, by developing their consciousness, competence and confidence; thus, enabling the development of the respective individual (Mhehe, 2002). It is out of this conviction that the Church has been striving to expand education opportunities to its people.

Duminuco (in Conway, 1999: 141) states that the ‘...entire effort and vision of Catholic education is centred on the person of Christ...’. Indeed, the focus on Christ is fundamental. Whilst there is also emphasis placed on human values and Gospel values, the importance placed on Christ as a person is critical. The human values find their fulfilment and unity in Jesus Christ Himself, as the 1997 Vatican document titled *The Catholic School on the Threshold of the Third Millennium* and written by The Congregation for Catholic Education (CCE) verifies this fact:

For this reason, the Catholic school, in committing itself to the development of the whole man, does so in obedience to the solicitude of the Church, in the awareness that all human values find their fulfilment and unity in Christ

(CCE, 1997: 9).

All staff within the context of a Catholic school need to be firmly rooted in their commitment to following the example given by Jesus Christ. Vatican documents on education underline this principle:

In a Catholic school, everyone should be aware of the living presence of Jesus the 'Master' who, today as always, is with us in our journey through life as the one genuine 'Teacher' ... The inspiration of Jesus must be translated from the ideal into the real. The Gospel spirit should be evident in a Christian way of thought and life, which permeates all facets of the educational climate

(CCE; 1988: 25).

The key purpose of Catholic education is to be part of the Church's mission in education, to place Christ and the teaching of the Catholic Church at the centre of people's lives. In the words of Pope Benedict XVI (2008: 1): 'education is integral to the mission of the Church to proclaim the Good News. First and foremost, every Catholic educational institution is a place to encounter the living God who in Jesus Christ reveals his transforming love and truth'.

St Paul exhorts us that 'love' is a gospel value of supreme importance in Catholic schools. A community without love is not seen as a Christian community. Evidence that love is a dominant value will be found in the quality of relationships throughout the school. The manner in which the pupils are treated by the teachers; how pupils relate to each other and senior managers support and encourage their colleagues – particularly those having difficulties – and the presence of an atmosphere of mutual respect gives clear indication that love is a central value. Terence McLaughlin (2000: 60) elegantly sums up the purpose of the Catholic school:

...the purpose of the Catholic school is to proclaim the kingdom through an authentic educational enterprise, by developing within it an ethos and structures that aim to reflect the values that Jesus lived.

The excellent document, 'The Catholic School on the Threshold of the Third Millennium' (1997) sets out the rationale and challenges faced by those who are involved in Catholic schools. It also highlights the expectations that they must adhere to.

A summary of the expectations of Catholic schools is presented in Table 1 following.

Table 1 – Expectations of Catholic Schools

1. ‘such an outlook calls for courageous renewal on the part of the Catholic school ...’ (CCE, *The Catholic School on the Threshold of the Third Millennium*, 1997: n. 3)
2. ‘...one of its distinguishing features is to be school for all’ (CCE, 1997, n. 7).
3. ‘...this ecclesial dimension is not a mere adjunct but is a proper and specific attribute, a distinctive feature ...a fundamental part of its very identity and the focus of its mission’ (CCE, 1997, n. 11).
4. ‘...a school for all with special attention to those who are weakest’ (CCE, 1997, n. 15).
5. ‘...a place of complete formation through interpersonal relationships’ (CCE, 1997, n. 18).
6. ‘...fulfil a public role, for their presence guarantees cultural and educational pluralism, and, above all, the freedom and right of families to see that their children receive the sort of education they wish for them’ (CCE, 1997, n. 16).
7. ‘thus, it follows that the work of the school is irreplaceable and the investment of human and material resources in the school becomes a prophetic choice’ (CCE, 1997, n. 21).

The mission of Catholic schools is to acknowledge that each child is unique and special and has a God given talent which can be used for the good of him/her and the community. It is the distinct purpose of the Catholic school to recognise and achieve a child’s full potential, both spiritual and academic, through the relationships of love and respect and the school ethos.

Grace (2002) argues that Catholic school leaders and teachers in general have a strategic role to play in the maintenance of the distinctive character of Catholic

education. Morris (1998: 98-99) states that ‘by the fruits you will know them’ and regards teachers as vital in the whole process of Catholic education. He writes that:

By their witness and their behaviour teachers are of the first importance to impart a distinctive character to Catholic schools...no one can pass on values or beliefs they do not hold themselves; teachers must be models ...The more completely the Catholic teacher gives concrete witness to Christ, the more this ideal will be accepted as an appropriate model and imitated by children...

For teachers this has implication; especially for their ability to be witnesses and to reach out to the community. This will necessarily involve working in partnership with parents, and as Morris (1998: 100) again observes:

...the ability to succeed at school is a matter of ‘cultural capital’, which means, parents’ style of life, their attitudes, manner of speaking and thinking are consonant with the culture of the school. There is, therefore, a process of mutual reinforcement.

Clearly, there are a number of critical values that underpin Catholic Education to which all levels of staff in a Catholic school need to commit. Critical to all this is the concept of integrity and the need for the mission or values of a Catholic school to be integral to everyday practice.

b. Mission Integrity

In the *Second International Handbook of Educational Leadership and Administration* (2002: 432), Professor Grace provides historical background for the term ‘mission integrity’. He argues that mission statements were being articulated in Catholic educational culture long before the concept was appropriated and generalised in modern institutional practice. Mission statements, he adds, have many Catholic virtues, and that they constitute a principled and comprehensive charter of what a school claims to be its distinctive educational, spiritual, moral and social purpose. Such statements, according to Grace, are published to the community as a statement saying ‘this is what the school is about’ and so function as a fundamental evaluative

framework against which to assess the outcomes of a schooling programme. By this fact, Grace gives the credit to Catholic educational culture as the originators of the very concept of a mission statement in education and thereby, he suggests, modern Catholic educational practice should be assessed and evaluated in terms of conceptions of mission integrity.

Grace goes on to define the term mission integrity as ‘fidelity in practice and not just in public rhetoric to the distinctive and authentic principles of a Catholic education’ (Grace, 2002: 432). It is living and practising the principles of the mission statement. It should not be simply publishing them in a prospectus of a school but be, in essence, trying to incorporate the mission into the day to day life of the schools. This seems to be central challenge in Catholic schools; of putting mission statements into practice. Again, Grace makes clear that mission integrity is a contested concept because different interpretations will exist, both internationally and in local contexts, as to what the distinctive principles are and as to what order of priority should be assigned to the relevant principles. With this internal complexity of Catholic schooling, Grace admits, any definition of mission integrity becomes more problematic.

In the last decades much has been written on the nature and purpose of Catholic schools in a time of almost endless change and constant development in government educational policy when, in the opinion of many, the distinctive values of Catholic schooling are under threat. Gallagher (2001: 265) reported that: ‘we are faced with the challenge of upholding and defending our faith vision of life expressed in Gospel values as essential and relevant to our mission in education’.

Grace (1996: 70) suggested that, ‘Catholic schools in many societies are working in social, political and ideological conditions which challenge fundamentally their distinctive educational mission and their historical commitments’. There has been, in some cases, pressure to provide mission statements which emphasise school effectiveness and standards over moral and spiritual education; concerned with principled behaviour and focused upon community and public good outcomes. Mission statements in Catholic schools are today in a serious tension over the current political orthodoxy that has constituted a threat to humanistic and transcendental values, emphasising a selfish individualism at the expense of social concern and collective responsibility (McClelland, 1996).

If mission integrity is to be achieved, it is important that all staff are engaged in the formulation and implementation of the mission statements and that they all ensure that every policy in the school is informed by it. A good system of education in any country must be effective on two levels: on the quantitative level, to ensure access to education and equity in the distribution and allocation of resources to various segments of the society; and on the qualitative level, to ensure that the country produces the skills needed for rapid social and economic development. Catholic schools specifically must be committed to maintaining the integrity of their mission which, in essence, involves the maintenance of a balance between school effectiveness issues and Catholic distinctiveness or identity.

1.3 The Significance of the Research

Whilst there is much published on mission integrity in general and how it can be achieved (for instance, Grace, Sullivan, Hodgkinson, Vatican II Documents on

Catholic Education), no research has been published in the Bukoba Diocese, Tanzania to explore mission integrity and how it is achieved in the reality of practice in Tanzania nor has any research been published which has examined the roles staff have in Catholic schools in the Bukoba Diocese in ensuring that the mission of the school is integral to teaching practice.

The intent of the proposed study is to contribute to the existing knowledge base of diocesan practice in Bukoba, Tanzania as the research is in an area that has not been explored previously in-depth. The findings will have the potential to influence and contribute to diocesan educational policy implementation in the Bukoba Diocese in Tanzania and specifically in secondary schools of education. It will provide new knowledge on how educational policy can be developed and implemented effectively in Catholic education.

The overall aim of this study is to examine critically the extent to which the Bukoba diocesan education policy influences the way in which mission integrity is achieved and maintained in two Catholic secondary schools in the Kagera region of Tanzania. In the context of education, global or international initiatives such as *Education for All*¹ (EFA), have been disseminated to national and sector level for implementation. The principles that are documented at an international level in the UNESCO resolutions on Education for All need to be filtered down locally to be included in policies like that of Tanzanian Episcopal General education policy and implemented at a diocesan level. The Bukoba diocesan education policy based on the principles of Education for All advocates that the Church should involve and encourage active

¹ World Declaration on Education for All, Jomtien Thailand, 1990.

participation from many stakeholders. Stakeholders in this context refers to all those engaged in Catholic school communities and supporting education provision including teachers, students and parents. It is therefore worthy of research to investigate the extent to which the diocese's initiatives to educate all on an equal basis are translated into everyday practice. The manner in which the EFA initiative resonates with the policy and practices of the Diocese of Bukoba will also be investigated.

This study is important for it examines how policy is implemented in the reality of practice in order that good practices can be shared; it can also highlight the challenges faced and how to deal with them. Further, given that there is a dearth of literature in this area, this study will provide new or advanced knowledge and understanding about how mission integrity can and should be promoted in Catholic education. This study will make a valuable contribution to the knowledge base about the implementation of mission integrity in Catholic schools previously not explored. It will also make explicit the skills needed to ensure that mission integrity is promoted at all levels of a school, from diocese level to school leaders and teachers. It will provide an evidence base from which mission integrity can be promoted – the findings of which will be useful to leaders in Catholic education, head teachers and teachers in the classroom.

1.4 Aims and Objectives of the Study

a. Aims of the Study

The overall aim of the present study is to focus on the extent to which Bukoba diocesan educational policy influences the way in which mission integrity is promoted and maintained in two Catholic secondary schools in the Kagera region of Tanzania. The

research will examine in-depth how the Bukoba diocese specifically, despite many challenges, is striving to ensure the diocesan education policy is implemented and thus how mission integrity is being achieved and/or maintained in Catholic secondary schools.

In general terms, the study aims to examine how educationalists at all levels view the policy in terms of enabling access to influential facilities in provision of Catholic education in secondary schools in the Bukoba diocese.

If mission integrity is to be achieved, it is important that all staff are engaged in the formulation and implementation of the mission statements and that they all ensure that every policy in the school is informed by it. The in-depth viewpoints of all levels of staff including (diocesan officials, head teachers and teachers) will be explored to examine the extent to which policy ensures mission integrity is achieved.

b. Objectives of the Study

The objectives of the study are presented in Table 2.

Table 2 - The Study Objectives
<ol style="list-style-type: none">1. Explore the nature and scope of the Bukoba diocesan education policy;2. Examine how the Bukoba diocesan educational policy has been incorporated in the school mission curriculum and teaching practice in two secondary schools;3. Explore the teachers' understanding of diocesan educational policy;4. Explore the nature and scope of mission integrity in an educational context;5. Gain an in-depth understanding of the leadership in the schools and how leaders are working towards achieving mission integrity;6. Explore the nature of the training that teachers undertake in order to implement principles and practices associated with diocesan educational policy;7. Examine the resources available to support teachers in educating children regarding the principles and practices associated with Bukoba diocesan educational policy;8. Explore what drivers/factors and/or barriers have an impact on the implementation of the diocesan educational policy and thus mission integrity.

1.5 Professional Background of the Researcher

I am a Roman Catholic Priest and a member of the Society of the Divine Saviour, also known as the Salvatorians (SDS). I was born in the country and diocese where the study took place and therefore explored an area of practice known well. Similarly, my early studies, primary and secondary were undertaken in the setting where the research took place. On May 15th 1995, I officially joined the Salvatorian Fathers and Brothers in Tanzania and began religious formation, with the first religious profession taking place on December 8th 1999. My final vows were made on January 1st 2006 and ordination took place on May 26th 2007. I have experience of working in a number of parishes in Tanzania and in the United Kingdom, but returned to my native country to assume the role of researcher and undertake this research study. It is acknowledged

that undertaking research in an area of practice can present challenges and these will be discussed further in Chapter 4.

1.6 Research

This part of the study highlights the methods employed in the data collection. A combination of data collection methods were employed; namely, document analysis, semi-structured interviews and observation to produce a case study. These methods have been chosen in this study as they adequately, and in depth, enabled the capturing and exploration of perspectives and feelings associated with the implementation of diocesan education policy, and thus mission integrity, in the context of Catholic education. They captured in-depth the views of participants and were therefore the most suitable form of data collection for this qualitative study.

Document review included examining various diocesan documents and materials pertaining to the diocesan educational policy. The mission statement and curriculum for each School were also examined in order for a judgement to be made about how policy was aligned with practice.

The interviews took the form of intensive semi-structured discussions, helping the participants to focus on those aspects of his/her thoughts, feelings and behaviour which were relevant to the reappraisal of the extent to which mission integrity was integral to the Bukoba diocesan policy. This method of data collections was used to explore the passions/feelings and emotions pertaining to individuals' inner most thoughts about their faith, vocation, spirituality and sense of purpose. The nature of the study required interviews to be used because it aimed to explore innermost thoughts, feelings

and visions about the concept of mission integrity and the implementation of diocesan policy.

The use of participant observation data facilitated confirmation, or otherwise, that the verbal accounts were reflected in real experience and examined how policy was translated in the reality of practice. Data gathered through direct observation using an observation schedule, provided in-depth insight into the intricacies and dynamics of participants that were integral to education staff in the real world. The intention was to enter the setting with the majority of time being spent observing with minimal participation a teaching session or assembly

The teaching approach of two teachers was observed to validate or refute what emerged during the interviews. It also allowed the reality of practice to be observed, and more specifically, to identify how the key principles associated with mission integrity, were promoted in the classroom setting. A school assembly was observed in each school.

Specific issues that emerged from the interviews were followed through during observation. A notebook was used to record all observations. A discrete position was assumed in the classroom as well as assembly. The precise position was negotiated with the classroom teacher and head teacher for the assembly.

The method of data analysis used for documents was that of discourse analysis. Discourse analysis is explained in different ways. This is because discourse analysis has a multidisciplinary inflection and originates from several areas. ‘Discourse

analysis' is a term, which has come to have different interpretations for scholars working in different disciplines (Brown & Yule, 1983). Discourse analysis is concerned with the way in which texts themselves have been constructed in terms of their social and historical 'situatedness'. Discourse analysis situates texts in their social, cultural, political and historical context. Questions that may be asked include 'why was this said, and not that?'; 'why these words?' and 'where do the connotations of the words fit with different ways of talking about the world?' (Parker; 1992: 4) Van Dijk (1997: 1) remarks that an analysis of discourse is a scholarly analysis only when it is based on more or less explicit concerns, methods or theories. Merely making 'common sense' comments on a piece of text or talk will seldom suffice in such a case.

Indeed, the whole point should be to provide insights into structure, strategies or other properties of discourse that could not readily be given by naïve recipients. As discourse analysis uses 'conventional' data collection techniques to generate texts able to be analysed discursively from a particular understanding of discourse analysis and driven by a certain theoretical frame, Van Dijk, 1997: 5, insisted that indeed, all approaches to discourse analysis should involve rigorous methods and principles of 'systematic and explicit analysis'. The interview questions were informed by the themes that emerged from the discourse analysis. Following self-transcription of all the field data, the analysis of data in this study involved a systematic word-by-word, sentence-by-sentence and line-by-line coding of the field data which generated some thematic findings.

1.7 An Outline of the dissertation Chapters

The dissertation is presented in eight inter-related chapters. The content of each of the proceeding chapters is summarised below.

Chapter One provides an overview of the background to the present study and justifies why the present study is needed. The importance of the research is outlined and the context of the study is explored. The aims and objectives of the study are also presented.

Chapter Two reviews critically the previous scholarly literature and empirical studies. The importance of the present study and its impact on the advancement of knowledge relating to the implementation of policy, and thus the promotion and maintenance of mission integrity in Catholic secondary school education, are made explicit.

Chapter Three presents the quantitative and qualitative research paradigms, providing rationale for why the selected qualitative paradigm of inquiry was selected for this case study. The concepts of reliability and validity and their importance in qualitative inquiry and this study are examined. The philosophical foundations underlying the chosen qualitative method of research inquiry are examined.

Chapter Four provides an account of the specific design of the study and justification for the approach taken. The research design employed is detailed, alongside the specific procedures used for the purpose of data collection. The value and challenges associated with the use of purposive sampling in the present study are discussed. Ethical considerations are also addressed.

Chapter Five describes and justifies the use of the discourse method of analysis to identify themes and seeks to explain how it was operationalised in the present study.

The audit trail and particular challenges associated with the analytic process are identified.

Chapter Six presents an outline of the findings that emerged from each of the three methods of data collection – interviews, observation and document analysis. A summary of the views and perspectives of each of the 13 participants interviewed is provided. A precis of the observation of the two assemblies and teaching in two classes is also presented. Findings that emerged from the document analysis are outlined.

Chapter Seven presents the conceptual themes that emerged from the discourse analysis process: effective Catholic school leadership; attributes of the Catholic educators and dealing with challenges. Each theme is presented and discussed critically within the context of the literature and used to support or refute the findings.

Chapter Eight presents an overview of the contributions made to the advancement of knowledge and understanding. The implications of the findings for Catholic practice, secondary school education, policy development and future research enquiry are discussed.

1.8 Chapter Summary

This chapter has introduced the study which examines the extent to which the Bukoba Diocesan education policy influences the promotion of mission integrity in a diocese. It has involved two Catholic secondary schools in the Kagera region of Tanzania; looking at how Catholic education leadership, teaching practices, recruitment and retention and other financial considerations impact on education outcomes.

The chapter has articulated the significance of the research; the background and the context of Catholic mission and mission integrity which shapes the provision of Catholic education have been introduced and defined. The aim, objectives and the key phrases used in the study have been introduced. The outline of the thesis chapters has also been presented.

The next chapter presents a critical review of the existing literature on mission integrity and its relevance in the implementation of Catholic education policy. The importance of the present study is identified.

CHAPTER TWO - THE LITERATURE REVIEW

2.1 Overview of the Chapter

This chapter reviews critically the scholarly and empirical literature relating to mission integrity and how it is upheld in Catholic schools. It presents what is already known about the concept and makes clear where further research is needed and, in doing so, provides clear justification for the present study. By way of introduction the Bukoba Diocese, where the present study was undertaken, is described and its infrastructure outlined. The development of the Bukoba Diocesan education policy will also be described. The nature of the diocesan education policy which directs educational leadership and teaching approaches in Bukoba is discussed. The significance of the mission of Catholic schools is examined. The five foundational principles of the Catholic Church are explored along with how they are applied in the reality of Catholic education in the Bukoba Diocese specifically.

The varying definitions and different conceptions of the term mission integrity will be explored critically. The importance of Catholic school leadership in upholding mission integrity is examined alongside the challenges associated with the implementation of mission integrity in secondary education. The key concepts underpinning mission integrity in schools namely, the sacramental perspective, collaborative ministry and collegiality will also be examined. The importance of partnerships between Catholic schools, parishes and families will be highlighted. The nature and necessity of the formation of teachers in Catholic education will be discussed. The importance of the present study and how it will advance knowledge relating to the implementation of mission integrity in Catholic secondary education schools is made explicit throughout

the chapter. Finally, the strengths and gaps in the literature are highlighted to illuminate the appropriateness of the present study.

2.2 The Bukoba Diocese

The Bukoba Catholic Diocese lies 1 degree south of the equator on the North Western corner of Tanzania. It borders with Lake Victoria in the East, Rulenge – Ngara Catholic Diocese in the South, Kayunga Catholic Diocese in the West and the Republic of Uganda in the North. The location of the Bukoba Catholic Diocese can be seen in Figure 1 below.

Figure 1.1 - Location of the Bukoba Catholic Diocese



The Catholic Diocese of Bukoba was first evangelised in 1892 by the Missionaries of Africa² (White Fathers). The first ten years were difficult as they were opposed by the tribal chiefs, traditional priests (*embandwa*) and even by the German Officials who did not like the Christian message that was preached to the people. It was the arrival of

² The Missionaries of Africa (also known as ‘The White Fathers’) are an international Missionary Society of priests and brothers, founded in 1868, by Cardinal Charles Lavigerie, Archbishop of Algiers and Carthage in North Africa. The name ‘White Fathers’ comes from their habit. This is based on the traditional North African dress of a white gown (gandoura) and a white hooded cloak (burnous). A rosary is worn around the neck.

Von Steumer as the German head of the station of Bukoba that changed the fortunes of the missionaries. He supported their efforts, especially in the field of education. From then on, education became the main tool of evangelisation.

By the end of the year 2012, the Diocese had 32 parishes with 529,444 Catholics in a total population of 877,000 inhabitants, equal to 60.4%.³ There were 113 diocesan priests working in the diocese with a good number outside the diocese, especially in national and international institutions. There were 512 female religious from seven congregations, the majority being those of the old diocesan sisters' congregation, the Teresina Sisters.⁴ The Diocese has another diocesan sisters' congregation, the Daughters of Mother Mary of Perpetual Help. The Diocese own and runs nursery schools (kindergartens) in every parish and large outstations, primary schools, secondary schools, one teacher training college and a nurse training school.⁵

2.3 The Bukoba Diocesan Infrastructure Explained

The Bishop has overall responsibility for all schools within the Diocese of Bukoba. A priest appointed by the Bishop assumes the role of Executive Secretary in the Education Department of the Diocese to implement policy. The priest is also the Bishop's spokesman and has overall responsibility for the day-to-day running of all schools within the area.

The Diocesan Board of Governors works in collaboration with the priest. The Board's responsibility is to oversee policy implementation under the direction of the Bishop.

³ Available at <http://www.catholic-hierarchy.org/bishop/bkilaini.html>

⁴ Available at <http://www.bukobadiocese.co.tz>

⁵ Available at <http://www.bukobadiocese.co.tz> – Bukoba Catholic Diocese 2014

The Board meets quarterly and consists of:

A Chairperson – the Bishop;
The Executive Secretary – the priest appointed to this role;
A Kindergarten Delegate;
A Primary School Delegate;
A Secondary School Delegate;
A Vocational Training School Delegate;
A Canon Lawyer;
A Government Education Advisor and a
Financial Advisor.⁶

The Diocesan Board has two standing committees: i. Finance, Planning, Employment and Construction. ii. Discipline and Academics. These committees provide professional advice on pedagogy and other essential matters such as law and finance. The Board is constituted for a period of three years, whereupon a new board is appointed by the Bishop. Individual members, except for the Executive Secretary, can serve for three consecutive terms, followed by either retirement or, after a one term period, can seek reappointment.

All head teachers are appointed by the Bishop, in consultation with the Executive Secretary and the Diocesan Board. Head teachers must be Catholic and possess the necessary qualities of qualification, competence and commitment. They must also be committed to the Church's mission for Catholic Education. All appointed heads must complete a six-month probationary period.

The Governing Board of each school in the Diocese is directed by the Ministry of Education and the Vocational Training Department of the Tanzanian Government. Governing boards for kindergartens, primary schools, secondary schools and

⁶ Education Policy of the Catholic Church in Bukoba Diocese.

vocational training schools are composed according to Education Law 25, 1978 and its amendment number 10 of 2002.⁷ The School's Governing Boards conduct their meetings not less than four times a year. The Board in any school is the voice of the parents. Members of the Board speak for and on behalf of the parents. The head teacher must respect the opinions of the Governing Board and listen to their suggestions. An efficient head teacher is one who works hand in hand with the School Governing Board. Every Board in the Bukoba Diocese has the following members who are approved by the Regional Commissioner:

1. The Diocesan Education Secretary
2. The Parish Priest/Chaplain of the place where the school is situated
3. Four members appointed by the owner of the school
4. Three members appointed by Regional Administrative Officer
5. Head of school
6. The Regional Educational Officer or his nominee representing the Commissioner
7. One member representing the academic staff of the school⁸

In the schools which have been founded by parish priests and parishioners, the priests are the first formators, with the responsibility for teaching religious studies, ensuring correct observance of liturgical rites and imparting ethics. These priests participate in meetings of the board of governors and will be appointed by virtue of their positions as priests. This ensures the maintenance of the Catholic ethos in these schools. However, diocesan policy requires that religious freedom should be observed and children of no faith or other faiths should not be subject to proselytising, nor should attendance at religious services be compulsory for these pupils.⁹

⁷*Ibid.*

⁸*Ibid.*

⁹ *Ibid.*

2.4 The Development of the Bukoba Diocese Education Policy

The Bukoba Bishop in the abstract of the policy articulated that the implementation of the diocesan education policy was a directive from the Church. The Bukoba Education Policy was a product of deep examination and reflection. It emerged from various Church directives – such as The Code of the Canon Law and Second Vatican Council and the African Synod (1996: 20). Its development was also influenced by the Tanzanian Education Policy and the Vocational Training, National Vision of 2005¹⁰, the aim of both being to raise the economy and eradicate poverty in Tanzania. There was a belief in the Diocese that education needed to give an individual the skills and mindset to enable him or her to find and maintain their freedom. It was believed that education would enable a person to identify, cherish and employ the faculties of the will and intellect in order to progress and contribute to society's development. To achieve this, the system of education needed a vision and clear direction in the form of a policy with goals and actions. Pupils needed to be prepared to a good standard in order that they could face the real challenges of day-to-day life and not be distracted by distorted ideologies.

The Bukoba Education Policy focuses on the spirit of patriotism in society believing that parents and people of God will contribute to the efforts of building good schools and be responsible for the maintenance of those schools so that pupils obtain quality education from morally sound and capable teachers. Teachers are seen to be privileged as they were entrusted with the children of God and would thus help children to realize their potential and dream in life.

¹⁰ Education Policy of the Catholic Church in Bukoba Diocese.

The Episcopal Conference of Tanzania produced a national policy for Roman Catholic education, which was cascaded down to local area bishops to produce their own local policies, according to the needs of their own environment. Where some dioceses already had existing policies, they were able to share their expertise, enabling all dioceses to produce their own policies. There had been a process of consultation with other stakeholders in the education field, through the hierarchy of local committees.

Once the definitive policy was approved by the Bishop of Bukoba Diocese, the policy was distributed to the head teachers for implementation in the schools. No direction was given as to how the policy should be implemented in practice. Head teachers were left to their own creativity, although they were permitted to seek support from the Bishop.

2.5 The Nature of the Bukoba Education Policy

The Catholic Educational Policy for the Bukoba Diocese was developed to ensure that basic Catholic principles are embedded, maintained and observed by all schools in the Diocese. The key principles of Catholic distinctiveness which are reflected in post-Vatican documents, namely the '*Gravissimum Educationis*' (1965), 'The Catholic School' (1977), 'Lay Catholics in Schools' (1982), 'The Religious Dimension of Education in a Catholic School' (1988), 'The Catholic School on the Threshold of the Third Millennium' (1997), 'Educating Together in Catholic Schools: A Shared Mission Between Consecrated Persons and the lay Faithful' (2007), which were published by the Congregation for Catholic Education and inform the mission, leadership and governance of all Catholic schools in the Diocese of Bukoba.

The Bukoba Education Policy prescribes the role of the head teacher of the school and the role of the Bishop. The policy makes explicit the relationship between the Church, the Government and the Diocese and provides direction with respect to the leadership and governance in schools. The policy provides guidance on how solidarity between schools in the diocese should be evident both in academic policies and in material solidarity. For example, there is an expectation that older or more established schools will ‘help’ younger schools and instill a sense of solidarity among schools in the Diocese. Since the extent to which the Bukoba Diocesan Education Policy influences the way in which mission integrity is maintained in Catholic secondary schools, it is the core focus of this study. Key elements of the policy will be discussed throughout this literature review.

2.6 The Mission of Catholic Schools

Catholic schools share a specific and recognisable Catholic identity which reflects the life, work and teachings of Jesus Christ and the evangelising mission of the Catholic Church. The daily interactions among all members of the school community reflect belief in and commitment to the teachings of Jesus and the Catholic identity of the school. In the daily life of a school, the community is called to live by the central values of faith, hope and love, and is especially aware of those in need.

The Fathers of the Second Vatican Council described the distinguishing characteristic of a Catholic school in ‘*Gravissimum Educationis*/The Declaration on Christian Education’ (Paul VI, 1965: 8), as follows:

The influence of the Church in the field of education is shown in a special manner by the Catholic school. No less than other schools, does the Catholic school pursue cultural goals and the human formation of youth. But its proper function is to create for the school community a special atmosphere animated by the Gospel spirit of

freedom and charity, to help youth grow according to the new creatures they were made through baptism as they develop their own personalities, and finally to order the whole of human culture to the news of salvation so that the knowledge the students gradually acquire of the world, life and man is illumined by faith.

Thus, what makes a Catholic school distinctive is its religious dimension, which is found in the educational climate, the personal development of each student, the relationship established between culture and the Gospel, and the illumination of all knowledge with the light of faith (Congregation for Catholic Education, 1988).

Groome (1996: 107) described what makes a school Catholic as follows:

...the distinctiveness of Catholic education is promoted by the distinctive characteristics of Catholicism itself, and these characteristics should be reflected in the whole curriculum of Catholic schools.

In a real sense, upon entering a Catholic school, it should be obvious that one has come into a Catholic environment. As stated in ‘The Religious Dimension of Education in a Catholic School’ (1988: 25):

... from the first moment that a student sets foot in a Catholic school, he/she ought to have the impression of entering a new environment, one illumined by the light of faith, and having its own unique characteristics, an environment permeated with the Gospel spirit of love and freedom.

In his address to the Bishops of the United States during their *ad limina*¹¹ in Rome, Pope Benedict XVI (May 5, 2012) spoke on the nature of a Catholic school claiming that:

First, as we know, the essential task of authentic education at every level is not simply that of passing on knowledge, essential as this is, but also of shaping hearts. There is a constant need to balance intellectual rigor in communicating effectively, attractively and integrally, the richness of the Church’s faith with forming the young in the love of God, the praxis of the Christian moral and sacramental life and, not least, the cultivation of personal and liturgical prayer.

¹¹ A visit carried out once every five years by diocesan bishops to Rome to meet the Pope to report on the state of their dioceses or prelatures.

2.7 The Five Foundational Principles of the Catholic Church: Application in Catholic Education

In a ground-breaking document entitled *Principles, Practices and Concerns* published in 1996, the Catholic Bishops' Conference of England and Wales articulated five principles of Catholic distinctiveness to which all Catholic schools should subscribe. These include: A search for excellence; consideration of the uniqueness of the individual; the education of the whole person; the need for education to be available to all and a commitment to moral principles (CES, 1996: 1-2). These principles constitute a synopsis of those articulated in documents emanating from the Congregation for Catholic Education following the Second Vatican Council. It could be argued that these principles form a benchmark against which the mission integrity of Catholic schools can be judged although few studies have examined how these principles are applied in the reality of everyday education practice, an area this study sought to examine. It is interesting to note that Grace regarded 'The Catholic School' (1977) as 'the foundation charter and modern mission statement for Catholic schools everywhere' (Grace, 2002b: 428).

a. Principle 1 – The Search for Excellence

Christians are called to fulfil their potential and strive for excellence in all aspects of their lives. Catholic education therefore strives to offer students every opportunity to develop their talents to the full through their academic work, spiritual worship and extracurricular activities.

The Code of Canon Law (1983: 806) stipulates that Catholic Schools must strive for excellence: '...those who are in charge of Catholic schools need to ensure, under the supervision of the local Ordinary, that the formation given in them is, in its academic standards, at least as outstanding as that in other schools in the area.' Catholic schools

are called upon to ensure ‘the instruction which is given in them is at least as academically distinguished as that in the other schools of the area’ (Pope John Paul II, 1998: Canon 602).

Academic excellence is often a distinguishing characteristic of Catholic schools, one that is central to the mission and identity of these schools. The Catholic school’s task is fundamentally to synthesise a culture of faith, and faith and life: the first is reached by integrating all the different aspects of human knowledge through the subjects taught, in the light of the Gospel; the second in the growth of the virtues, characteristic of the Christian.

In fulfilling their mission, a Catholic school should work to provide a good environment for the complete formation of her pupils; for a Catholic school is viewed as: ‘...a privileged place in which, through a living encounter with a cultural inheritance, integral formation occurs’ (CCE, 1977: 26).

The document expounds the argument stating that:

...this vital approach takes place in the school in the form of personal contacts and commitments which consider absolute values in a life-context and seek to insert them into a life- framework..., culture is only educational when young people can relate their study to real – life situations with which they are familiar. The school must stimulate the pupil to exercise his intelligence through the dynamics of understanding to attain clarity and inventiveness. It must help him spell out the meaning of his experiences and their truths

(CCE, 1977: 27).

In a publication entitled *Catholic Education and a New Christian Humanism*, Lydon (2018: 4ff) suggests that, to avoid the negative effects of progress, Pope Paul VI, in his encyclical ‘*Populorum Progressio*’ (1967) proposed that social activity should seek to address the whole person, a seminal concept in the context of the leadership of Catholic education. The education of the whole person constitutes a principle

canonized in Congregation documents, those emanating from Bishops' Conferences and critical scholarship. With this holistic view in mind, Pope Paul VI provides a list of conditions important for human development. He describes these conditions on three levels: first, material necessities, social peace, education, and refinement and culture; second, awareness of human dignity, spirit of poverty, interest in the common good, and desire for peace; and third, sharing in God's life. Paul writes that every person has certain aptitudes and tasks to contribute to society and the building of God's kingdom.

In describing current scenarios, the CCE (2017) echoes '*Populorum Progressio*' (Pope Paul VI, 1967) at the outset in stating that:

The contemporary world, multifaceted and ever changing, is hit by multiple crises of different kind: economic, financial, labour; political crises including within participatory democracy; environmental and natural crises; demographic and migratory crises

(CCE, 2017: 3)

In the section on Humanising Education the significance of the role of the teacher is alluded to:

A humanized education, therefore, does not just provide an educational service, but deals with its results in the overall context of the personal, moral and social abilities of those who participate in the educational process. *It does not simply ask the teacher to teach and students to learn*, but urges everyone to live, study and act in accordance with the reasons of fraternal humanism (CCE; 2017: 10) [*italicised font added for my emphasis*].

The highlighted words reflect Sullivan's concept of 'reciprocity and mutuality' (Sullivan, 2001: 134-135) and 'charismatic circularity' (CCE: 2000) the term used by the Congregation for Catholic Education, in the context of the transmission of distinctive charisms. In essence this perspective claims that learning is a two-way process and the teacher is enriched to the extent to which he/she is open to the possibility of learning from recipients, in this case students. Palmer also places a good

deal of emphasis on the appropriateness of the ‘space’ in which the vocation of the teacher is nourished. Resonating with Sullivan’s concept that schools should primarily be ‘hospitable spaces for learning’ (Sullivan, 2000: 135). Palmer (1998: 2) articulates the nature of the space in a series of paradoxes, for example bounded yet open, welcoming yet challenging and inviting both the voice of the individual and the group.

b. Principle 2 - Consideration of the Uniqueness/Dignity of the Individual

Within Catholic schools each individual is made in God’s image and loved by Him. All students are valued and respected as individuals so that they may be helped to fulfil their unique role in creation. It is important therefore that Catholic schools provide high quality pastoral care throughout our schools and colleges in order to support the individual needs of each student.

The Congregation for Catholic Education’s (1977: 55) document stated:

The Catholic school loses its purpose without constant references to the Gospel and a frequent encounter with Christ. It derives all the energy necessary for its educational work from Him and thus creates in the school community an atmosphere permeated with the Gospel spirit of freedom and love. In this setting the pupil experiences his dignity as a person before he knows its definition. Faithful, therefore, to the claims of man and of God, the Catholic school makes its own contribution towards man’s liberation, making him, in other words, what his destiny implies, one who talks consciously with God, one who is there for God to love.

An emphasis on the inalienable dignity of the human person – above all in his or her spiritual dimension – is especially necessary today. Unfortunately, far too many in government, business, the media, and even educational establishments perceive education to be merely an instrument for the acquisition of information that will improve the chances of worldly success and a more comfortable standard of living. Such an impoverished vision of education is not Catholic.

On this, Grace (2001: 497) reflects that:

If a market culture in education encourages the pursuit of material interests, what would become of a Catholic school's prime commitment to religious, spiritual and moral interests? If calculation of personal advantage is necessary for survival in the market, how can Catholic schools remain faithful to values of solidarity, community and the common good?

Holman (2002: 73), however, noted that there is a potential conflict between the Christian ministry of schools and an emphasis on pupil achievement:

In so far as successive governments have promoted competition between schools for pupils, there has been a tendency for some of our most renowned Catholic maintained schools to seek out the brightest and the best and to shape their ethos in order to be well placed in the market place.

This potential conflict may, however, constitute an unnecessary binary. It is incontrovertible to state that any pupil who does not achieve his or her potential in a Catholic school does not, by definition, experience dignity as an individual (CCE, 1977: 55). In this context it could be argued that academic excellence and dignity are aligned.

This second principle is integrally related to the first, reflected in the Catechism of the Catholic Church (Congregation for the Doctrine of the Faith, 1994: 1905-1912) which suggests that the common good consists of three essential elements:

- i) Respect for the dignity of the human person
- ii) Social well-being and development
- iii) Peace and justice

The Catechism builds on the definition of the common good cited in the Pastoral Constitution of the Second Vatican Council, *Gaudium et Spes* (1965):

...the sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfilment, today takes on an increasingly universal complexion and consequently involves rights and duties with respect to the whole human race. Every social group must take account

of the needs and legitimate aspirations of other groups, and even of the general welfare of the entire human family

(Vatican Council II, 1965: 26)

In an education context, this definition encapsulates a holistic perspective, particularly in relation to the phrase ‘legitimate aspirations’. In this context a broad and balanced education is seminal to the fulfilment of such legitimate aspirations. *Gaudium et Spes* (1965) regards the right to such an education as seminal to the uniqueness/dignity of the individual, reflected in the 20 references to education in the document, for example:

Above all the education of youth from every social background has to be undertaken, so that there can be produced not only men and women of refined talents, but those great-souled persons who are so desperately required by our times

(Vatican Council II, 1965: 31).

Marie Yahl (2015) conducted research and did some interviews on the education system in Tanzania.¹² In her article *Education in Tanzania*, Yahl expressed her conviction that it is important to have formal education to achieve full potential in life and a certain level of meaning, in other words that everyone should have the same or equal opportunity to achieve education. One of her recommendations was that Tanzanian citizens, if educated beyond primary school, could play a bigger role in the economic and political activities of their country, and therefore control their destiny. Yahl (2015) found that the education system in Tanzania serves primarily the wealthy population and the large majority of Tanzanian citizens achieve at best the mandatory primary education level. One of the participants in her research, who was a Tanzanian and retired teacher, stated that the general perspective observed towards the formal

¹² www.nyu.edu/classes/keefe/waoe/webbj.pdf

education system is positive, interlaced with discouragement and sadness towards the structure of the current system due to the lack of opportunity for the local population.¹³

Yahl (2015) highlighted some progress in the education system that has been made since independence; however, there were still elements of opportunity. She admitted that the progress is hard to measure, but this was due to the lack of regular evaluations of the education system, the last one being in 2011. The subsequent research report shows the poor performance evidenced in the nation's global ranking in terms of students' enrolment, which stated that as of 2007, secondary enrolment in Tanzania is among the lowest in the world at 20%.¹⁴

This notion of education leading to a broader human fulfilment reflects the human rights narrative of organisations such as UNESCO, for example the document *Rethinking Global Education*:

International development discourse often refers to education as both a human right and a public good. The principle of education as a fundamental human right that enables the realization of other human rights is grounded in international normative frameworks (UNESCO, 2015: 75).

c. Principle 3 - The Education of the Whole Person

Catholic education is based on the belief that the human and the divine are inseparable. In Catholic schools and colleges, management, organisation, academic and pastoral work, prayer and worship, all aim to prepare young people for their life as Christians in the community. The notion of the education of the whole person is integrally linked to the search for excellence explored above, which emphasised excellence in all aspects of the lives of students. In essence, it could be described as the central aspect

¹³ <https://www.nuffic.nl/en/library/education-system-tanzania.pdf>

¹⁴ <http://chekaschool.com>

of mission integrity, resonating with the overarching aim of all schools to maintain a balance between school improvement and Catholic distinctiveness. The importance, however, of leadership in Catholic education and thus how mission integrity could best be implemented and maintained has yet to be explored in any great detail. This study sets out to explore how mission integrity is upheld within the context of the Bukoba Diocese in Kagera region of Tanzania where no empirical work has been conducted on the extent to which mission integrity is implemented in the reality of practice within Catholic schools. The concept and reality of mission integrity in the context of the implementation of the Bukoba Diocesan Education Policy will be investigated subsequently.

It must be emphasised that a holistic approach to education is not a post-Vatican II concept. There is evidence within the Catholic Church's education mission from before the introduction of mass education in the 19th century that a holistic perspective constituted a significant characteristic. Scholars describe the Society of Jesus (the Jesuits founded by St Ignatius Loyola 1491-1556) as the first teaching Order in the Catholic Church insofar as the Jesuits were the first ever to undertake the founding, management, and staffing of schools as a formal ministry. The *Ratio Studiorum* was first published in 1599 and, in a slightly modified form, still underpins Jesuit education today. The *Ratio* of the Jesuits was meant as much for the education of lay students as for Jesuits, Duminuco (2000).

The 'plan of studies' now included the humanities - literature, history, drama, and so forth - as well as philosophy and theology, the traditionally clerical subjects. This meant that the Jesuit Ratio assumed that literary or humanistic subjects could be

integrated into the study of professional or scientific subjects. The Jesuits emphasised the building up of a strong moral personality among their pupils, reflecting the ministry of Jesus. The Jesuits focused on empowerment, fostering a sense of responsibility among their students with active learning being encouraged in advance of the times. The Jesuit methodology influenced Thomas Arnold (1795-1842) at Rugby School (Arnold, 1900: 99). Fr Kolvenbach, former General of the Jesuits, is quoted in Duminuco (2000: 241) as stating that ‘we aim to form leaders in service, in imitation of Christ Jesus, men and women of conscience, competence and compassionate commitment’. Note the emphasis on imitation and formation which resonate with the concerns of the first Christian community.

Three centuries later the St John Bosco (1815-1888), founded the Salesians of Don Bosco, a religious order which made a significant contribution to the introduction of mass education from a European-wide perspective. From the outset, the Salesians adopted a holistic approach to education by 1851 – more than 150 years before it was canonised in Catholic education documents (Lydon, (2020: 2.14).

In a Salesian context, there is a consistent focus on the value of engagement beyond the academic curriculum, reflecting a holistic perspective that focuses on the spiritual, moral, social and cultural development of the student alongside the academic curriculum. In the atmosphere engendered by constructive engagement the spiritual development of students was architectonic, encapsulated in the aphorism ‘honest citizens and good Christians’. Within this system, as in the case of that of other religious orders, the teacher must aim to be a role model, breathing life into individuals and groups which make up the educating community (Lydon, 2001: 17).

Lydon (2011: 105) insists that, for Bosco, Salesian ethos consisted primarily in creating a happy and serene educational environment, described more recently by Sullivan as ‘a hospitable space for learning’ (Sullivan; 2000: 185). The quality of relationships existing within any institution was, by definition, intrinsic to the whole process. Balance, however, between religious and human development, was also a central feature. Pezzaglia (1993) points out that, while religious formation remained the architectonic element, ‘Bosco was careful not to neglect human and professional formation’ (Pezzaglia, 1993: 289).

Bosco also insisted that a balance had to be maintained between formal education and recreation. The Italian scholar Scurati (1993) points out that Don Bosco cannot be considered in isolation from the growing interest in mass education which was characteristic of Piedmont in this period. Quoting a further Italian scholar Chiossi, he points out that Bosco shared the view that ‘education was not an evil to be exorcised but a resource to be used in order to provide for the complete human and Christian formation of youth’ (Scurati, 1993: 371).

The Church, then, sees education as a process that, in light of man’s transcendent destiny, forms the whole child and seeks to fix his or her eyes on Heaven. The specific purpose of a Catholic education is the formation of boys and girls who will be good citizens of this world, loving God and neighbour and enriching society with the leaven of the gospel, and who will also be citizens of the world to come, thus fulfilling their destiny to become saints. Pope Benedict XVI, speaking to young people at St Mary’s University College, 2010 in England, reminded young people and those working in Catholic schools that:

‘...a good school provides a rounded education for the whole person. And a good Catholic school, over and above this, should help all its students to become saints...’

(Pope Benedict XVI, 2010: 1)

Catholic educators are invited to have a sound understanding of the human person that addresses the requirements of both the natural and the supernatural perfection of the children entrusted to their care. The Vatican II Council’s documents on Catholic education emphasize the need for an educational philosophy built on a correct understanding of who the human person is. In *Lay Catholics in Schools: Witnesses to Faith*, (1982: n. 18) the Vatican proposed a response:

In today’s pluralistic world, the Catholic educator must consciously inspire his or her activity with the Christian concept of the person, in communion with the Magisterium of the Church. It is a concept which includes a defence of human rights, but also attributes to the human person the dignity of a child of God...It calls for the fullest development of all that is human, because we have been made masters of the world by its Creator. Finally, it proposes Christ, Incarnate Son of God and perfect Man, as both model and means; to imitate him is, for all men and women, the inexhaustible source of personal and communal perfection.

All this is encapsulated in the words from the Pastoral Constitution on the Church in the Modern World, so frequently quoted by St Pope John Paul II: ‘it is only in the mystery of the Word made flesh that the mystery of man truly becomes clear’ (*Gaudium et Spes*, 1965: 22).

A Catholic school, therefore, cannot be a factory for the learning of various skills and competencies designed to fill the echelons of business and industry. Nor is it for ‘clients’ and ‘consumers’ in a competitive marketplace that values academic achievement. Education is not a commodity, even if Catholic schools equip their graduates with enviable skills. Rather, ‘the Catholic school sets out to be a school for the human person, and of human persons’ (CCE, 1997: 9).

In Catholic schools, a holistic approach to education should permeate the entire curriculum, an area where some empirical work has been done and most notably in

Tanzania. According to Nyaundi (2004), religion plays a pivotal function in the life experience of people in the society. It is an important area of study because it provides meaning to life and imparts a cosmic view which gives the individual a basis for making vital decisions in life. Religion influences the way the individual perceives reality, the society and the individual's role in the structure. In his paper 'The Paradox of Religious Education in Secondary School Curriculum: An Exploratory Study in Mara Region, Tanzania', Ngussa (2016: 137-147) discusses the issue of moral decay in society, and agreed with a range of writers who have particularly, pinpointed religious education as the best possible way to inculcate morals, values and positive attitudes in school systems.

In Tanzania Secondary Schools, where Religious Education is divided into Christian Religious Education and Islamic Studies; Christian Religious Education is further divided into two cycles: The first cycle, commonly known as Bible Knowledge with four years duration, prepares students for Certificate of Secondary Education Examination (CSEE), while the second cycle, commonly known as Divinity, lasts for two years and leads to Advanced Certificate of Secondary Education Examination (ACSEE). The second cycle is a bridge between secondary and tertiary education. Ngussa (2016) states that one of the objectives of the Secondary School Curriculum in Tanzania is to inculcate ethic, personal integrity, human rights, moral values and civic responsibilities in the youths; that apart from Religious Education, there is no any other specific subject that can meet this objective in a more meaningful sense.

In the view of Ngussa (2016), Religious Education has not been properly integrated in the school curriculum, in the sense that it is optional and very few students opt to take

it. Further, the government does not train teachers for Christian Religious Education (CRE), something which may raise questions regarding the quality of teaching and learning Bible knowledge and Divinity. Despite the value of Ngussa's findings and the in-depth awareness raised, his study is limited to one region in Tanzania and also by its sample within that region, in that only 12 schools composed the population. Purposive sampling came up with 17 students and 4 teachers from three schools. Data was collected from the sample by way of interview. Catholic education is intentionally directed to the growth of the whole person. An integral education aims to develop gradually all capabilities of every student: his or her intellectual, physical, psychological, moral, and religious capacities. Vatican II documents speak of an education that responds to all the needs of the human person:

The integral formation of the human person, which is the purpose of education, includes the development of all the human faculties of the students, together with preparation for professional life, formation of ethical and social awareness, becoming aware of the transcendental, and religious education. Every school, and every educator in the school, ought to be striving 'to form strong and responsible individuals, who are capable of making free and correct choices,' thus preparing young people 'to open themselves more and more to reality, and to form in themselves a clear idea of the meaning life

(CCE, 1977: 31).

d. Principle 4 - Provision of an Education for All

The belief in the value of each individual leads Catholic schools and colleges to have the duty to care for the poor and to educate those who are socially, academically, physically or emotionally disadvantaged. Service to those who are amongst the most disadvantaged in our society has always been central to the mission of Catholic education.

This seemingly broad definition of the term 'poor' is rooted in biblical references in both Old and New Testaments. In the New Testament, the Greek word designated as

‘poor’ is *ptochos*. Gerhard Kittel (6:686) states that this word originally meant ‘destitute’, ‘mendicant’, ‘to beg for one's bread’. The beggar has nothing, and lives at the lowest level of bare existence. It was applied to those who were destitute, mendicant, afflicted and lacking. The word *ptochos* would refer to a person reduced to begging, that is, someone who is destitute of all resources. One gives alms to a *ptochos*, who is bereft of all social support. The *ptochoi* could often be a wanderer or a foreigner, unable to pay tax for any length of time. The word occurs over three hundred times in the New Testament, mainly in the synoptic Gospels (e.g., Mark 5; Matthew 5; and Luke 10).

Lydon (2010:10) makes the point that, in the Septuagint (Greek Old Testament) *ptochos* is used to translate terms other than ‘poor’ including:

‘dal’ – crushed, oppressed (Exodus 23:3)

‘ebyon’ – in want, needy, poor (Exodus 23:6)

‘anaw’ – poor and oppressed from the word *anah* which means ‘to bend’ or ‘bow down’ (Exodus 22:25)

‘dallah’ –poverty and weakness (2 Kings 25:12 and 1 Samuel 18:23).

Many scholars believe, therefore, that Jesus used the Aramaic equivalent of the Hebrew word *anawim*. Although biblical scholars describe the meaning of *anawim* (a word meaning originally ‘bowed down’) in many different ways, they generally agree that it is not the same as the Greek word *ptochos* but covered a broader range. Since there is no exact equivalent of *anawim* in English either, it cannot be elucidated by any one English word such as ‘poor’ or by a series of non-equivalent English words. Lydon, therefore, suggests that, in the mind of Jesus, the term ‘poor’ encapsulates a broad range of meaning. This is based on an analysis of the Greek word *ptochos* which, as already stated, translates as ‘poor’ in the Gospels. James Dunn (2003:517)

suggests that the word ‘vulnerable’ encapsulates the concept ‘poor’ in the mind of Jesus:

The poor, then, those who lacked a secure economic base. Like widows, orphans and aliens they were in an especially vulnerable position, without any means of self-protection

(Dunn, 2003:517).

Dunn’s use of the term ‘vulnerable’, from the Latin ‘*vulneratus*’ meaning wounded, is particularly significant in the context of the primacy of the Church’s education mission to the poor since ‘vulnerable’ connotes a broad range of meaning in relation to the term ‘poor’ rather than limiting the term to material poverty which is, in essence, reductionist.

Anna Wierzbicka quotes a range of Biblical Scholars, including Jacques Dupont, who have investigated that whenever Jesus is talking about the poor it is most likely that he used the Aramaic word ‘*inwetân*’ which is the Aramaic counter part of the Hebrew word ‘*anawim*’ (Wierzbicka, 2001).

In Psalm 37:11 we are told, ‘the *anawim* shall inherit the land’ and Hill (1972:111) suggests that this is reflected in the Beatitude “the meek shall inherit the earth” in The Sermon on the Mount (Mt 5:5). The word ‘meek’ translates the Greek ‘*praeis*’, which Hill claims is analogous to ‘*ptochos*’, which connotes meek, gentle, kind, forgiving (Moulton 1977:340). The word is used later in St Matthew’s Gospel in the context of the entry of Jesus into Jerusalem as a fulfilment of the prophecy of Zechariah (9:9):

Say to Daughter Zion, ‘See, your king comes to you, gentle and riding on a donkey, and on a colt, the foal of a donkey.’

This commitment to a broad range of ‘poor,’ therefore, can be traced back to the teaching and example of Jesus Christ. Indeed, his demonstration of commitment to the poor in all its connotations is evident throughout the New Testament. For example, in

the Beatitudes – Christ’s ‘Mission Statement’ – Jesus made it clear that his concern was not just for the materially poor: ‘blessed are the poor in spirit, for theirs is the kingdom of heaven’ (Matthew 5:3).

Hill’s (1972: 110) reference to the ‘poor in spirit’ as ‘the anawim, of the Old Testament, those who because of long economic and social distress and have confidence only in God’ is particularly apposite to the primacy of the Catholic Church’s education to the poor in a broad sense.

The Second Vatican Council emphasised the Church’s commitment to the poor. As ‘The Dogmatic Constitution on the Church’/*Lumen Gentium* states:

...the Church, although it needs human resources to carry out its mission, is not set up to seek earthly glory, but to proclaim, even by its own example, humility and self-sacrifice. Christ was sent by the Father ‘to bring good news to the poor, to heal the contrite of heart’, ‘to seek and to save what was lost’

(*Lumen Gentium*, 1964: 8).

In the context of Catholic education, Pope Paul VI, in *Gravissimum Educationis* stated:

... first and foremost the Church offers its educational service to the poor ... entreats pastors and all the faithful to spare no sacrifice in helping Catholic schools fulfil their function in a continually more perfect way, and especially in caring for the needs of those who are poor in the goods of this world or who are deprived of the assistance and affection of a family or who are strangers to the gift of Faith

(*Gravissimum Educationis*, 1965: 9).

In reflecting a broad range of poor, this seminal conciliar document reflects the mind of Jesus referenced earlier.

An objective of Catholic schools today is to offer to all, and especially the poor and marginalised, the opportunity of an education and human and Christian formation:

This offer is extended to the materially poor and those with disabilities. It also includes those who have lost meaning in life, who are bereft of values and unaware of the beauty of faith, those from broken families, those with little experience of love, and those who face a future of unemployment and marginalisation. To these...the Catholic school turns in a spirit of love...It must find...that original synthesis of ardour and fervent dedication which is a manifestation of Christ's love for the poor; the humble; the masses seeking the truth

(CCE, 1997: 15).

Bryk et al., (1993) stated the success of Catholic schools in the inner-city areas of the United States was informed by an 'inspirational ideology'. By this they meant a vision of the school as caring community, with the aim of supporting spiritual and moral development and of celebrating the dignity of each person through a sense of community and commitment to social justice and the common good.

Grace (1998: 195) reported that: 'working with such a culture as the preferential option for the poor, Bryk has demonstrated that Catholic schools have made considerable contributions to the common good of American society'.

Moreover, the statement from the Catholic Bishops of England and Wales (1996), 'The Common Good and the Catholic Church's Social Teaching', stressed the need for subsidiarity and solidarity with the poor. It stated:

People who are poor and vulnerable have a special place in Catholic teaching: this is what is meant by 'the preferential option for the poor'. Scripture tells us we will be judged by our response to the 'least of these'...

(CBCEW, 1996: 10-11).

Catholic schools are called to be caring communities where all pupils are valued as individuals. There should be, in Catholic schools, good systems in supporting pupils with a range of needs and helping to create a good atmosphere for learning. There should be, in the context of Catholic schools, a growing recognition that such schools

should endeavour more explicitly to combine inclusiveness with their distinctiveness, so that the curriculum is more Catholic. However, there are some Catholic schools whose pupils have not felt that deep sense of acknowledgement and acceptance, of warmth and belonging, of truth and being taken seriously, that one might hope would be features of any healthy educational environment. Sullivan (2001: 27) maintains that Catholic schools should aim to be inclusive as well as distinctive:

On the one hand, the mission of the Church is to transmit something distinctive, a divinely sanctioned message for life (and eternal life)...On the other hand, an equally important imperative for Catholicism is to be fully inclusive, to be open to all types of people and to all sources of truth.

e. Principle 5 - A Commitment to Moral Principles

Catholic education aims to offer young people the experience of life in a community founded on Christian virtues. In Religious Education in particular, the Church aims to transmit to them the Catholic faith. Through both religious education and in the general life of the school, young people are prepared to serve as witnesses to moral and spiritual values in the wider world. The extent to which Catholic moral principles are promoted throughout the curriculum is however underexplored. As Ngussa (2016: 137-147) points out that while the subject Bible Knowledge is intended to inculcate moral values in the mind of advanced secondary school students in Tanzania, integration of the subject in school curriculum is paradoxical in nature. This in itself provides further justification for the present study as the aim was to explore how the foundational principles associated with mission integrity are embedded in educational leadership and practice. The Vatican Congregation for Catholic Education in its document 'The Catholic School', (1977: n. 9) clearly stated:

The Catholic school forms part of the saving mission of the Church, especially for education in the faith. Remembering that the simultaneous development of man's psychological and moral consciousness is demanded by Christ almost as a pre-condition for the reception of the befitting divine gifts of truth and grace, the Church fulfils her obligation to foster in her children a full awareness of their rebirth to a new life. It is precisely in the Gospel of Christ, taking root in the minds and lives of the faithful, that the Catholic school finds its definition as it comes to terms with the cultural conditions of the times.

Throughout its history, the Church has been concerned to clarify and to emphasise the distinctiveness of its educational vision. This is because, without such clarity, Catholic education would lack direction and focus. Catholic educational leaders need a clear sense of what it is that they are striving to achieve. As McLaughlin (1996: 137) elaborated:

Shared clarity of educational vision is a well-known general requirement for educational effectiveness. Clarity is particularly needed by Catholic schools, however, as a central element in the complex exercise of judgement and discernment which they must bring to bear upon their educational mission in the contemporary world.

McLaughlin foresees the danger and warns that Catholic educational leaders and policy makers need to avoid, what he calls, a merely *de facto* or pragmatic acceptance of, or conformity to, educational norms and circumstances in the world as a whole, where there is a danger of acquiescence in the face of pressures which may not support, and in some cases may undermine, Catholic aims and the values of a school. Catholic education is an enterprise which is in significant respects conducted 'against the grain of the world', reflecting Jesus' statement that: 'we are in the world but not of the world' (John 15:19). Indeed, anything which is seen as hindrance to enabling the Catholic aims and values of the school to flourish, and thus mission integrity to be upheld, should be avoided. The aim of this study was to explore the extent to which educational policy specifically impacts on Catholic education within two secondary education schools and thus the extent to which policy drives the implementation and promotion of mission integrity. The barriers that Catholic schools are presented with in trying to

achieve their aims and promote mission integrity were also examined as it is an area previously neglected in the research-based literature.

Catholic schools must gain a clear and appropriately sophisticated grasp of what the nature and implications of Catholic educational aims and values actually are. According to McLaughlin (1996), part of this process requires discernment about which features of the general educational landscape need to be resisted and rejected and which are to be seen as compatible with, or maybe even expressions of, Catholic values. Other parts of the same process require attempts to move beyond the rhetoric to the reality of the distinctiveness of the Catholic school; and to bring an appropriate understanding of Catholic educational aims and values bearing upon the range of familiar policy questions which confront the contemporary Catholic school. Essentially, it is argued that the Church's commitment to education is an exemplification of the Divine mandate 'of proclaiming the mystery of salvation to all men and of restoring all things in Christ' (Pope Paul VI 1965:1). McClelland (1996: 155) writes that:

Within this theological principle lies the essence of the meaning and purpose of Catholic schooling – the conservation and the transmission of Divine Teaching and transcendental values, the commitment to the missionary imperative of the propagation of the good news of the gospel in and through transformation of human lives in daily service.

This is the very heart of Catholic educational philosophy, of which everyone working or engaging in Catholic education is encouraged to defend, maintain and cherish. Thus, Catholic schools are invited to witness to a living community of faith and love and must generate a sense of active apostolate within the wider society in fulfilment of those virtues. As *Gravissimum Educationis* states, Christians should be trained to live their lives 'in the new self, justified and sanctified through the truth' (Vatican Council

II, 1965:2). In this discovery of the self, an authentic missionary apostolate is born; of which Pope John Paul II, in a message marking World Mission Day, emphasised anew the apostolate of the ‘missionary formation of children’ in families, schools and parishes (quoted in McClelland, 1996: 155).

To be integral or complete, Catholic schooling must be constantly inspired and guided by the gospel. As already noted, Catholic schools would betray their purpose if they failed to base their teachings on the person of Christ and his teaching. Catholic Schools clearly need to derive all the energy necessary for educational work from Jesus.’ This exemplifies further why the current study is of value as the aim is to explore how educational policy can influence the extent to which mission integrity is achieved and maintained in Catholic secondary education.

In ‘The Holy See’s Teaching on Catholic Schools’ (2006), Archbishop Michael Miller suggests that, because of the gospel’s guiding role in a Catholic school, one might be tempted to think that the school’s distinctiveness lies only in the quality of its religious instruction, catechesis, and pastoral activities. Rather, the Catholic school must embody its genuine Catholicity even apart from such programmes and projects. It is Catholic because it undertakes to educate the whole child, addressing the requirements of his or her natural and supernatural perfection. Miller (2006) goes on to insist that a school is Catholic because it provides an education in the intellectual and moral virtues. It is Catholic because it prepares for a fully human life at the service of others and for the life of the world to come. All instruction, therefore, must be authentically Catholic in content and methodology across the entire programme of studies, again, indicating the potential value of this study as it is anticipated that findings will

illuminate how leaders in secondary Catholic education school can work towards ensuring mission integrity. Little empirical evidence has been published to illuminate the importance of leadership in promoting mission integrity in secondary schools specifically. However, Miller reminds us that Catholic school leaders still need to keep in mind national targets but the measurement of progress towards achieving these is only one challenge for Catholic schools. Catholic school leaders must also ensure that the curriculum arises from the distinctive mission of the school as a Catholic learning community.

Educators in Catholic schools must acknowledge the imperative to raise standards, thereby ensuring that every child is afforded dignity, whilst maintaining the distinctive Christian principles that should inform the mission of the school as a Catholic learning community. In their study of Catholic education in the U.S.A., for example, Bryk et al., (1993: 334-5) states that:

Catholic educators must struggle to discern the valuable contributions of this larger, secular culture, while maintaining fidelity to the religious ideals that have vitalized Catholic schools since Vatican II. Such openness with roots inevitably creates organisational tensions and dilemmas.

Grace (2002: 431), too, claims that:

It is not sufficient simply to develop the intelligence, talents and skills of young people on an individual or 'self-fulfilment' basis. This could lead to the creation of talented and clever but also self-centred and materially acquisitive individuals with no regard for any conception of a common good.

Considering potential tensions between the ideals of Catholic education and the demands of successive governments over the last thirty years or so, Andrew Morris (2008: 165), moreover, pointed out that:

Beginning in the 1970s, successive governments have sought to improve schools' academic standards by introducing a form of market economy into the education sector. Schools were given greater freedoms from local authority control, but made more accountable for their performance through inspection and the publication of test and examination results...

However, Catholic educators must consider the question that is posed by Grace:

Can a legitimate balance be found between Catholic values and market values or will market forces in education begin to compromise the integrity of the special mission of Catholic schooling?

(Grace in Hayes & Gearon (eds.), 2002: 7.)

Underlining this, Sullivan (2000: 68) asserted that Catholic school leaders should adopt an integrated approach that recognises the importance of a spiritual dimension in education – a claim that resonates with Sergiovanni (2001: 39) insofar as it reflects our values and beliefs and assumptions:

...it is a Christian's duty to develop a 'spirituality of work', whereby this aspect of life is properly integrated, through head, heart and hand, into our relationship with and understanding of Jesus the Christ as the Way, the Truth and the Life for us.

Sustained by gospel witness is another indicator of a school's authentic Catholicity which is the vital witness of its teachers and administrators. With them lies the primary responsibility for creating a Christian school climate, as individuals and as a community. More than a master who teaches, a Catholic educator is a person who gives testimony by his or her life. Shortly after his election, Pope Benedict XVI (2008:1) spoke about the kind of witness required of all teachers of the faith, including those in Catholic schools:

The central figure in the work of educating is specifically the form of witness. The witness never refers to himself but to something, or rather, to someone greater than he, whom he has encountered and whose dependable goodness he has sampled. Thus, every educator and witness, finds an unequalled model in Jesus Christ, the Father's great witness, who said nothing about himself but spoke as the Father had taught him (John 8: 28).

As well as fostering a Catholic worldview across the curriculum, even in so-called secular subjects, if students in Catholic schools are to gain a genuine experience of the Church, the example of teachers and others responsible for their formation is crucial: the witness of adults in the school community is a vital part of the school's identity. Children will pick up far more by the example of their educators than by masterful pedagogical techniques, especially in the practice of Christian virtues. The prophetic words of Pope Paul VI, '*Evangelii nuntiandi*' (1975: 464) ring as true today as they

did more than thirty years ago: ‘today young people do not listen seriously to teachers, but to witnesses; and if they do listen to teachers it is because they are witnesses’.

Witness plays a part in pastoral work in Catholic schools. In the Vatican document, ‘Lay Catholics in Schools’, (1982: n. 16), it states that:

The teacher ... is not simply a professional person who systematically transmits a body of knowledge in the context of a school; ‘teacher’ is to be understood as ‘educator’ – one who helps to form human persons. The task of a teacher goes well beyond transmission of knowledge, although that is not excluded.

Miller is particularly insistent in claiming that ‘hypocrisy turns off today’s students’. Resonating with the central theme of the sacramental perspective that authentic witness is the dominant metaphor in building relationships with students, he goes on to suggest that “while their demands are high, perhaps sometimes even unreasonably so, if teachers fail to model fidelity to the truth and virtuous behaviour, then even the best of curricula cannot successfully embody a Catholic school’s distinctive ethos.” (Miller; 2006: 375) For example, if teachers and administrators demonstrate the individualistic and competitive ethic that now marks so much public education, they will fail to inspire students with the values of solidarity and community, even if they praise those values verbally. The same can be said about a failure to give clear witness to the Church’s teaching on the sanctity of marriage and the inviolability of human life.

Catholic educators are expected to be models for their students by bearing transparent witnesses to Christ and to the beauty of the gospel. If pupils are to experience the splendour of the Church, the Christian example of teachers and others responsible for their formation is indispensable, and no effort should be spared in guaranteeing the presence of such witness in every Catholic school.

The documents of the Congregation for Catholic Education recognise greatly the priceless treasure of Catholic schools as an indispensable instrument of evangelisation. Ensuring their genuinely Catholic identity is a school's greatest educational challenge. This study aims to explore the challenges associated with the promotion of and mission integrity in secondary education practice in Bukoba Diocese in Kagera Region of Tanzania an area previously unexplored with no empirical work having been undertaken.

2.8 The Principles of Catholic Distinctiveness as applied in The Bukoba Diocese Educational Policy

The principles of Catholic Distinctiveness discussed above are embedded in the Bukoba Education Policy which has been the focus of this study. How the principles have been incorporated in the Policy is discussed in the following section.

In the policy (Diocese of Bukoba, 2013), the Diocesan Bishop who is the overall lead for all schools in the Diocese, states that the Bukoba Education Policy should make parents and stakeholders proud to contribute to building schools. He states that a priority should be to ensure that pupils attend excellent schools that are regularly monitored in terms of quality of teaching and academic standards. He asserts that teachers have been given the mandate and are entrusted with pupils of God to help them realise their ambitions and reach their full potential. He maintains all stakeholders of education should commit to ensure that all pupils receive an education that prepares them to be good citizen and good Catholic both intellectually and morally.

The priest responsible for the educational department in the Bukoba Diocese articulates that there should be also a commitment for the Church together with her institutions to afford opportunities for a holistic educational formation especially in terms of poorer families. School fees and other contributions for running the education in diocesan schools must be moderate and not too high to isolate the poor. Catholic schools must offer a quality student learning experience at all levels from kindergarten to university. The formation of the whole person and the need to promote a sense of initiative and social development is deemed critical. The intention is for Bukoba Diocese graduates to be good ambassadors in society both intellectually and morally; defending and promoting the values of justice, love and peace. The priest asserts that the policy and its content should be known to all stakeholders of education within the Diocese and the wider area. The Policy of Education and Vocational Training in Tanzania, Church directives on education together with guidelines of work at national level were considered in preparing the Diocesan Educational Policy. Other dioceses all influenced policy development. The Policy also outlines the key role of parents and pupils in terms of policy implementation. The policy aims at giving the passion and enthusiasm to all stakeholders to recognize the essence of quality education. It is reported that the policy should be implemented in such a way so as to create an effective, favourable and good school environment cultivated by gospel values in giving the service to all.

The intent of the policy is to ensure the liberation of pupils intellectually, physically and spiritually by means of education. The policy focuses on liberating and

empowering young people through education under the guidance of the Holy Spirit (Luke 4:18-19).

The policy reports that the purpose of engaging with education in the Diocese is multidimensional. The aim is to:

- Enable and prepare pupils in solving problems within their community
- Educate pupils to aim for self-reliance
- Rescue young people from ignorance, disease, poverty and decadence of morals
- Provide pupils with an opportunity in preserving the environment creating opportunities for development
- Improve communication and conversation among people in the community and wider area

The policy also provides an indication of the priorities of Catholic schools in the Diocese. They need to provide a service to the poor; keep and maintain Catholic Distinctiveness and promote community and solidarity with others. It states that teachers themselves need to ensure they provide quality education; are good role models; who demonstrate creativity and produce excellent performance results. In the context of the Diocesan priority concerning the poor, the Congregation's document published at the dawn of the millennium pointed to the legacy of religious orders in their predilection for the education of the poor:

The girls from poor families that were taught by the Ursuline nuns in the 15th Century, the boys that Saint Joseph of Calasanz saw running and shouting through the streets of Rome, those that De la Salle came across in the villages of France, or those that were offered shelter by Don Bosco, can be found again among those who have lost all sense of meaning in life and lack any type of inspiring ideal, those to whom no values are proposed and who do not know the beauty of faith, who come from families which are broken and incapable of love, often living in situations of material and spiritual poverty, slaves to the new idols of a society, which, not infrequently, promises them only a future of unemployment and marginalisation

(CCE 1997: 15).

In the context of the Bukoba Diocese the White Fathers were instrumental in founding 'schools for all' which empowered the poor and the marginalised. Mwijage (2012: 125) reflects that:

Catechetical village schools...those village schools entered directly into the daily pastoral activity of the missionaries. Though these village schools taught secular knowledge such as reading and writing with the major purpose for religion, the Government required them to be registered. That is why those who finished catechism and received the Sacraments of Initiation went home.

Their good work resulted in a wide range of affirming choices:

...in the Annual Report of 1948 the Fathers reported to their Motherhouse that the results of the examination of Ihungo were successfully performed. The students had a spirit of zeal to work and their attitude was good. The students' good discipline was bringing honour for the missionaries of the White Fathers

(Mwijage, 2012: 362).

Regarding the good result of Ihungo during his visit Sir Edward Twining expressed satisfaction, which he wrote in the visitors' book: 'the site of this school is splendid. It has an important role to play for the development of this country. To all professors and students, I wish you all the best' (Mwijage, 2012: 263).

That school continued to do well in examinations until it was nationalised in 1970.

On the same point, Kilaini (1990: 154) reported:

...In those missions where they were sent the number of women who frequented the catechumenate increased and they were praised for their dedication to the services of children's education, girls, women and sick people.

On morals and formation, the policy states that it should be clear that all institutions under the Church must live and maintain the Church's moral teaching. All teachers working in Catholic schools are obliged to live, behave and act as the Church wants them to, and to mould and form those entrusted to them in the same direction. The

Policy elaborates on the necessary ethics and morals which play a great role in the development of any society. It details how any society with a serious purpose must abide with good and acceptable morals ensuring every member has equal rights and justice. Finally, the policy reports that talents and capabilities must be utilised for the benefit of the whole society. Teachers working in Catholic schools must have strong morals and ethics in order to pass these on to their pupils.

In terms of ‘morals and ethics’ and specifically in relation to the head teacher and other significant leadership positions in UK schools, the Bishops’ Conference, supported by the Government, require that the appointees to such positions have ‘integrity of life’ which is spoken of in the following terms by the Bishops’ Conference of England and Wales:

The preservation and development of the quality and distinctive nature of Catholic schools depends on the faith, practice and commitment of the teachers in the schools, working with their Governing Bodies. To find Catholic teachers who combine personal conviction and practice of the faith with the required professional qualifications and experience, especially in specialist subjects, is always a high priority.¹⁵

Stock (2012: 30) with a greater specificity describes ‘personal conviction and the practice of the faith’:

Therefore, for appointment as a member of the governing authority of a Catholic school or to key posts within the school, a ‘practising Catholic’ is to be defined as someone who has been sacramentally initiated into the Catholic Church and who adheres to those substantive life choices which do not impair them from receiving the sacraments of the Church and which will not be in any way detrimental or prejudicial to the religious ethos and character of the school. Inspired by the Gospel and sustained by God’s grace, a ‘practising Catholic’ will give sincere external expression to their interior faith through specific religious, moral and ethical behaviour which is in accordance with the teaching of Christ and the Catholic Church.

¹⁵ Available at <http://www.cesew.org.uk/standard>

Stock makes it clear that modelling what it means to be a practising Catholic is central to the role of a Catholic leader. His statement is reflected in the Bukoba policy.

The head teacher, the policy states, is the chief executive of a school. The effectiveness of the head teacher in administering the school impacts significantly on the success of that school. The school might experience some difficulties unless the second head teacher is strong enough to balance the situation. The policy elaborates more by saying that any new head teacher should examine his/her basic attitude towards work, his/her colleagues and toward the community he/she serves. One should understand that he/she can't manage the work through his/her own ability and skill. To work as a team is very important for success in the school administration.

The policy identifies that the major task of the school administrator is to make the school's goals clear to everyone. A head teacher must demonstrate competence through performance. The head teacher must be exemplary and as an administrator, he/she must be resourceful. The head teacher has to be a member of the teaching profession, and he/she has overall responsibility for teaching and learning in his/her school. He/she must uphold the ethical code of the teaching profession. He/she must avoid all practices which may lead to bad reputation of the one who is a teacher.

There are so many expectations from the public about the skills and behaviour of the teacher. Why the behaviour of the teachers should be different from other employees such as clerks, medical doctors or business men is not known. The definition of the word 'teacher' shows that a teacher is more than a mere worker. He/she is a person who, in the position of a leader or guide, attempts to shape or mould the behaviour of

another person through instruction and the practical example. Hence, the nature of the work of the teacher demands a high sense of responsibility and mature behaviour. Students are expected to copy teacher's patterns of behaviour. That is why teacher's moral standards are required to be above those of other employees and professions.

The head teacher must be a good example of both moral conduct and integrity.

The policy continues to elaborate further on morals and formation and reports that where a school is built within the parish's area the parish priest/assistant will be the first formator and adviser in the school. He will ensure RE and lessons on other religions are being taught; he will oversee religious services and other prayers ensuring they are carried out in a devout way; he will be the member of governing board of the school and will advise the head of any constructive ideas for the development of the school.

Religious Education lessons in Catholic diocesan education institutions form an integral part of the school curriculum. This reflects the situation in a UK context as stated in the Religious Curriculum Directory for Catholic Schools:

Religious Education is central to the curriculum of the Catholic school and is at the heart of the philosophy of Catholic education. Religious Education has developed in a way that reflects the particular identity of our Catholic schools in England and Wales. It teaches about the faith in the context of a school which proclaims the Gospel, and invites the individual to respond to the message of Christ. As the individual responds to this invitation, growth in faith and knowledge helps the pupil to respond to the call to holiness and understand the fullness of what it is to be human. For some, then, Religious Education will also be received as evangelisation and for some, catechesis

(CBCEW, 2012: 3).

The extent to which Religious Education is received by some students as evangelisation and by some as catechesis is a universal reality, delineated only by the respective proportions in each local situation. Such proportions are dependent

critically on the relative commitment on the part of parents as primary educators of their children among other factors.

This will be enriched by the spiritual seminars given by the Catechical department in the diocese. When necessary and there is a possibility, an assembly on ethics and morals will be organised for all young people. It is a good habit and recommended for Catholic students and others of other faiths willing to join, to begin a new day with prayer and, in some schools, a daily celebration of the Eucharist. The fact that the chairperson of the parish council will be a member of the school governing board is indicative of the link between parish and school.

The policy provides explanations of the symbols and signs used in Catholic schools and were very visible during the fieldwork element of the research:

1. Sign/Post - every Catholic school in the Diocese will identify itself with the sign/post indicating the name of the Diocese as it is in the 'Headed Papers'; followed by the name of the school and address.
2. School Uniform – students studying in our Diocesan schools will be identified with a school uniform, for example, shirts/blouse with words 'Catholic Diocese of Bukoba; (Name of School); Sec. School and other signs, for example, the sign of the crucifix and 'motto' of the school.
3. National Anthem/Patriotism song – sung at School Assembly or Some Special Feasts.
4. Prayer – a communal prayer will be said everyday either in the morning before classes or in the evening after classes.

The policy states that Catholic Diocese of Bukoba aims to provide a quality education. In order to maintain quality education in Catholic schools, excellent teachers with good

qualifications are essential. Those teachers without teaching qualifications will be advised to obtain higher Teaching qualifications from the Church Higher Teachers' Colleges where they will be taught to mould the whole person both spiritually and intellectually. The Bukoba Diocesan Catholic schools can take the responsibility of ongoing formation of their teachers in collaboration with the General Secretary working in the Educational Department. In order to meet the requirement for quality education, the Diocese deals with the following:

1. Teachers are prohibited from charging for tuition outside the classroom as this devalues a teacher. Teachers must ensure that their lessons are comprehensive.
2. There will be entry examinations for students beginning secondary school education, in order to know their level of understanding and capabilities.
3. The ethics and morals of teachers and pupils in Church's schools must be of high rank and the schools must have a suitable environment for learning. Cooperation and collaboration is necessary. Good rules and guidelines should be identified for students who are boarding, for them to settle and study not all the time thinking of going home when they feel like; one visit per month or once in a semester is allowed; unnecessary feasts should not take place during school term as this disrupts their education.
4. Education for those with a disability is a priority in the Diocese; the environment must be adapted to meet the requirements of the pupils with disability.
5. School inspection: the Bukoba Diocese will implement this through collaboration with the Education Department, reflecting the critical solidarity between Church and Government experienced in the UK.

In summary the Bukoba Diocesan Education Policy advocates the principles and application of Catholic distinctiveness are of utmost importance. Schools need be genuinely Catholic: Catholic in their self-understanding and Catholic in their identity. The foundational principles need to permeate and regulate the ethos and practice of all educational provision if mission integrity is to be achieved.

2.9 Mission Integrity: mission integrity defined

Mission integrity is about engagement with the life and teachings of Jesus Christ, understanding the spiritual and moral teachings of the Church and the study and practice of Catholic teaching. It fundamentally involves having an understanding of, and an engagement with, the nature and the power of the sacred. Within the context of Catholic education it is critical that the spirit of Catholicism and the foundational principles of the Catholic Church permeate the entire curriculum and the practice of all educators. Catholic schools are not just a social enterprise; they serve a more crucial purpose. They contribute to the formation of good people, good citizens and good Christians. Catholic schools proclaim to students the fundamental principles of the Catholic Church, this is their mission and what is crucial is that these principles permeate and regulate a schools' ethos and the educational practice of all who work in a school.

Grace (2002, 498) defines mission integrity as 'fidelity in practice and not just in public rhetoric to the distinctive and authentic principles of a Catholic education'. Grace asserted that Catholic educators need to understand that mission integrity in education means not only fidelity to local statements but also significant fidelity to Vatican statements, particularly in regard to the primacy of the Church's educational

mission to the poor. Grace (2002: 124) declares that school mission statements can potentially protect and sustain a Catholic school's mission integrity:

Catholic school leaders could find themselves in situations of fundamental conflict between the commitments of their distinctive educational mission (as expressed in school mission statements) and the current requirements and imperatives for institutional success and 'effectiveness' and even of basic institutional survival.

Elsewhere, Grace (2008: 10) maintains that:

Mission integrity means that an organisation and the people within it can be seen to be living and practising the principles of the mission statement and not simply publishing them in a prospectus or in other publicity statements, as an exercise in marketing. The chief guardian of mission integrity is the school head teacher, which is why head teachers are leaders first and managers second.

Within modern Catholic schools it is crucial to align the word 'integrity' with the word 'mission'. Integrity refers to having strong moral principles, something that Catholic schools are built upon, whereas mission in this context, describes the spreading of the Gospel and the Christian faith throughout the world. This brings the evidence that, the Catholic Church's involvement in education is borne directly from Christ's command: 'go into all the world and preach the good news to all creation' (Mark 16: 15).

Parushev (2007: 305-332) defines the integrity of mission as the holistic involvement with the local context, being a follower of the Way of Jesus Christ, an authentic witness for the Kingdom of God, bringing hope in cultures of fragmentation and despair. According to Parushev mission integrity is not just an option for the Church. Mission integrity is a must. He claims that the integrity of mission is fundamental to Christian life, which, as the scripture testifies, is a life filled, transformed and guided by the Spirit of God. Christian life, Christian mission and Christian community are inseparable. It is an imperative and is about transforming hearts and minds inside and

outside the Church. Speaking of the end-times, Jesus instructed us, his disciples by saying: ‘and this gospel of the Kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come’ (Mt 24:14).

Grace (2002b: 8) does, however, remark that mission integrity is a contested concept because different interpretation will exist, both internationally and in local contexts, as to what the distinctive principles are and as to the order of priority which should be assigned to the relevant principles. Lydon (2018: 7) would counter by suggesting that, while the characteristics of Catholic distinctiveness outlined previously are perennial and based on the corpus of Vatican documents, interpretations may be at variance due to situational responses on the part of the local ecclesial authority’s elucidation of the principles. In summary characteristics are perennial, while interpretation may be transitional, for example on the specific nature of the primacy of the Church’s mission to the poor in a local context.

Grace’s reference to the Catholic Church being manifold as opposed to monolithic is incontrovertible:

Contrary to simplistic popular views of Catholic education as monolithic it is, in practice, internally differentiated to a significant degree and mediated by historical power relations and by the specificities of culture, class, race and gender relations. Within the international world of Catholic education, this means that different conceptions of mission and of mission integrity will coexist in various locations (Grace, 2016: 194).

Parushev (2007: 305-332), reflecting Grace’s point regarding the situational interpretations of mission integrity, believed mission meant integrity, witness, presence, and transformation in line with Mt 28:16-20. He continued, saying that mission begins with discipling, with *integrity* of the Christian character. Thus understood, ‘the first mission field is not *‘they’*, it is *‘we’*. Mission is about being an

authentic living testimony – a presence of a Christian pilgrim and of the pilgrim’s community in the midst of cultural despair. In essence, Parushev is articulating a central principle of the sacramental perspective which will be explored subsequently.

Mission is a transparent witness to the presence of the reality of the Kingdom for the watching world, ‘for the nations’. Bevans and Schroeder (2004: 281-398) consider witness as ‘a fine example of mission as prophetic dialogue’

Stassen, Yeager and Yoder (1996) define mission as a ministry of involvement in transformation and redemption of the reality of the world by prophetic, apostolic, and pastoral work of the believing community. For McAlpine (1995) and Zahniser (1997) mission is holistic and dynamic. To be involved in Catholic education is surely a mission; and of course, any mission to be authentic has to follow in the footsteps of the Master – Jesus. Zahniser (1997: 69-82) in ‘The Trinity: Paradigm for Mission in the Spirit’ said that God is spirit and suggests among other things that God is at work everywhere and at all times. The Spirit is the persistent permeating creative and often the anonymous presence of God working for the realisation of divine outcomes. To Catholic educationalists, Zahniser exhorted that the disciples’ difficulty in understanding is only exceeded by the Master’s patience and persistence in teaching them. If such ‘incarnational communication’ was necessary for Jesus, the reality of culture requires of teachers a similar self-emptying and identification, a similar patient persistence in communication. When the work of incarnation has been rigorous, mission in the Spirit is likely to be accomplished.

As first implementers of mission integrity, head teachers and teachers are assured that just as the Spirit is at work seeking points of contact in a mission context for the

exaltation of Jesus, so the Spirit is at work in that context seeking to empower people for full conformity to his image (Romans 8:29). Wherever people are being influenced and shaped in accordance with God's purposes for people's development, one can see the Spirit at work. Zahniser (1997) concludes by articulating the general mission of Catholic educators and leaders that we are all called as members of the Body of Christ to participate in mission to the world. In this activity the Son provides a model for the preparation for mission with his lavish self-emptying and radical identity with his people, and the Spirit provides a model of the mode for carrying out that mission with sensitivity, self-effacement and empowerment of others. In other words, the responsibility of people involved in mission is cooperation with the Spirit in order to connect their work with that of the Son so that the Father may be known and obeyed. Kallenberg (2002) suggests it is embedded into the very practices of the community's life. Mission is liberating if it is incarnational, which, in the context of a Catholic school, can only mean modelling ministry on Christ, resonating with the core meaning of mission in relation to the one mission common to all Christians, discipleship. Focusing particularly on the concept of conversion, Kallenberg (1995: 385) speaks of: '...the emergence of a new mode of life occasioned by a self-involving participation in the shared life, language and paradigm of the believing community'.

This resonates deeply with Pope Paul VI's apostolic exhortation *Evangelii Nuntiandi* (1975: 41), in which he taught thus, that the integrity of the disciple's character is the ground for the authentic witness and this calls for a committed discipleship.

Despite its comprehensive nature, Parushev's (2007) definition on the integrity of Christian mission is based on the context of contemporary Europe. Parushev himself

acknowledged that he defines mission integrity from his own experience and that his understanding of the nature of mission integrity was not empirical in nature

A mission statement is an important feature of every Catholic school and should convey a commitment to the fundamental principles of the Catholic Church or, more specifically, mission integrity. It should provide a brief, formal statement of the aims and purposes of the school. It is a statement of the values that the school upholds and the commitments it makes to those that the school serves. Bowring-Carr & West-Burnham (1995: 10) stated that: ‘the mission statement expresses the vision and values of the school, describes the quality of the services to be provided to clients, and sets out a commitment to the future’.

Grace (1998: 120) asserts that the mission statement is a crucial signpost that indicates a school’s fundamental purpose and a commitment to the distinctive and authentic principles of Roman Catholic education: ‘mission statements have many catholic virtues. They constitute a principled and comprehensive articulation of what a school claims to be its distinctive educational, social and moral purposes’.

Indeed, it is in the mission statements of every Catholic institution where the commitment to mission integrity, and thus the principles and values of a Catholic education, are publicly articulated. Schuh (2003) argues that an institution’s mission statement ‘serve(s) as a useful reminder of what the institution is about and what it aspires to achieve’ (p. 362). Dolence, Rowley, and Lujan (1997) write that, ‘mission statements can be helpful in getting people to pull in the same direction in the pursuit of common and well-understood goals’ (p. 137). Thus, studying the mission statement

of an institution as will be carried out in the present study, is one way to understand its stated purpose, values, and vision (Young, 2001).

Grace quotes directly from the Congregation for Catholic Education's 1977 document *The Catholic School* (1977: 58) in support of his conviction that there is a developing gap between rhetoric and reality in terms of the global educational mission of the Catholic Church coinciding with the decline in the number of teaching religion. The document states that:

First and foremost, the Church offers its educational service to 'the poor or those who are deprived of family help and affection or those who are far from the faith' (22). Since education is an important means of improving the social and economic condition of the individual and of peoples, if the Catholic school were to turn its attention exclusively or predominantly to those from the wealthier social classes, it could be contributing towards maintaining their privileged position, and could thereby continue to favour a society which is unjust.

This study specifically aims to explore how mission integrity in the reality of leadership and teaching practice was promoted and maintained. It aims to ascertain if there is a gap between what is written in local educational policy in respect of mission integrity and what occurs in the reality of day-to-day practice. Whilst many have written about mission integrity, and the challenges faced by schools in upholding it, most have written about their anecdotal experiences of embedding mission integrity into everyday practice.¹⁶ Few have from the perspective of head teachers and teachers in secondary education explored how mission integrity is promoted in the reality of every day practice. This study has the objective to explore in detail the reality of what happens in daily practice in a secondary Catholic school in Bukoba Diocese in Kagera region of Tanzania, where no such empirical work has been conducted previously.

¹⁶ Speech presented by Rev Professor Wilson Niwagila on March 27, 2014 at Education Meeting on *Quality Education in Tanzania – Kagera Region*: Available at <http://www.bukoba.ca/Documents.pdf>

2.10 Mission Integrity in Educational Practice: The Significance of Catholic School Leadership

In the context of education, the school leader is the guardian for mission integrity. Hodgkinson (1983) views school leaders as people who are in the first place responsible for undertaking a continuing value audit of the educational enterprise; and Grace (2002: 433) reinforced this, asserting that ‘school leaders have a prime responsibility to guard and enhance the mission integrity of the school’. School leaders should be concerned with issues of principle and authenticity, ethical and moral conduct, values in practice and the formation of youth in concepts of the good life. Mission integrity goes beyond the performance indicators of various kinds and technical measures of efficiency, effectiveness and value for money calculations. It should focus on the question, what religious, moral and social purposes are served by all this activity.

Mission integrity in the context of Catholic education, refers to the permeation of the principles or values and truths of the Catholic Church in all day to day activities in the school. It is about turning the doctrine into reality. This, from a Catholic perspective, is what is known as the pastoral dimension of education. The role of the Catholic Church is to offer the right education; one which prepares students to think critically about their future career; to prepare students to deal with contextual issues that are confronting society. Catholic education needs to equip students to become self-motivated and innovative. This means quality education must focus on core values of life, eliminating ignorance, injustice, poverty and protecting God’s created environment. Quality Catholic education should orientate students to peace, justice and integrity of creation focusing always on the guidance of the living God. According

to Pope Benedict XVI (2010): ‘a good school provides a rounded education for the whole person. And a good Catholic school, over and above this, should help all its students to become saints....’ (Pope Benedict XVI, 2010 at St Mary’s University College).

2.11 Concepts Underpinning Mission Integrity in Schools

There are two key concepts underpinning mission integrity in schools. These include a commitment to the sacramental perspective and collaborative ministry including collegiality, a word deriving from a Latin word ‘colegere’ meaning ‘to read together’, which is used in scholarship concerned with leadership and management. These concepts are integral to an exploration of how mission integrity is promoted and achieved in Catholic secondary education.

a. The Sacramental Perspective

The idea of Christ as a primordial sacrament first became popular with the work Otto Semmelroth, a German Jesuit who, in 1953, published *The Church as the Original Sacrament*. It was Karl Rahner’s writings, together with those of Edward Schillebeeckx, which brought the idea of Christ as the primordial sacrament and the Church as a basic sacrament into international prominence. In 1961, Rahner published *The Church: Christ’s Ministry and Sacrament* while Schillebeeckx had published *Christ the Sacrament of the Encounter with God* in 1964. In these writings the idea of the Church as a basic sacrament and Jesus in his humanity as a fundamental or primordial sacrament are seen to be critically interdependent. Osborne (1999: 9) recognises the provenance of the concept when noting that:

In all these writings [Semmelroth, Rahner, Schillebeeckx] the idea of the Church as a basic sacrament makes no sense unless Jesus, in his humanity, is also seen as a fundamental or primordial sacrament. The two ideas are understandable only in their

mutuality. One cannot really call Jesus the primordial sacrament unless one accepts the Church as a basic sacrament and vice versa, the Church as a sacrament presupposes Jesus as the primordial sacrament.

The concept of the sacramental perspective permeates Lydon's ecclesiology, particularly in the context of his reference to a distinctive understanding of the vocation to teach. He makes the point that: '... having a vocation and being a professional are interrelated in so far as both are aspects of discipline' (Lydon; 2011: 143).

Grace makes a similar point when he refers to the requirement that Catholic teachers be professionals and witnesses (Grace; 2002: 238). The centrality of witness to the modelling of ministry on that of Christ cannot be overstated. From a post-Vatican II perspective, all are challenged to model their lives and ministry on the life of Christ. The Church as a sacrament is where everyone has his/her part. All as members of Christ's Body are called to participate in the mission of Jesus, knowing that there is only one mission, but a variety of ministries.

Osborne (1993: 32) encapsulates the concept of the sacramental perspective when he states:

Jesus, in his humanness, is the primordial basis or sacrament for all Christian ministry and mission. Without this mission and ministry of Jesus, there would be no mission or ministry in the Church; there would be no mission or ministry by individuals in the Church. Jesus is the fundamental or primordial infrastructure. All other missions and ministries in the Christian community are sacraments of his mission and ministry.

Osborne, in articulating this sacramental perspective, is asserting that Jesus Christ is *the* sacrament of encounter with God. The fundamental calling of all Christians, therefore, is one of discipleship. Only as a second moment, and only in service to the Church's fundamental vocation to holiness, is it possible to differentiate roles within

the Church. Vatican II, therefore, insists that all Christians have a general calling to discipleship together with a more personal vocation, a unique pathway of discipleship through which the individual Christian participates in Christ's redemptive work.

As Richardson (2016: 40) writes: 'all Christian ministry is modelled on that of Jesus Christ'. Indeed, Treston (2006) points out that the most popular title for Jesus was 'the teacher' and this is mentioned 49 times in the gospels. All Catholic teachers are called by the Church to ministry within the framework of education and this is particularly so when they are teaching in Catholic schools as we are all called to discipleship that is., this is the sacramental perspective. Since teachers must work together to be effective, this is also a collaborative ministry carried out on behalf of the whole Church community.

Richardson (2016) identifies teaching qualities which are also applicable to those in leadership roles. He cites scripture to demonstrate the importance of the teacher and of education throughout the history of the Church. For example, Ephesians 4.12, tells us that teachers are called to help God's people come to perfection so that they can work together to build up the Body of Christ. 1 Timothy 1.6-7 informs us that teachers must understand what they teach and not offer empty speculations like the teachers of the Law and, in order to be effective, teachers must speak with authority (Titus. 2.15), must be reliable (2 Timothy 2.2) set a good example by keeping God's commandments (Romans 2.21-23; Matthew 5.19) and must be of a generous disposition and resolute and charitable in times of difficulty (Romans 12.3-13). These are qualities which are admirable in all teachers, but are particularly required of those who are leaders in education, and as each school has its own identity and challenges, it is not easy to identify a comprehensive list of all leadership qualities.

The Congregation for Catholic Education (1977)) insists that all schools have an academic purpose but, additionally, the Catholic school must teach students to receive Jesus and live out his call to create the Kingdom of God on earth. Hobbie et al., (2010) defines distinctive characteristics of Catholic school identity and cites various studies to establish that what is needed are strong spiritual leadership within a vibrant faith community, principals with high leadership belief coupled with high leadership behaviour and teachers who prepare pupils to be critical thinkers and reflective individuals who can make informed judgements and form moral decisions. Although this study is principally concerned with Catholic elementary schools in America, these characteristics are globally required since we have a universal Church within which all teachers are, as Richardson (2016) has pointed out, called to ministry. Consequently, all Catholic teachers and schools face similar problems. Indeed, Schuttloffel (2012: 148-154) states that:

Catholic school leaders across nations are preoccupied with the encroachment of accountability, government protocols, and the general rationalization of education. Clearly, global trends in education, as in other areas of life, are quickly communicated through today's technologies and are often embraced without deep consideration of potential consequences. Catholic school leaders struggle to seek a balance between the positive and negative external influences on their schools.

Lydon (2011: 137) suggests that, in the context of the Catholic school the sacramental perspective is a dominant paradigm within the theological framework of the Second Vatican Council. By engaging in the ministry of teaching, the individual Christian is responding to his/her primary call to be a disciple of Jesus in a distinctive manner. This fundamental calling demands that all teachers model their ministry on that of Christ. Teachers are, in effect, signs of the presence of Christ within their educational community. As Palmer (1998: 2) observes teachers 'teach who they are'. In Catholic schools, teachers are called to educate young people in the faith by articulating the

Christian message. More importantly, however, teachers proclaim the Christian vision by the way in which they are witnesses to the Good News, as Pope Paul VI wrote so beautifully:

Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses. ...It is therefore primarily by her conduct and by her life that the Church will evangelize the world, in other words, by her living witness of fidelity to the Lord Jesus

(Evangelii Nuntiandi, 1975: 41).

The document, for example, on this idea stated:

The achievement...of the Catholic school depends not so much on subject matter or methodology as on the people who work there... The nobility of the task to which teachers are called demands that, in imitation of Christ, the only Teacher, they reveal the Christian message not only by word but also by every gesture of their behaviour...

(CCE, 1977: 43).

The document 'Lay Catholics in Schools, Witnesses to Faith' stresses the fact that the teacher is not simply a professional person who systematically transmits a body of knowledge in the context of a school; the teacher is 'an educator, one who helps form human persons' (CCE, 1982: 16). Father Jim Gallagher (2001:131) would think that as educators we can answer the call of the Second Vatican Council: 'we can justly consider that the future of humanity is in the hands of those men who are capable of providing the generations to come with reasons for life and optimism.'

Lydon (2011: 144) makes an apposite connection on how servant leadership is incorporated to the whole idea of sacramental perspective. Servant leadership, he notes, is integral to the concept of the sacramental perspective in that its central feature is the mandate for all Catholic school leaders to model their practice on that of Christ the Servant. Nuzzi (2004) writing on the 25th anniversary of the publication by the USA Bishops Conference of *To Teach as Jesus Did*, made it clear that school leaders

need also to align their practice to the work of Jesus. Nuzzi's work is replete with references to the term 'witness', particularly in the context of servant leadership which models that of Jesus the Servant, as opposed to secular counterparts which appear to colonise religious language while claiming to be original.

In 1977 Robert Greenleaf claimed to write the definitive text for this model are *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (1977). The impact of this model has grown – particularly in the USA – within secular as well as faith-based communities. In response to autocratic approaches to leadership that were prevalent in the 1970s, Robert Greenleaf identified the model of servant leadership, which, in his observation, led to more productive business enterprise. Greenleaf (1977) argued that there are two kinds of leaders – the strong natural leaders, the ones who in any situation take charge of things and start to give orders, and the natural servants, 'who assume leadership simply because they see it as a way in which they can serve'. Too often, in inflexible organisations (including schools), these natural servants who have the capacity to lead are not given the opportunity. Greenleaf argues that if the world is to be a better place, 'we should refuse to be led by anybody who is not a natural servant'.

It should be emphasized, though that, in the context of the leadership of Catholic schools, the notion of servant leadership is essentially a theological not a secular construct. Indeed, whilst Greenleaf, since the 1970s, is regarded as one of the chief exponents of servant leadership, Lydon (2011: 144) suggests that Greenleaf colonises religious language, utilising religious concepts while not acknowledging their provenance. Lydon cites two biblical texts in particular in relation to the provenance of this concept. First Mark 10:35-45 in which Jesus reminds his disciples that "for even

the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.” In the context of the vocation to teach and lead, Lydon (2011: 99-100) regards St Paul’s description of Jesus as “emptying himself (Greek ‘*ekenosen*’) taking the form of a slave (Philippians 2:7) to be equally significant. This word is particularly significant in the educational philosophy of St John Bosco in the context of his holistic approach to education. By being familiarly present to young people, as opposed to maintaining an institutional superior-inferior style of imposition, the teacher reflects the ‘*ekenosen*’, the self-emptying, of Christ himself. Don Bosco, then, interprets the entry into young people’s recreation as an act of loving condescension, going beyond mere utilitarianism or paternalism. It involved adults leaving the lofty heights of their power over’ or even ‘power on behalf of’ positions in order to engage in a genuine sharing of the bread of life. This engaging familiarity reflects the “I-Thou” relationship spoken of by the Jewish philosopher Martin Buber (1974:75):

...every human person looks bashfully yet longingly in the eyes of another for the yes that allows him to be. It is from one human person to another that the heavenly bread of self-being is passed.

Arguing for a ‘Catholic servant-leadership’, Punnachet (2009: 122) contends:

Jesus demonstrated a new leadership theory and practised one that totally contradicted traditional leadership practice, which focused on power and control. He used love and kindness instead of power or force. He persuaded others to follow his way, but did not manipulate or control them. Therefore, it can be seen that this theory of leadership is based on a philosophy of service, which has love as its foundation.

Modelling one’s life on Jesus as servant is, therefore, not rooted simply in the desire to serve others, however empathetically, but, rather, ‘in response to hearing Christ’s command to serve’ (Nuzzi, 2004: 264). Nuzzi goes on to make similar claims in the context of modelling the school community on that established by Jesus accompanied by his first disciples. At the heart of Catholic education is the person of Jesus Christ.

The Catholic school provides an educational framework within which young people grow in their relationship with Christ in a way that takes account of their individual human development.

The document, 'The Catholic School' (1977: 34), integrates the above idea when it states that:

Christ is the foundation of the whole educational enterprise in a Catholic school. His revelation gives new meaning to life and helps man to direct his thought, action and will according to the Gospel, making the beatitudes his norm of life. The fact that in their own individual ways all members of the school community share this Christian vision, makes the school "Catholic"; principles of the Gospel in this manner become the educational norms since the school then has them as its internal motivation and final goal.

This statement encapsulates the meaning of the sacramental perspective for it places Christ at the centre of the school and confirms that the way in which members of the school community share in that vision is integral to the distinctive nature of the Catholic School.

In order to be worthy of its name, a Catholic school must be founded on Jesus Christ, the Redeemer. It is He who, through his Incarnation, is united with each student. Christ is not an afterthought or an add-on to Catholic educational philosophy; he is the centre and fulcrum of the entire enterprise, the light enlightening every boy and girl who comes into a Catholic school (John 1:9). In its document, 'The Catholic School' (1977: 35) the Sacred Congregation for Catholic Education states:

The Catholic school is committed thus to the development of the whole man, since in Christ, the Perfect Man, all human values find their fulfilment and unity. Herein lies the specifically Catholic character of the school. Its duty to cultivate human values in their own legitimate right in accordance with its particular mission to serve all men has its origin in the figure of Christ. He is the one who ennoble man, gives meaning to human life, and is the model which the Catholic school offers to its pupils.

The gospel of Jesus Christ and his very person are to inspire and guide the Catholic school in every dimension of its life and activity – its philosophy of education, its curriculum, its community life, its selection of teachers, and even its physical environment.

Christ is *the* teacher in Catholic schools. Nevertheless, this conviction, in its very simplicity, can sometimes be overlooked. Catholic schools have the task of being the living and proactive memory of Christ. All too many Catholic schools fall into the trap of a secular academic success culture, putting their Christological focus and its accompanying understanding of the human person in second place. Christ is ‘fitted in’ rather than being the school’s vital principle. As John Paul II wrote in his 1979 Message to the National Catholic Educational Association,

‘Catholic education is above all a question of communicating Christ, of helping to form Christ in the lives of others’. Authentic Catholic educators recognise Christ and his understanding of the human person as the measure of a school’s Catholicity. He is ‘the foundation of the whole educational enterprise in a Catholic school’ and the principles of his gospel are its guiding educational norms.

(Pope John Paul II, 1979: 1)

In a Catholic school, everyone should be aware of the living presence of Jesus the ‘Master’ who, today as always, is with us in our journey through life as the one genuine ‘Teacher,’ the perfect Man in whom all human values find their fullest perfection. The inspiration of Jesus must be translated from the ideal into the real. The gospel spirit should be evident in a Christian way of thought and life which permeates all facets of the educational climate.

b. Collaborative Ministry

Collaborative ministry constitutes a central feature of post-Vatican II theology. As human beings, we develop and achieve fulfilment in community and we realise our dignity through our relationship with others. On this, McMurray (1996: 164-165) states that:

We can only be human in community. Our freedom, as individuals, depends on the co-operation of others. We are fed and clothed by our fellows. The whole apparatus of our life is provided by others. The language we speak, the thoughts we think, the ideals we cherish, the pursuit of which are only partially our own. A community cannot be brought into existence by organisation. It is constituted by the sharing of a common life.

In relation to the Catholic education mission, Lydon (2011), argues that: ‘the charismatic leader will need, therefore, to demonstrate the ability to share his/her vision with the community, build up trust in the vision and create a genuine commitment to it, echoing Bryk’s concept of ‘adult solidarity around the mission’ (Lydon, 2011: 94).

On this point Grace (1995: 55) argues that:

...all members of the institution have...spaces and opportunities to debate policies and practice and are freed as much as possible from the communication impediments of hierarchy, formality and status consciousness. The educative leader attempts to establish the conditions for dialogue, participation and respect for persons and their ideas.

Lydon concurs with Conger (1989) who speaks of this process of building up a community of commitment as the creation of a special emotional bond between the leader and the group of followers, resonating with Jesus’ call to his first disciples ‘to be with him’ – (Mark 3:14) (Lydon, 2011: 94).

The Congregation for Catholic Education (CCE) document ‘The Religious Dimension of Education in a Catholic School’ (1988) made the point that formation is central to the promotion of a distinctive Catholic culture, and, in this context, the personal

example of teachers is crucial in modelling what integral human formation will look like.

The documents stated:

Prime responsibility for creating the unique school climate rests with the teachers as individuals and as a community. The religious dimension of the school climate is expressed through the celebration of Christian values in Word and Sacrament, in individual behaviour, in friendly and harmonious personal relationships, and in a ready availability. Through this daily witness, the students will come to appreciate the uniqueness of the environment to which their youth has been entrusted
(CCE, 1988: 26).

Much emphasis is placed on the importance of the educational community of which the school is an integral part.

The Catholic Bishops' Conference (1995: 17) on the development of a 'collaborative ministry' writes the following:

Collaborative ministry is a way of working together in the life of the Church which the Church is given and to which it is called. It is a way of working together in which the quality of relationships developed is as important as the task in which we are engaged.

In the context of the present study, the Diocese of Bukoba's collaborative ministry constitutes a key concept in terms of the need for the Bishop to work with the state and religious communities, analogous to the critical solidarity pertaining to the relationship between Church and government in the UK. This study aims to gain an in-depth understanding how collaborative ministry as a fundamental component part of mission integrity is promoted and achieved in the reality of everyday teaching practice.

Collegiality, which is a leadership term, implies an emphasis on a shared and participative approach within the school community rather than all decision-making resting in the hands of one individual. With the increasing changes in Catholic schools

relating to changing cultural and social mores, demographic movements and economic and financial constraints, a more collegial approach has become necessary, for they are far too complex and far-reaching for a head teacher, or even a leadership team, to address on their own. This implies that all members of the school community should have a contribution to make to its leadership, a reason why this study aims to explore the role of all layers of staff in school from the governor to the head teacher and, finally, the teacher in the classroom. No studies have been found that focus on this holistic perspective in a Tanzanian context.

The reality of the need for a collegiate approach is verified by the following statement:

The collegiate school utilises and develops the skills, talents and interests of all staff and involves all staff in the key decisions affecting the life of the school as a whole. More broadly, the spirit of collegiality extends beyond teachers and support, and includes parents, pupils and...

(Scottish Negotiating Committee for Teachers, 26th March 2007).

Murphy (2001: 104) urged school leaders to always cherish a collaborative ministry and supportive leadership team in the school community. A school community built upon trust, humility and respect for the team members they serve. He writes:

For school leaders to truly harness the potential that lies within the teaching and support staff, a supportive leadership model is needed. One that is built upon trust, humility and respect for the team members they serve...

Collegiality at school level can only exist in a climate where the views of all staff are valued and respected, where staff views are fully considered and where staff feel able to contribute to decisions on all areas of school life comfortably, openly and with dignity, and where workload issues are recognised. Where such a climate exists, staff are fully involved in contributing to the life of the school (Scottish Negotiating Committee for Teachers, 26th March 2007).

c. Collaborative Ministry and Parents

Lydon (2011) uses the term parents 120 times in the context of teaching as a vocation in general and the vocation of the teacher to engage parents in meaningful dialogue in particular. Asserting that the notion of ‘parents as primary educators’ dates from the time of Thomas Aquinas, he cites Christina Traina who points out that, for Aquinas, ‘grace is no respecter of age; the habits (capacities or tendencies) of the theological virtues are infused in even the tiniest infant at baptism’. Traina then goes on to analyse Aquinas’ exposition of the critical nature of the role of parents in the context of the formation of children throughout the classical stages of development.¹⁷ Arguing cogently that he regards parents as the principal source of formation, she quotes Aquinas’ assertion that: ‘the union arising from natural origin is prior to, and more stable than, all others, because it is something affecting the very substance, whereas other unions supervene and may cease altogether’.¹⁸

The significance of the role of parents in the education of their children is a theme deeply rooted in Western Christian tradition, as Lydon pointed out in his paper, ‘The Family as Primary Educators served by the School – The Family, Theological Context,’ he presented to the Catholic Education Service in Birmingham in April 1995. This is also true of Catholic education and Lydon quoted from ‘*Gravissimum Educationis*’ (1965: 11-12) to emphasise how embedded this is not only in Vatican documents but also in the pivotal role the Church accords to parents:

As it is the parents who have given life to their children, on them lies the gravest obligation of educating their family. They must therefore be recognised as being primarily and principally responsible for their education. The role of parents in

¹⁷ Aquinas, like Augustine, spoke of three stages of development – *infantia* (infancy – one to seven years) – *pueritia* (seven years to puberty) – *adolescencia* (adolescence – puberty to young adulthood)

¹⁸ Traina, *op.cit*:121 quoting ST II, II. 26. 8-9

education is of such importance that it is almost impossible to provide an adequate substitute. It is therefore the duty of parents to create a family atmosphere inspired by love and devotion to God and their fellow-men which will promote an integrated, personal and social education for their children. The family is therefore the principal school of the social virtues which are necessary to every society.

The primary role of parents is also emphasised by the Congregation for Catholic Education. In 'The Religious Dimension of Education in a Catholic School' (1988: 42), an additional point is made, that schools are very well aware of this primacy but often the parents are not. Due to this, it is essential that the partnership between parents, as prime carers and educators, and teachers must be continually strengthened so that they work in partnership to achieve both academic success and also the educational goals of the school.

In addition, whilst addressing the Catholic Education Service in Birmingham in 1995, Cardinal Basil Hume (1995) stressed that the parish, too, had to be a key element in the successful schooling and formation of children when he said:

The home, the school and the parish are three interdependent and complementary experiences of the Church. They must be in communion, recognising the contribution of each, supporting one another.

This assertion by Cardinal Hume builds on a theme of cooperation advanced in 'The Catholic School' (1977: 51) which reasserted that the 'proper place for catechesis is the family helped by other Christian communities, including the local parish'.

Gallagher (1983: 88) pointed out that:

The religious formation offered by the school is inevitably influenced by the home background, and so it depends greatly on whether the home is cooperative or non-cooperative. It needs to be recognised that the school is a relatively secondary influence on the religious search of young people. In terms of contact hours, this is obvious and in terms of such measurement the school may be more central than the parish.

This, particularly in a Western context, becomes more obvious as a child grows and becomes more open to other influences, such as youth culture. As Franchi and Rymarz

(2017) state ‘the wider culture can no longer be assumed to be supportive or even familiar with religious principles and ideas’.¹⁹ They pointed to evidence, for example, that the dominant worldview of most American teenagers is Moralistic Therapeutic Deism. In this view, moral beliefs are seen to have a therapeutic dimension, belief in God is not rejected but there is decreased religious affiliation.²⁰

There is a wealth of literature and research to establish the necessity of co-operation between family, school and parish in order to provide children with formation and growth of a personal relationship with God. However, there is little written that is not based on Western cultures and experiences. Much research has been conducted to assert the primacy of the family as first educators but there is certainly nothing available which relates directly to the Bukoba Diocese experience. This study seeks to explore from the view of the head teacher and teacher the key role of parents in supporting the school to uphold mission integrity. The views of parents specifically will not be gathered due to the ethical and practical challenges associated with parent access.

d. Collaborative Ministry and Formation

In the Congregation’s (1982: 3) document, the withdrawal of religious from the apostolate of Catholic education was acknowledged as a reality, but expressed as regret:

The efficacious work that so many different Religious Congregations have traditionally accomplished through teaching activities is greatly esteemed by the Church; and so she can do no less than regret the decline in Religious personnel which has had such a profound effect on Catholic schools, especially in some countries. The

¹⁹Available at <http://www.tandfonline.com/action/journalInformation?journalCode=rice20>

²⁰Available at <http://www.tandfonline.com/action/journalInformation?journalCode=rice20>

Church believes that, for an integral education of children and young people, both Religious and lay Catholics are needed in schools.

In accordance with the old saying that ‘you cannot give what you do not have’, it becomes clear that it is essential that Catholic teachers receive appropriate initial and continued formation to ensure that they have the knowledge as well as the skills to pass on faith. One scholar interpreted the Congregation for Education document, ‘Lay Catholics in Schools: Witnesses to Faith’ (1982) as:

an extended reflection on the vocation of the teacher, both in Catholic and public schools. A very positive image of the teacher is presented, with emphasis on the professionalism and spirituality of the teacher. This document makes a significant contribution to the emerging concept of lay ministry

(Kelty, 1994: 21).

Lydon quoted Schuttloffel (1999) in asserting that: ‘the key to a positive, spiritual Catholic identity in a Catholic school is not so much the retreats, service programmes, and so forth offered to students, but the energy put into the formation of teachers’. The ‘theological literacy’ required which Lydon claims is a gap in formation provision needing to be addressed in the British context by offering the programmes such as the Masters in Catholic School Leadership at St Mary’s University, exists elsewhere too and needs to be assessed and addressed accordingly. Franchi and Rymarz (2017) pose the question ‘are diocesan or national agencies in a position to offer a framework for sufficient rigorous – and academically validated – qualifications?’²¹. In Tanzania, particularly in Bukoba Diocese, this gap in provision provides a major challenge in finding teachers with appropriate good qualifications. As pupils who achieve academic success at advanced level go on to university education, the teaching profession tends to attract those with lower qualifications. To teach at primary level, a prospective teacher has to have completed ordinary level secondary education followed by two

²¹Available at <http://www.tandfonline.com/action/journalInformation?journalCode=loi/rice20>

years training whilst secondary teachers require a Diploma in Education, also requiring two years training. However, due to a shortage of teachers this may in practice be a one-year course followed by in-service training.

2.12 Challenges associated with the Realising of Mission Integrity in Secondary Education

There are a number of challenges that contemporary Catholic secondary education schools face with regards to upholding mission integrity in practice. However, the key challenges that such educational establishments face include the dominant market culture, a tendency to individualism, the pressure that results from a radical commitment to the poor, critical solidarity between Church and Government and a changing culture.

a. A Dominant Market Culture

In 2002, Gerald Grace asserted that the dominant market culture in contemporary education which encourages individual schools to look to their individual market interests is in stark contrast to the Catholic Church's obligations to the common good; and that secular demands for measurable output are constantly increasing (Grace 2002). It could be argued that this kind of spirit has resulted in some schools being tempted to adopt business-like structures which, in turn, have led to some schools becoming 'commercially-oriented', concentrating only on the achievement of measurable outcomes.

Arthur (2001: 5) argued strongly, reminding Catholic educators to be cautious so as not to be influenced by policy trends and instead to remain faithful to the preservation and maintenance of Catholic distinctiveness. He insisted:

The fundamental unit of consideration in the market place is the promotion of the individual and not the well-being of the whole. The language has been: customers, service delivery, marketing, chief executive, business plan, cost control and quality assurance. Some of this is acceptable, but much of this language is inappropriate in a Church school.

In a similar vein Grace (2002: 124) argued that:

Catholic school leaders could find themselves in situations of fundamental conflict between the commitments of their distinctive educational mission (expressed in their mission statements) and the current requirements and imperatives for institutional success and effectiveness and even of basic institutional survival.

Grace believed that school mission statements play a crucial role in maintaining and sustaining the mission integrity of a Catholic school. He admonished and exhorted that mission integrity in practice is the daily living out of the principles of the mission statement, and not just simply the publishing of it, insisting that: ‘...the chief guardian of mission integrity is the school head teacher, which is why head teachers are leaders first and managers second’ (Grace, 2010: 8).

It is a fact that many governments worldwide ensure Catholic schools receive funds, but the challenge remains for the Catholic Church and its schools to always uphold to these sacred services: commitment to the common good; solidarity and subsidiarity and service of the poor. These three regulative principles for the future development of Catholic schooling are articulated in ‘The Catholic School’ (1977: 46):

For the Catholic school, mutual respect means service to the Person of Christ. Cooperation is between brothers and sisters in Christ. A policy of working for the common good is undertaken seriously as working for the building up of the kingdom of God.

Grace’s insistence of the challenges of the market must, however, must not be confused by the imperative for all Catholic schools to be attentive to the raising of academic standards, a point raised earlier in this dissertation.

b. A Tendency to Individualism

In contemporary secondary education practice, another key challenge is that there has been a move away from a focus on the community to that of individualism. The *Oxford Dictionary of English* (2005: 883) defines the word *individualism* as the habit or principle of being independent and self-reliant; a social theory favouring freedom of action for individuals over collective or state control.

Grace (2001: 490) writes that:

Church-State relations in educational policy and practice are not the meeting of two monoliths either in conflict or in alliance on specific questions. They are rather a more complex manoeuvring of interest groups located within both the structures of the state and the structures of the Church.

Grace raises the awareness that more analytical attention needs to be given to the socio-cultural and political role of the contemporary Catholic Church in its internal conflicts and the attempted transformations of its theology, culture and social teaching. Antonio Gramsci (1891-1937) recognised the power and influence of the Catholic Church as an educational agency. However, for him the Church's work in education had become incorporated to serve the interests of the dominant classes, bureaucratised as an agency for the social reproduction of the Church itself and overly preoccupied with the dissemination of a mystical and other-worldly ideology. Both Gramsci and Bourdieu (1991) emphasised the relations of correspondence between the Church and dominant orders viewed historically, and also noted the existence of ideological struggles and power conflicts associated with this relationship.

The Second Vatican Council (1962-1965) according to Grace (2003: 37) returned to the original inspiration of the apostolic age to bring:

a new conception of the Church as ‘the people of God’; a greater emphasis upon collegial authority, a new principle of openness and dialogue with the world, other Christian denominations, other faiths and those with no faith; a renewed corpus of Catholic social teaching centred on ‘a preferential option for the poor’; ...and a changed socio-political stance in international relations.

Through the document ‘The Catholic School’ (1977), the Congregation of Catholic Education expressed Vatican II’s new spirit of openness and service to the common good [n.9] which was to be the new direction for Catholic education. One of the regulative principles set out by the document for the future development of Catholic schooling was commitment to solidarity and community as stated:

Today one sees a world which clamours for solidarity and yet experiences the rise of new forms of individualism. Society can take note from the Catholic school that it is possible to create true communities out of a common effort for the common good

(SCCE, 1977: 47).

With this new perception for Church and Catholic education, it appeared to signal an advance for the advocates of reform, as a significant attempt to recontextualise the Church’s educational mission. However, the document, to some episcopal conferences, might be taken up with enthusiasm in some contexts, with caution in others and, in conservative settings, virtually ignored. As Grace (2002) has observed the empirical study of Catholic education internationally is remarkably under-developed. Indeed, this in itself justifies why the present study will be of value. It will contribute to the advancement of knowledge in this area by examining empirically what work is being achieved in Bukoba Diocese in the Kagera region of Tanzania; especially in terms of maintaining Catholic distinctiveness and to offer some recommendations for further research will be of extreme value. This lack of knowledge, Grace (2002) insisted, concerning contemporary Catholic schooling systems does not, however, prevent academics and educators from expressing strong (generally negative) opinions about the consequences of Catholic schooling for

personal and intellectual autonomy, class relations and inequality, social harmony, race and gender relations and the social reproduction of bigotry and divisiveness. Despite the inherent value of Grace's contribution and the insights offered, this report is based on only a small selection of empirical studies of Catholic education.

c. A Radical Commitment to the Poor

In October 1996, the Catholic Bishops' Conference of England and Wales (CBCEW) published 'The Common Good', a statement on the Catholic Church's social teaching. The Bishops' objective was to examine how the Church's social teaching can deepen their understanding of the ways in which the Catholic educational community should be an experience of, and witness to, Christ's presence in today's society. With great concern, the document indicated:

The concept of competition implies that there will be failures as well as successes and, under market conditions, early signs of failure may cause more rapid collapse. Therefore, where such social provisions as health and education are concerned, the common good requires a supervising authority that can step in with remedies as soon as deficiencies become apparent, rather than waiting until the logic of the market causes failing institutions to close, harming those who must still rely on them. There are, of course, circumstances in which, after due consideration, deliberate closure and the making of alternative arrangements will serve the common

(CBCEW, 1996: 82).

The document showed that:

Those most likely to suffer from over-reliance on competition to the detriment of the common good are the poor, vulnerable, powerless and defenseless. To promote the idea that the individual is primarily to be considered by society as a consumer – that is to say when an individual's greatest significance is as a possessor of wealth and purchaser of goods and services – is both contrary to the gospel and to any rational idea of what a human being really is. It gravely disadvantages those who do not have wealth to spend. Unlimited free markets tend to produce what is, in effect, an 'option against the poor'

(CBCEW, 1996: 85).

Gleeson (2015) in his paper 'Critical Challenges and Dilemmas for Catholic Education Leadership Internationally', addressed a number of challenges that face Catholic

education today. One of these was a challenge that arises from the hegemony of scientific-technical reason and market-driven neo-liberal values; one that militates against gospel values. It refers to the adoption of private and social enterprise approaches to publicly-funded education systems, often referred to as the new managerialism. This culture of pragmatism predicated on what Habermas (1972) calls the ‘technical paradigm’, is, according to Gleeson, characterised by value neutrality and declining levels of critical public debate. Within the prevailing environment of enterprise and competition, Gleeson remarks that there is a premium on individual rights to property ownership, legal protection and market freedom, while civic society, community values, social democracy and citizenship rights are eschewed. The focus is on collective responsibility, national identity and the pursuit of self-interest facilitates what Sennett (1998: 26) calls the corrosion of character. Gleeson was considering appropriate responses to this ideology from the perspectives of curriculum policy and practice and the social values of the gospels, particularly the option for the poor. The annual Organisation for Economic Co-operation and Development - OECD (2003) ‘Schooling for the Future’ study recognises the need for new thinking regarding the future viability of the ‘robust bureaucratic school’ and its associated structures. Some of their suggested systematic alternatives would facilitate the integration of gospel values across the formal, as well as the informal, school curriculum.

Although Gleeson’s paper considers the challenges faced by contemporary Catholic education systems with particular reference to the contrast between the prevailing neo-liberal agenda and gospel values, his experiences offer in-depth insights that reflect his familiarity with education systems in Ireland and Australia. It is based on the author’s keynote address in 2013 at the Australian Catholic University (ACU). From an Irish

perspective, Lynch, Grummel, and Devine (2012) observe that the Catholic Church has not overtly spoken out against neo-liberalism and that ‘the Church’s concerns have been with retaining their schools rather than challenging new managerialism’ (2012, 36). Tuohy (2008) concludes that there is greater agreement on the purpose than the identity of Irish Catholic schools in a context where ‘public policy in education is more in tune with Catholic social teaching than is the practice of many [Catholic] schools’ (2012, 131). On a similar point, Lynch, Grummel, and Devine (2012) contend that the Irish Church has not addressed the issue of how its values will be expressed in its schools: ‘despite its concern for disadvantaged people...the Catholic Church continued to uphold the elite and socially selective schools that they operate in the second-level sector’ (2012: 36).

Grace and O’Keefe (2007: 5) state the objective for their book as an attempt:

...to try to monitor the extent to which these radical commitments to the service of the poor have been realised in the contemporary practice of Catholic schooling systems internationally.

They indicated that Vatican II (1962-1965) was actually ‘a renewed corpus of Catholic social teaching centred on the preferential option for the poor...’. In the context of Catholic Education, the Sacred Congregation for Catholic Education (1977: 44-45) elaborates more:

First and foremost, the Church offers its educational service to the poor, of those who are deprived of family help and affection, or those who are far from the faith. Since education is an important means of improving the social and economic condition of the individual and of peoples, if the Catholic school was to turn attention exclusively or predominantly to those from the wealthier social classes it could be contributing towards maintaining their privileged position and could thereby continue to favour a society which is unjust.

This commitment to the poor adds more pressure on Catholic school leaders who work tirelessly to maintain the balance between sustaining the mission integrity, and fulfilling secular demands. On this, Murphy (2010: 4) said:

...opening the doors wide to the poor and the marginalised can leave the school at a disadvantage when the success of the school is measured by its rating in the school league tables.

The document itself, however, was addressed for the consideration of the Conferences of Catholic Bishops around the world responsible for the administration and formation policy of their educational systems. Grace (2003) suggests that the reforming principles might be taken up with enthusiasm in some contexts, with caution in others and, in conservative settings, virtually ignored. This study will examine more specifically, the vital role played by Catholic school leaders in Bukoba Diocese, where this study is based, in sustaining mission integrity despite the many challenges.

d. Critical Solidarity between Church and Government

The contemporary challenges that head teachers, as leaders in Catholic schools, face are many and complex. They include the need to meet all the demands placed on them by government initiatives, accountability and the monitoring of performance against the targets that are set. Some research has been undertaken to facilitate understanding of the challenges and tensions within Catholic education (Grace, 1995, 2002; Hornsby-Smith, 1999, 2000; Zipfel, 1996 and Sullivan 2001). Fincham (2010) in a small-scale qualitative study using interviews as a method of data collection found that a key challenge faced by head teachers in exercising their leadership role centred around the need to promote mission integrity. The head teacher was seen as the chief guardian of mission integrity yet, in exercising this duty, they faced numerous challenges such as work overload, market culture where performance is frequently judged exclusively on academic achievement, a lack of staff competency and the absence of a critical mass

of committed Catholic teachers and a dearth of general staff development opportunities. Despite the inherent value of Fincham's findings and the in-depth insights he presents regarding the challenges head teachers face in ensuring the full mission of the Catholic Church is fulfilled, the study is limited by its sample size in that only 8 participants or head teachers from the Midlands and South-East England were interviewed. Fincham himself acknowledges that the generalisability of the study is open to question, supporting the need to undertake a similar study in Tanzania so as to be able to explore in detail the impact of factors such geographical location and local context on promoting mission integrity in Catholic schools today.

Treston (2006), in a paper based on extensive anecdotal experience over a period of 50 years in teaching, identifies five key challenges for leadership in Catholic Schools in the 21st century. He states that these are the need: i) to ensure compliance with government legislative policies and Catholic school authorities; ii) to assume significant responsibility for the faith development of children; iii) to develop enhanced understanding amongst staff of the theoretical and philosophical underpinnings of the curriculum in a Catholic school; iv) to manage the tensions between work conditions and to promote a vocational approach to work in Catholic schools and, finally, v) to manage the competing demands and pressures placed on staff. Although Treston's work discusses five critical contemporary challenges and makes explicit that it is essential to successful leadership that the principles of mission integrity must drive the energies and policies of school life, his experiences are, in the main, based on time spent in a range of schools in different parts of Australia and thus limited to that context. It is also not clear whether his observations were made within the context of primary and/or secondary education. Furthermore, whilst he does

provide valuable insights into the challenges for leadership in Catholic schools, little reference is made to the environmental context and how this could impact on the reality of day-to-day practice. Thus, caution needs to be exercised in generalising the findings to areas beyond the realm of Treston's experience. Indeed, in countries like Tanzania, and the Kagera region specifically, it may be that the culture of the Church, schools and the people might have a profound impact on how mission integrity is promoted and maintained in secondary education schools. A research study that takes into consideration, and explores in-depth, the contextual factors that might influence how mission integrity and educational policy are implemented and complied with, is much needed.

e. A Changing Culture

In a study by Franchi and Rymarz (2017), it was found that decline of the cultural religious paradigm was a challenge to Catholic education in recent decades and how it has changed significantly the composition of the Catholic teaching force. Smith et al., (2014: 26) highlighted what has been lost and what needs to be restored for the good of our Catholic schools. They state:

The old system of Catholic faith transmission – which relied on concentrated Catholic residential neighbourhoods, ethnic solidarity, strong Catholic schools, religious education classes designed to reinforce family and parish life and 'thickly' Catholic cultures, practices and rituals – had drastically eroded by the time this generation of parents came of age.

This description of 'the old system of Catholic faith transmission' reflects Jamison's (2010: 224) articulation of a 'not wholly mythical golden era' when 'every Catholic boy and every Catholic girl would, at some stage of their education, consider becoming a priest or a nun'. He describes this era as a totally Catholic culture which, in the context of Catholic education, was strengthened by the 1944 Education Act. Building on previous legislation, this Act enabled every Catholic child to attend a Catholic

school free of charge. Jamison suggests that this total Catholic culture embracing Church Youth Clubs, sports teams as well as Catholic schools underpinned by strong family [cultural] support began to die in the 1960s and had disappeared by the 1980s. He cites the statistics for Mass attendance which halved between 1980 and 2000 to around 1 million as evidence of this disappearance.

Many parents and children today, Franchi and Rymarz (2017) observe, have not been involved in the sociological processes that build up communal solidarity or develop religious sensibility along with some type of cognitive map on which they could frame and interpret other experiences. 'Developing religious sensibility' has been weakened by the transition from a 'totally Catholic culture,' to an era marked by what Davie (1994) describes as, 'believing without belonging'. Davie suggests that Europe is marked by a culture of 'believing without belonging', characterised by a profound mismatch between religious values that people profess (believing), and actual churchgoing and religious practice (belonging).

Davie was writing around the time of major European Values Surveys (cf. Kerkhofs, 1993). Kerkhofs spoke of a shift away from the tradition as the yardstick by which to interpret the meaning of life and to define moral rules with identity being found through flexible adaptation.

In *Religion in Modern Europe – A Memory Mutates* (2000), Davie starts from her 'convenient shorthand, [that] Europe believes but it does not belong' (2000: 33) and finds it significant that 'churches remain, however, significant players' within society (2000: 38), performing a moral, spiritual and social role on behalf of the population,

that is, *vicariously* [emphasis added]. Davie (2000:59) herself defines vicarious religion as ‘the willingness of the population to delegate the religious sphere to the professional ministries of the state churches’ and, moreover, Europeans are grateful that ‘churches perform, vicariously, a number of tasks on behalf of the population as a whole’. At specific times, churches – or church leaders or church members – are ‘asked to articulate the sacred’ on behalf of individuals, families or society as a whole. Whilst ordinary European citizens may not practice religion on a daily basis, they recognise its worth, and are ‘more than half aware that they might need to draw on [it] at crucial times in their individual or collective lives’.

In 2005, Voas and Crockett, partly in response to Davie, published *Religion in Britain: Neither Believing without Belonging*. In essence Voas and Crockett (2005: 24) concluded, based on relatively extensive sampling, that Davie painted too positive a picture in regard to religion in Britain. They suggest, *inter alia*, that:

Everyone agrees that religion has lost ground; the key dispute concerns why. How much, in what way and with what prospects. We suggest that the only form of ‘believing without belonging’ that is as pervasive as Davie suggests is a value willingness to suppose that ‘there is something out there’ accompanied by an unsurprising disinclination to spend any time and effort worshipping whatever that might be.

Davie developed the notion of vicarious religion in her 2015 work *Religion in Britain: A Persistent Paradox*. In summary:

- She repeats her definition of vicarious religion which underpins this book
- Speaks of a move from obligation to consumption
- Explores the persistent paradox that the decrease in religious activity measured over a wide range of variables alongside the growing significance of religion in public debate.

In reflecting upon ‘the sociological processes that build up community solidarity’, Lydon (2014) focuses especially on the grid and group theory of social behaviour formulated by the anthropologist Mary Douglas.

Douglas (1982) characterises a group in the following terms:

- Enables stable transmission of values and identity;
- Clearly defined roles and identities;
- Promotes a strong sense of belonging;
- Unproblematic allegiance to focus of authority;
- High value placed on loyalty and commitment to shared values.

In such a setting, traditional culture [totally Catholic culture] dominates where structure and assumptions are strong. Messages are clear and can be passed on; there is an agreed language with stability and predictability across the years. A strong sense of individual identity is framed within accepted values and practices. There are strong curbs on ego-directed behaviour and ritual and observances have a strong influence on the lives of the group. McDade (2014) recalls an incident from the Mayo in the early 1950s when, on being inducted into the Men’s Sodality²², a teenage boy was reminded that his commitment should be first to God, then his mother, next his country and, finally, to himself. In such a context the Church was a strong presence in people’s lives which constituted an overall shaping effect.

²² The name ‘sodality’ originates in the Latin *sodalitas* meaning companionship. Sodalities are particularly strong among Dominican and Carmelite associates. The formation of clubs or sodalities, referred to by Bosco as ‘*compagnie*’ are regarded by him as fundamental to the Salesian ‘family atmosphere’, giving it an unmistakable character of solidarity and participation. In essence, sodalities were formed to create commitment to a common mission or vision.

A grid, in contrast, is represented as follows:

- ‘A culture where the individual is the source of values and purpose’;
- Sense of belonging to a community is weakened;
- Sense of being guided by a strong social pressure is weakened;
- Emergence of person-centred behavior;
- Target of capitalist consumerism.

In a situation in which a ‘grid mentality’ dominates religion, it becomes more ego-based: God is less a revelation to be obeyed than a source of comfort for the self. Faith becomes a matter of individual needs with religion becoming privatised; merely a part of a person’s need for self-fulfillment. The fact that people opt out of formal structures of belonging is of particular relevance to the spiritual challenge for Catholic school leaders going forward. As Weigel (2013: 19) points out in his book, *Evangelical Catholicism*, our post-modern culture is toxic to the Christian message. We can no longer expect the faith to be passed on by cultural osmosis. He writes that, ‘the cultural Catholicism of the past was ‘comfortable’ because it fit neatly within the ambient public culture, causing little chafing between one’s life ‘in the Church’ and one’s life ‘in the world’.

The contrast between the ‘cultural osmosis’ of the total Catholic culture and the new context which began to unfold in the 1960s has been explored extensively in critical scholarship. Almost twenty years ago Arthur (1995) described an *Ebbing Tide* in which he cites falling Mass attendance, decreasing percentages of Catholic teachers and students in Catholic schools and a growing confidence on the part of the laity to

challenge traditional authority, as hallmarks of a pervasive fragmentation of the Catholic sub-culture. This reflects a study by McSweeney (1980: 198-223) which highlighted the impact of an enveloping individualism and concluded that:

Before the Second Vatican Council, Catholicism was united by common beliefs in the sense that the Pope and his Curia enjoyed legitimate authority and, through the episcopacy, controlled the faith of Catholics, successfully preventing public challenge to the Roman definition of orthodoxy. After the Council, Catholics began to demonstrate their religious freedom for the first time and to express their emancipation from clerical and Roman authority.

Moloney (1998: 168) elaborated further on this dramatic cultural change when he shares his own experience:

I had been brought up a practising Catholic and the social and cultural setting of my life was steady as a rock. There was no need for the Bible, as I had the Pope, the Bishop, the Priest and Weekly Mass. My belief system came from the family and a Catholic schooling, reinforced by the weekly sermon, the Sacraments of the Catholic Church, and various devotions.

Gill (2012) explained this change in socialisation in younger people today as a manifestation of the decline of the cultural religious paradigm. With this challenge, Franchi and Rymarz (2017) raised the fact that there are a range of consequences of this changed cultural context for those working in the general area of the formation of teachers to work in Catholic schools. They argue that the decline of a cultural religious paradigm, the growth of weak religious affiliation and the rise of those who profess no religion has clear implications for Catholic education. In terms of those who work with prospective Catholic school teachers, they would recommend that, careful consideration needs to be given to prior assumptions about these students. It is likely many who enter teacher education programmes to work in Catholic schools may not have a strong cognitive grasp of Catholicism (Rymarz, 2012). There are efforts being employed to rescue the situation worldwide. Thorough and ongoing strong educative programmes for members of the faith community are necessary. As Franchi and

Rymarz (2017) put it appositely, there is an urgent need for deep thinking about the formation processes for prospective Catholic teachers. Crucially, formation for prospective teachers cannot be separated from the ongoing formation of qualified teachers: both processes are interwoven and only with such refreshed attitudes to Catholic teacher formation can the Catholic school reclaim its position at the heart of the Church's mission. The extent to which the Diocese of Bukoba has experienced a transition from a totally Catholic culture to one marked by the concept of believing without belonging will be crucial in this context.

In summary, the challenges facing Catholic secondary education when attempting to promote and uphold mission integrity are numerous, as discussed in this section. Key to upholding mission integrity in schools are two concepts: the sacramental perspective and collaborative ministry.

2.13 Chapter Summary

This chapter has reviewed the literature on mission integrity and has considered how mission integrity is upheld in Catholic secondary schools. The literature review provides an indication that Catholic school head teachers as chief guardians of mission integrity have to address many complex challenges in trying to maintain and promote mission integrity in the reality of practice. Challenges range from work overload, the market culture where performance is frequently judged exclusively on academic achievement, lack of staff competency, limited general staff development opportunities, to identify a few. This review has shown that much has been written internationally, to facilitate the understanding of the challenges and tensions within Catholic education today (Grace, 1995, 2002; Hornsby-Smith, 1999, 2000; Zipfel, 2007 and Sullivan, 2001). However, much of what has been written, is from a theoretical perspective and few have explored in-depth the views of teachers in the

context of secondary education practice. As Grace in his seminal work (2009: p. 1) pointed out:

a deeper understanding of the challenges facing Catholic education and of creative and progressive responses to these challenges needs to be constructed from a variety of perspectives within the context of education.

This in itself indicates why the present study is required.

The intention of the proposed study is to seek to contribute to the existing knowledge base of Catholic education practice in the Bukoba Diocese Kagera, Tanzania. Previously, there has been no critical research undertaken, or published, on how mission integrity has been promoted in practice. This has not been explored previously in-depth. The findings will have the potential to influence and contribute to diocesan educational policy development and enhancement in the specific Bukoba Diocese in Tanzania and more generally in Catholic secondary schools of education. It will provide new knowledge on how educational policy could best be developed and implemented effectively in Catholic education.

This study is important for it aims to examine how policy can be best implemented in practice in order that best practice is shared and challenges managed. Given there is a dearth of literature in this area, this study will provide new knowledge and advance knowledge and understanding about how mission integrity should be best promoted in Catholic education. This study will make a valuable contribution to the knowledge base about the implementation of mission integrity in Catholic schools, previously not explored. It will make explicit the skills needed to ensure that mission integrity is promoted at all levels of a school including down to the governors and teachers. It will provide an evidence base from which mission integrity will be promoted – the findings

of which will be useful to leaders in Catholic education, head teachers and teachers in the classroom.

Drawing on the evidence elicited from the review of the literature, it was possible to articulate a basic research question, namely, to what extent does the education policy within a diocese in Tanzania influence the way in which mission integrity is promoted in its Catholic secondary schools? With this in mind, Chapter Three will critically appraise and justify the approach that would be adopted in order to consider this question. Therefore, the process of identifying a research approach to employ in order to elicit information that will contribute to illuminating the subject under review for the present study will be discussed in the next chapter.

CHAPTER THREE – RESEARCH METHODOLOGY

3.1 Overview of the Chapter

This chapter discusses the process of identifying the research approach that would be appropriate to conduct the investigation. Quantitative and qualitative research paradigms will be examined critically. The nature and scope of quantitative and qualitative research methodologies are discussed. The concepts of reliability and validity and their importance in qualitative inquiry are explored. The chapter describes in detail the philosophical foundations of qualitative research inquiry. More specifically, the ontological, epistemological and methodological assumptions underpinning the generic research approach used in this study will be examined. The professional background of the researcher as it applies to the integrity of the research is outlined.

3.2 Research Paradigms Examined

In the context of educational research, as in all forms of research, two principal research paradigms are discussed: that is, the quantitative and qualitative paradigms. Educational research is essentially concerned with exploring and understanding social phenomena which are educational in nature, mainly pertaining to formalized and/or spontaneously occurring social, cultural, psychological processes which could be termed as education, such as the interaction between teachers and pupils. Educational research raises questions that can be investigated in a satisfactory manner and with the methods which enable such satisfactory investigation and the usefulness of results emanating from such investigation (Dash, 1993). Since theoretical questions in education emerge from different conceptions and interpretations of social reality, different paradigms have evolved to guide educational research inquiry.

The selection of a research approach depends on the paradigm that guides the research venture. The term paradigm originates from the Greek word *paradeigma*, which means pattern and was first used by Kuhn (1962) to denote a conceptual framework shared by a community of scientists which provided them with a convenient model for examining problems and finding solutions. According to Kuhn (1962), the term paradigm refers to a set of beliefs, values, and assumptions that a community of researchers has in common regarding the nature and conduct of research. A paradigm hence implies a pattern, structure and framework or system of scientific and academic ideas, values and assumptions (Olsen et al., 1992). In simple terms, it is an approach to thinking about and doing research.

a. The Quantitative Paradigm

The quantitative paradigm reflects a positivist approach to reality, which is based on the notion that knowledge is derived from the rational interpretation of empirical evidence. It originates from the philosophical ideas of the French philosopher Auguste Comte (1798–1857), who emphasised observation and reason as a means of understanding human behaviour. According to Comte, true knowledge is based on the interpretation of the experience of the senses and can be obtained by observation and experiment. Positivist thinkers adopt his scientific method as a means of generating knowledge. Hence, it has to be understood within the framework of the principles and assumptions of science. With these assumptions, the ultimate goal of science is to integrate and systematise findings into a meaningful pattern or theory which is regarded as tentative and not the ultimate truth. Theory is subject to revision or modification as new evidence is found. A positivist paradigm thus systematises the

knowledge generation process with the help of statistical quantification, which is essentially to enhance precision in the description of parameters and the discernment of the relationship among them.

Although the quantitative paradigm continued to influence educational research up to the latter half of the 20th century, it was criticised due to its lack of regard for the subjective states of individuals and the failure to capture in-depth the views of participants and the relevance of context (Gage, 1989). In the scientific method, quantitative research is employed in an attempt to establish general laws or principles. Such a scientific approach is often termed nomothetic and assumes social reality is objective and external to the individual (Burns, 2000). Blaxter et al., states that:

Quantitative research is, as the term suggests, concerned with the collection and analysis of data in numeric form. It tends to emphasize relatively large-scale and representative sets of data, and is often, falsely in our view, presented or perceived as being about the gathering of ‘facts’

(Blaxter, Hughes and Tight, 1996: 61).

The quantitative paradigm echoes a positivistic approach to reality. Morrison (2007) describes quantitative research as a, ‘rational, linear process heavily influenced by application of the scientific methods’. The main features of this type of research are observation, measurement and comparison of resulting data.

In the present study, an approach needed to be adopted that would be faithful to the empirical situation and thus everyday practice in secondary education. There was a need to focus generally on the human angle of educational practice, namely what people are thinking and feeling, what their rationale for doing something is, what their attitude or perception of something is. Rich and deep information needed to be captured to understand the intent behind action, and not just to see the result of it.

Morrison (2007) proposed that qualitative research gives context for description and interpretation. Researchers, he says, ask, ‘what is going on here?’ and they can only make sense of the data collected if they are able to understand it in a broader historical or educational context (Morrison, 2007: 27). Briggs and Coleman (2007: 27), too, support this, asserting that: ‘in qualitative research, detailed consideration is given to the holistic picture in which the research topic is embedded’.

By contrast, qualitative research lends itself to an in-depth or holistic approach, which can illuminate individual points of view. It aims at gaining deep understanding rather than surface description of a large sample of a population. It aims to provide an explicit rendering of the structure, order, and broad patterns found among a group of participants (Morse, 1996). As the quantitative research paradigm does not adopt a naturalistic approach and in the main regards human behaviour as passive, controlled and determined by external environment, it was not deemed suitable for the intent of this study.

Creswell (1994) asserted that, within the context of quantitative research, human beings are often de-humanised without their intention, individualism and freedom being taken into consideration and, for this reason, it was not seen to be the most suitable paradigm of inquiry for this study. Indeed, quantitative research does not lend itself to an approach that can illuminate the individual’s point of view which was for this study crucial to examine. The nature of social reality for quantitative research is that: empirical facts exist apart from personal ideas or thoughts; they are governed by laws of cause and effect; patterns of social reality are stable and knowledge of them is additive (Crotty, 1998; Neuman, 2003; Marczyk, DeMatteo and Festinger, 2005). It

was the failure of the quantitative or positivist paradigm to build a complex, holistic picture, analyse words and report detailed views of participants that contributed to the decision to adopt a qualitative design for the purpose of this study.

b. The Qualitative Paradigm

The qualitative (naturalistic) approach to research emphasises the importance of the subjective experience of individuals, with a focus on observation and analysis. Social reality is regarded as a creation of individual consciousness, with meaning and the evaluation of events seen as a personal and subjective construction. Such a focus on the individual case, rather than the development of scientific laws, is termed an ideographic approach (Burns, 2000).

The ontology underpinning the qualitative paradigm, in contrast with the singular perspective of the quantitative approach, consists of a multiplicity of perspectives. The qualitative approach is underpinned by a subjectivist approach to ontology and is interpretivist and constructive in terms of epistemology because of different historical cultural and philosophical interpretations. It is not value-free and therefore uses an inductive approach and involves theory-building on the basis of this. Frederick Erickson (1990: 98) explains the difference in aims between the perspectives of the natural and human sciences aptly, stating that, if people take actions on the grounds of their interpretation of the actions of others, then meaningful interpretations themselves are causal for humans. This is not true in nature. The billiard ball does not make sense of its environment, but the human actor in society does and different humans make sense differently (Erickson, 1990). They impute symbolic meaning to others' actions

and take their own actions in accordance with the meaningful interpretations they have made.

The qualitative approach focuses on people, especially on how they feel in the organisation. According to Bell (2010: 5), a qualitative approach is ‘concerned with understanding an individual’s perceptions of the world’. The qualitative research paradigm reflects an interpretative perspective focusing on impressions, ideas, opinions, comments and attitudes. As the above description indicates, Denzin and Lincoln (2008) stated that qualitative research:

...involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them

(Denzin and Lincoln, 2008: 4).

An interpretivist perspective recognises that the world of the educational researcher, whilst not in binary opposition, is different from that of the natural science researcher. Rather than focusing exclusively on verifiable data, an interpretive perspective is grounded in the experience of practitioners (such as, in this case, the bishops, priests, head teachers and teachers).

Among the distinctive features of the qualitative paradigm is an emphasis on detailed observation of subjects, often from within their particular sphere of activity. Observation allows events, persons and behaviour to be described without the use of numerical data (Patton, 1990). It is more open and responsive to its subject. According to Blaxter et al., (1996: 61), qualitative research is concerned with collecting and analysing information in as many forms, chiefly non-numeric, as possible. It tends to focus on exploring, in as much detail as possible, smaller numbers of instances or

examples which are seen as being interesting or illuminating, and aims to achieve 'depth' rather than 'breadth'.

Within the qualitative research paradigm, an holistic approach is adopted, taking into account the broader context, which, in educational settings would include the historical, social and cultural as well as the specific educational context. Since qualitative research tends to focus on a particular phenomenon or everyday life situation the language used is 'ordinary' rather than specialist and findings are presented in narrative form as opposed to the tables and figures of the quantitative paradigm. Compared to the latter, there is also less of a tendency to impose a rigid structure on the design of the research instrument.

Qualitative research is undertaken to understand beliefs and behaviour, provide in-depth detail of nuances and the context where the study is being conducted. According to Denzin and Lincoln (1998), it is usually conducted in the naturalistic setting and explores and explains behaviour and beliefs and understands the context of people's experiences. It explores phenomena, in this instance, the diocesan educational policy and mission integrity from an emic perspective (Field and Morse, 1992). Field and Morse stress that an emic or insider perspective is indeed critical to understanding of the culture or subject, in this case practice within a Catholic secondary school setting.

In summary, a qualitative research paradigm was selected because it allowed for an in-depth understanding of the nature of the Educational Policy of the Bukoba Diocese, the implementation of the policy and the extent to which mission integrity was achieved and maintained. It enabled the research to explore in detail meaning and

practices employed in real world of the Bukoba Diocese. It allowed for holistic understanding and subjective views to be gathered (Hennink et al., 2011) from the participants.

3.3 The Concepts of Validity and Reliability

a. Validity Explored

Various definitions of validity exist within the literature. In the positivistic, rational tradition of science methodology, 'validity' can be defined as the degree to which the indicators or variables of a research concept measure and accurately represent that concept. It refers to how well a researcher actually measures what they wanted to measure. As Cynthia et al., (2004) elaborate, in qualitative research validity refers to the extent to which the research findings represent reality.

The rejection of the use of the term validity in qualitative inquiry in the 1980s resulted in an interesting change with respect to how qualitative research is evaluated. Since the concept of validity is rooted in the positivist perspective, many qualitative researchers have attempted to redefine the term for use in a more naturalistic setting or within a qualitative research paradigm. Indeed, there is much debate on how the validity of qualitative research should be evaluated (Lincoln and Guba, 1985). However, despite extensive debate, consensus about how the validity of qualitative research should be evaluated is lacking (Qazi, 2011).

Many qualitative researchers reject the desirability for predetermined criteria for evaluating the validity of qualitative research. Sandelowski and Barroso (2002), for example, distance themselves from the search for general criteria to evaluate the validity of qualitative research because in their view the epistemological range of

qualitative methods is too broad to be represented by a uniform set of criteria. Instead, they argue for a more rhetorical approach in which the validity of each project must be determined separately for every study. Sandelowski and Barroso (2002: 8) write: ‘the only site for evaluating the validity of research studies – whether they are qualitative or quantitative – is the report itself’.

Hammersley (2007) is also critical of the attempt to formulate uniform criteria to evaluate the validity of qualitative research. He asserts that to reach consensus on validity criteria is virtually impossible. Similarly to Rolfe and Sandelowski, Hammersley (2007) ultimately rejects the idea that a set of universal criteria can be formulated to evaluate the validity of a qualitative research study. When judging (testing) qualitative work, Strauss and Corbin (1990: 250) suggested that: ‘[the] usual canons of ‘good science’...require redefinition in order to fit the realities of qualitative research’.

In contrast, many researchers do argue that validity is an appropriate concept for qualitative research and that qualitative researchers should assume responsibility for ensuring validity by employing strategies that are integral and self-correcting during the conduct of the inquiry itself. In qualitative inquiry the concept of validity is indeed not a single, fixed or universal concept, but: ‘...rather a contingent construct, inescapably grounded in the processes and intentions of particular research methodologies and projects’ (Winter, 2000: 1).

Creswell & Miller (2000) suggested that the validity of a study is affected by the researcher’s perception of the term and his/her choice of paradigm of inquiry.

Stenbacka (2001) argued that the concept of validity does indeed need to be redefined for qualitative research. Many researchers (Davies & Dodd, 2002; Lincoln & Guba, 1985; Mishler, 1990; Seale, 1999; Stenbacka, 2001 and Maxwell, 1996) have adopted what they consider to be a more appropriate term, namely that of rigour.

b. Reliability Explored

To be reliable simply means to be trustful, to be dependable. Although the term 'reliability' is a concept used for testing or evaluating quantitative research, the idea is most often used in all kinds of research. Joppe (2000: 1) defines reliability as:

...the extent to which results are consistent over time and an accurate representation of the total population under study is referred to as reliability and if the results of a study can be reproduced under a similar methodology, then the research instrument is considered to be reliable.

If we see the idea of testing as a way of information gathering then the most important test of any qualitative study is its quality. A good qualitative study can help us 'understand a situation that would otherwise be enigmatic or confusing' (Eisner, 1991: 58). This relates to the concept of a good quality research. The concept of reliability can be evaluated in quantitative study, if it fulfills its 'purpose of explaining'. Whereas the reliability of a qualitative study, is more concerned with 'generating understanding' (Stenbacka, 2001: 551). This difference in the purpose of studies in quantitative and qualitative research is one of the reasons which renders the concept of reliability is less relevant in qualitative research.

In contrast, Patton (2002) stated that reliability is a factor which any qualitative researcher should be concerned about while designing a study, in analysing results and in judging the quality of the study. This corresponds to the question: 'how can an

inquirer persuade his or her audiences that the research findings of an inquiry are worth paying attention to? (Lincoln & Guba, 1985: 290).

To be more specific, the term reliability in qualitative research refers to 'dependability', which in effect closely corresponds to the notion of 'reliability' in quantitative research. Emphasis is placed on 'inquiry audit' (Lincoln & Guba, 1985: 317) as one measure which might enhance the dependability or reliability of qualitative research. Clont (1992) and Seale (1999) endorse the concept of dependability with the concept of consistency or reliability in qualitative research. The consistency of data will be achieved when the steps of the research are verified through examination of such items as raw data, data reduction products, and process notes (Campbell, 1996).

To ensure reliability in qualitative research, an examination of 'truthworthiness' is essential. Seale (1999: 266) stated that the truthworthiness of a research report lies at the heart of issues conventionally discussed as reliability.

In contrast, Stenbacka (2001) argued that, since reliability concerns measurements, it has no relevance in qualitative research. She adds the issue of reliability is an irrelevant matter in the judgement of the quality of qualitative research. Therefore, if it is used, then the 'consequence is rather that the study is no good' (Stenbacka, 2001: 552).

To widen the spectrum of conceptualising reliability and revealing the congruence of reliability in qualitative research, Lincoln and Guba (1985: 316) stated that: 'since there can be no validity without reliability, a demonstration of the former [validity] is sufficient to establish the latter [reliability]'.

With regard to the researcher's ability and skill in any qualitative research, Patton (2002) stated that reliability is a consequence of the validity in a study. In Chapter Four, it will be outlined how validity and reliability – or more specifically rigour – in the present study was ensured. Sandelowski (1993: 2) argued that issues of validity in qualitative studies should be linked to 'truthworthiness', which 'becomes a matter of persuasion whereby the scientist is viewed as having made those practices visible and, therefore, auditable'.

Elsewhere Sandelowski (1986) referred to this process of auditability as 'leaving a decision trail', so that the reader would be able to track and verify the research process. Therefore, a study is trustworthy if and only if the reader of the research report judges it to be so.

3.4 Philosophical Foundations Underlying the Chosen Qualitative Method of Research Inquiry

In any research study, the researcher always possesses a certain set of beliefs as well as philosophical assumptions. Creswell (2012) describes the importance of identifying the paradigm of inquiry in which a study resides. The ontological, epistemological and methodological beliefs associated with different research approaches needed to be explored in order to ensure rigour of approach. These will be examined systematically in the following sections. To this end, being able to describe clearly the philosophical tenets underpinning the chosen method, as well as their relevance to the study, is

paramount. Indeed, the embedded values of qualitative research served to justify and defend the logic of the chosen research approach for the present study. As Goetz and LeCompe (1984) assert, the choice of research question, method and interpretation of findings are intimately linked to the underlying belief system of the researcher.

Since the conduct of a research inquiry and the type of discipline-specific knowledge to be generated are guided and informed by the beliefs and values embedded within a specific paradigm of inquiry, the principal assumptions underpinning available paradigms need to be explicitly explored prior to the pursuit of a research endeavour.

a. The Ontological Assumptions associated with Qualitative Inquiry

Prior to describing the ontological assumptions of the chosen method, it is important to define what is meant by ontology. Ontology is defined by Crotty (2003: 10) as the ‘study of being’; it is concerned with ‘what kind of world we are investigating, the nature of existence and the structure of reality’. Guba and Lincoln (1989: 83) state that the ontological assumptions are those that respond to the question ‘what is there that can be known?’ or ‘what is the nature of reality?’

The ontological foundations or beliefs of qualitative research, an approach used to try to explain reality, as opposed to certainty of fact (Jupp, 2006), are essentially that researchers have to assume that the world they investigate is a world populated by human beings who have their own thoughts, interpretations and meanings. Post-modernism is rooted clearly in the mould of critical realism. Aspects of the critical researcher perspective are indeed evident in qualitative research as emphasis is placed

on 'being faithful to the empirical situation' and findings that are derived from data, and are representative of the reality of the persons studied.

The commitment to capturing reality is further exemplified by the fact that data should not be forced; the researcher should be sufficiently detached from, while at the same time being immersed in, the world under investigation. This enables the researcher to think systematically about what has been experienced. Since the intention of this study was to gain in-depth understanding of how head teachers and school teachers in Catholic secondary schools, in particular, implement a diocesan education policy in practice, a qualitative approach was deemed most suited to this research inquiry. Use of qualitative research would be adopted to capture the contextual elements and reality of the world as it is, in all its complexities and changeability. The aim to enter transactions with participants as naturally as possible and thus to capture a true explanation or account of how the diocesan education policy is implemented in the day-to-day work of schools reinforces the argument that qualitative research was the most appropriate method for this research enquiry.

b. The Epistemological Assumptions associated with Qualitative Inquiry

Beliefs about epistemological assumptions relate to the form and nature of knowledge and the relationship between the knower and what can be known (Guba and Lincoln, 1994). Stanley (1990: 26) defines epistemology as a theory of knowledge that asks questions like 'who can be a knower? what can be known? what constitutes and validates knowledge? what is or should be the relationship between knowing and being?' According to Maynard (1994: 10), epistemology is: '...concerned with providing a philosophical grounding for deciding what kinds of knowledge are possible and how we can

ensure that they are both adequate and legitimate'. Epistemology is defined as 'a way of understanding and explaining how we know what we know' (Crotty, 2003: 3).

Qualitative research places emphasis on maintaining a degree of detachment between the knower and what can be known in order to be able to discover how things really are. Indeed, Guba and Lincoln (1994) insist that qualitative research brings the researcher closer to experiences as they are lived and defined by the participants themselves. That such an approach is faithful to everyday realities of a substantive area clearly reflects the belief that objectivity is considered to be the ideal.

There is a need to maintain analytic distance while drawing upon theoretical knowledge, which allows concepts to emerge. This suggests that the theoretical categories derive from data and that the researcher remains relatively passive. In this way, qualitative research, namely, the use of interviews and observations in the process of data collection, seemed most appropriate to achieve the objectives of this study, which was essentially to ascertain from the perspective of teachers their views about how the diocesan education policy is implemented in everyday practice.

c. The Methodological Assumptions associated with Qualitative Inquiry

Methodological assumptions associated with qualitative inquiry are, according to Guba and Lincoln (1994), concerned with how the researcher should go about finding out whatever he or she believed can be known. The data sources and methods of data generation and analysis are largely pre-empted by the underlying ontological and epistemological assumptions about what the social world is made up of, what counts as data and evidence, and how explanations can be constructed. Indeed, the ontology

upon which qualitative research is based clearly indicates how the researcher should go about finding out what can be known. The emphasis placed on capturing the reality of practice, or practice which is faithful to the empirical situation, suggests value is placed on undertaking inquiry in natural settings and soliciting viewpoints from the participants in the substantive area.

Such attention on the emic view, firmly suggested that a qualitative methodological stance was preferable for this study which in essence is indicative of the post-positivist methodological orientation as to how the researcher should find out what can be known. As Guba and Lincoln (1985) state, the aim of post positivist-methodology is to focus on the first-hand knowledge or experience of the subject or empirical social world under investigation.

In conclusion, it is apparent that the set of ontological, epistemological and methodological premises associated with the post-modern paradigm of inquiry are aligned with that of qualitative research, as well as that of the aims and objectives of this research (See Chapter One), make such an approach the most appropriate for the conduct of this study. The use of interviews and observations of practice also led to the decision to apply discourse analysis to interpret the data. (See Chapter Five for further elaboration). This was also guided by the ontological and epistemological assumptions of post-modernism, because such approaches to data collection and analysis place value on capturing the emic viewpoints and experience of participants in the reality of school life.

3.5 The Professional Background of the Researcher as it Applies to the Integrity of the Research

Further to the details of the professional background of the researcher, presented in Chapter One, Section 1.5, it is of note that this research has carried out by a priest with twelve years' experience and was known within the Diocese of Bukoba where the research was conducted. Notwithstanding that, this allowed for a degree of sensitivity to the environment, the schools and research participants who were not known so intimately as to risk the data being analysed from personal experience or own interpretation of analysis being imposed. Prior to starting data collection, it was emphasised strongly to participants that I was in the setting not as a priest, but as a researcher undertaking doctoral research. This was particularly important so as to minimise the risk of unconscious bias, which can be defined as prejudice or unsupported judgements in favor of or against a person in a way that is usually considered as unfair (Morse, 1995).

Despite the difficulties associated with doing research in a setting known to person carrying out the research, there are obvious advantages of conducting fieldwork in one's own setting. Often this enables one to create an informal atmosphere and rapport with participants. Interactions are intimate and the information more meaningful. Acknowledgement of the value of conducting research in one's own field is recognised by many (for example, Fagerhaugh and Strauss, 1977). However, an awareness of the potential risk of bias is critical as the rigour of the study depends on it. In an attempt to avoid influencing both the collection and analysis of data, the aim was to deliberately suspend one's own views to interpret reality in as accurately as possible. Any bias or ideas were recorded in field notes and the research diary. This led to a

constant awareness of personal feelings aroused by the interviews and observation. Such a reflexive approach is indeed critical to the credibility of any study (Arber, 2006).

3.6 Chapter Summary

In this chapter, the philosophical foundations of quantitative and qualitative research have been outlined and made explicit in relation to their relevance to the present investigation. Quantitative and qualitative research paradigms have been examined critically. It is clear that both quantitative and qualitative paradigms offer a researcher the potential to elicit empirical data for the purposes of research. The quantitative and qualitative research paradigms have been examined critically. The rationale for selecting a qualitative paradigm as a framework for this study has been explored and justified. The ontological, epistemological, methodological beliefs associated with the research approach adopted have been made explicit.

The following chapter will present the research design and methodology employed to conduct the investigation. Justification will be provided for the selection of the specific methods of data collection and analysis. An emphasis will be placed on how rigour in the design of the study was achieved.

CHAPTER FOUR – THE RESEARCH DESIGN AND DATA COLLECTION

4.1 Overview of the Chapter

This study set out to investigate a basic research question as stated at the end of Chapter Two, namely, to what the extent does the education policy within a diocese in Tanzania influence the way in which mission integrity is promoted in its Catholic secondary schools? This chapter provides an account of the process by which the specific design of the study was identified and a justification for the approach taken. The research design employed is detailed, alongside the specific procedures used for the purpose of data collection. A description of each the schools accessed in this study is provided. The specific research settings are also described, alongside the process through which access and entry was gained to the chosen settings. The sampling strategy used is described. More specifically the value and challenges associated with the use of purposive sampling in the present study are examined. Ethical considerations relevant to the study are discussed. The strategies employed for the purpose of data collection and analysis are examined.

A detailed account of the decisions taken and the events that emerged during the process of data collection and analysis is provided in an attempt to make the research audit trail clear. Finally, the strategies employed to ensure rigor in the study are also reviewed critically.

4.2 Identification of Research Methods Appropriate for this Study

Having reflected upon the research methods that were possible for this study, as indicated in Chapter Three, it was decided that a predominantly qualitative approach

was most suitable for the aim and objectives of the present study (Chapter One). Whilst it has been acknowledged that quantitative data would provide the research with valuable material for examination, it seemed, on reflection, that a qualitative approach would elicit responses that were more personal and specific to the subject being examined. The focus of the study was the Diocese of Bukoba in Kagera region in Tanzania and the extent to which the application of the diocesan policy for education in Catholic secondary schools is achieved, so it seemed appropriate to adopt an interpretivist approach in order to explore in detail how the policy was implemented from the perspective of a number of participants.

As the focus of the investigation was to elicit the perspectives of those directly concerned with the application of the diocesan policy for education in Catholic secondary schools, it was appropriate to locate the design of the research within a qualitative paradigm. Consequently, the questionnaire, for example, as a method of data collection was considered as a means of gathering data for this study. However, on further reflection, it was not viewed as the most appropriate way to collect data as it would not enable the capturing and exploration of it sufficiently and in-depth the views and feelings of head teachers and teachers.

In addition, the reality of practice was such that questionnaire distribution and collection would have presented many challenges. The general telecommunication market, the postal service and internet access in the part of Africa where this study was undertaken was unstable or in some parts very primitive. Competent use of computers in the population, poor infrastructures, and high costs associated with Internet services would also have presented as a challenge. Power availability was also scarce and vast

rural areas were not connected to power grids, thus response rates would have also been extremely low. Even for the few who do have access to the Internet connections are not without challenge.

Face-to-face distribution of questionnaires would have been a possibility. However, the use of the questionnaire would not have enabled the capturing of the meaning behind the responses and the significance of the context. Thus, for a study that sought to conduct an intensive or in-depth study of the feelings, reactions and sentiments of the participants' views on the implementation of the Diocesan Educational Policy, use of a questionnaire was considered unsuitable.

Furthermore, given the potentially delicate and sensitive nature of the study in terms of knowledge of the policy and whether it was being implemented appropriately, it might also have been challenging to frame written questions. Similarly, it might have been anxiety-provoking for participants to put down certain delicate issues in writing. Only a limited time was available to spend in the field in Tanzania, being only able to visit the research setting on two occasions for six weeks, due to my current residence in the UK. This time would not have provided sufficient time to seek access, permission, and informed consent or allow for consideration, distribution and collection of the questionnaires. Cost was also a limitation in terms of printing and travelling.

After some consideration and reflection, therefore, three methods were identified through which to elicit data for the purposes of the study, that is, semi-structured

interviews, observations and documentary analysis. As Strauss and Corbin (1998: 33) cogently argue:

...to build dense, well-developed, integrated, and comprehensive theory, a researcher should make use of any or every method at his or her disposal, keeping in mind that a true interplay of methods is necessary.

The priority was to ensure that the research proceeded in a systematic manner. As Mouly (quoted in Cohen and Manion; 1994: 40) points out, ‘research is best conceived as the process of arriving at dependable solutions to problems through the planned and systematic collection, analysis, and interpretation of data’.

A schematic description of the proposed research question, outlining the main stages in planning this research, is shown in Table 4.1 below:

Research Question	Hypothesis	Sample	Instruments
To what extent does the education policy within a diocese in Tanzania influence the way in which mission integrity is promoted in its Catholic secondary schools?	It is anticipated that, in Catholic secondary schools within a diocese in Tanzania, the education policy influences the way in which mission integrity is promoted.	A purposive sample of two bishops, one priest, two headteachers and eight teachers in two Catholic secondary schools within a diocese in Tanzania.	To determine and measure perceptions by means of <ul style="list-style-type: none"> • Interviews • Observations • Documentary analysis

Table 4.1 Research question with hypothesis, samples and possible instruments

The interest was primarily explorative, with an additional concern to evaluate the findings. The hypothesis was that, in Catholic secondary schools within a diocese in Tanzania, the diocesan education policy influences the way in which mission integrity is promoted.

By means of a qualitative methodology, in order to find out the extent to which the education policy within a diocese in Tanzania influences the way in which mission integrity is promoted in Catholic secondary schools, the first stage of the investigation would involve conducting semi-structured interviews. The second stage of the study would be to elicit evidence through direct observations in the classroom setting. Third, an analysis of documents would include the examination of identified diocesan documents and materials pertaining to the diocesan educational policy. This would contribute to making judgements about how far policy was aligned with practice. The following sections will address the three methods of data collection that were employed in the course of this research.

4.3 Methods of Data Collection Employed

a. The Semi-Structured Interview

Semi-structured interviews would be conducted to establish the methodological foundation of the research. They would provide an opportunity to produce qualitative information for the purpose of interpretation that could be compared and contrasted with other methods of data collection. Interviews would be advantageous as a method of eliciting information because they could provide insights and interpretations, which would be of value to the research and could help to corroborate or challenge information gathered from other methods of data collection. It was considered that, by making use of the most valuable features of each methodology, a potentially more comprehensive account of participants' perceptions would be provided.

In discussing qualitative research methodology, Guba and Lincoln (1985) asserted that the interview is the backbone of field and naturalistic research. They maintain that to

understand and interpret meanings that individuals give to objects, face-to-face verbal interaction, which resembles natural conversation, as far as possible, is essential.

Robinson (2002: 272) claims that the semi-structured interview:

... is the most flexible and adaptable way of finding things out. The human use of language is fascinating both as a behaviour in its own right, and for the virtually unique window that it opens on what lies behind and actions. Observing behaviour is clearly a useful enquiry technique, but asking people directly about what is going on is an obvious short cut in seeking answers to our research questions.

Since the aim of the present study was to explore how Catholic secondary schools in Bukoba Diocese promote, in the reality of practice, the principles of Catholic education through the implementation of the Bukoba Diocesan Policy, it was considered that data would be best collected by naturalistic field methods. Since the semi-structured interview is characterised by natural speech and everyday conversation and is essentially non-directive in nature, it was deemed the most appropriate means by which to collect data for inclusion in the present study. It would enable the gaining of insight into the natural world as the participants saw it.

Before addressing a range of practical implications in conducting a series of interviews with those who have an interest in implementing the diocesan policy in Catholic secondary schools in Bukoba diocese, consideration needed to be given to the theoretical background that justified this approach. Interviews are used for many purposes, but, for research purposes, they can provide a major and valuable source of evidence for analysis and evaluation. Indeed, interviews can elicit a wealth of information about people's experiences, opinions and feelings.

The interviews required careful preparation. An interview, by definition, is a transaction between those seeking information and those supplying it. According to Patton (1990: 278), 'the purpose of interviewing is to find out what is in and on

someone else's mind.' For this study, one advantage was that, in an interview situation, information could be gathered largely through direct verbal communication between individuals.

One consideration, prior to adopting a strategy of interviewing participants, was to decide on what form of interview would be most appropriate. Interviews can take a variety of forms, from the formal structured interview, where a set of standardised questions are prepared and responses are recorded in a systematic way, to informal interviews, which are less structured. Informal interviews allow for improvisation and impromptu modifications with regard to the direction in which the interviewer wishes to take the questioning, according to the individual situation. Such interviews, approximating more to a conversational style, and eschewing a strictly standardised and premeditated format, seemed more suitable for this type of investigation.

It is appropriate to consider advantages and disadvantages of adopting a structured or unstructured approach towards interviewing. In a structured approach, for example, it would be easier to elicit information that is both relevant to the enquiry and lends itself to statistical analysis. Another advantage would be that closed questions define meanings with greater clarity. Closed questions also improve reliability. An unstructured approach, on the other hand, allows for greater scope in eliciting supplementary information and for exploring unpredicted lines of enquiry. It provides a more subjective approach, in which, potentially, the interviewee is given opportunities to develop responses that could lead to unexpected outcomes.

Bearing these considerations in mind, it was decided to adopt a semi-structured approach to the interviews. As May (1993: 91) points out, semi-structured interviews “can yield rich sources of data on people’s experiences, opinions, aspirations and feelings.” In addition, according to May (1993: 93), they would allow people to answer more on their own terms than standardised interviews would permit, since the interviewer has greater scope to probe beyond the responses. May (1993: 96) also recommends that the interviewer aim for a balance between subjective and objective aspects of the interviewing process. The interviewer needs not only to be fully engaged in relation to the interviewee, but also needs to adopt a detached judgement.

In applying a semi-structured approach, the plan was to draw up an interview schedule with the aim of systematically and critically exploring the extent to which the Bukoba diocesan education policy influences the way in which mission integrity is achieved and maintained in two Catholic secondary schools in the diocese. The intention, therefore, was to specify questions in a standardised way to elicit information (e.g. about respondents’ understanding of the terminology) and develop an enquiry that would facilitate clarification and elaboration of their responses. An interview schedule would provide a framework within which a variety of questions could be presented. This would provide for a list of questions, as set out in the Appendices, which could be raised during the course of an interview (see Appendices 4, 5 and 6). Thus, the interviewer would be free to explore topics, which had been identified in a flexible way.

In an attempt to be faithful to the real world, use of the semi-structured individual interview also enabled reality to be captured and transactions with participants to be entered as naturally as possible. According to Sapsford and Abbott (1992), when the

primary aim is to gather interviewees' perceptions in a particular context, interviews should inevitably be semi-structured. As each person is unique and different, the semi-structured interview permits self-expression and flexibility. Bell (1999: 135) asserts:

A major advantage of the semi structured interview is its adaptability. A skillful interviewer can follow up ideas, probe responses and investigate motives and feelings...

No preconceived ideas about the content and flow of discussion should be imposed on the conduct of the interviews, as the aim is to elicit the participants' views in their terms. However, as Blumer (1969) points out, human behaviour, interaction and conduct is continually influenced and shaped by the social world in which humans live. Therefore, no interviewer can enter an interview with a *tabula rasa* view.

Having made the decision to conduct semi-structured interviews, the next step was to construct an interview schedule, comprising a range of questions that would be posed to each of the interviewees. It was considered that it would be important to construct a set of standardized questions in order to obtain consistency. Some flexibility was still inherent, since the interview schedule would allow for some adaptation and modification to take place during the course of the interview. An interview schedule was therefore drawn up to provide a framework for the conduct of the interviews.

Since it provided a set of pre-determined questions with the purpose of minimising variations, it seemed that a standardised open-ended approach would lend itself best for the purpose of the present study. Essentially, the aim was to explore perceptions of the Diocesan Education Policy across various interest groups. Whilst there was less opportunity for total flexibility and spontaneity, it nevertheless ensured that consistency could be maintained. The questions needed to be planned carefully. It was

important, for example, to design a schedule of the main issues and to anticipate outcomes whilst accommodating a strategy to improvise.

In an attempt not to naturally lead or guide conversation, each interview started with the initiating question:

I would like to learn something about the diocesan education policy. Could you tell me what you know about the policy and your experience of how it is implemented?

For this study, it was decided to employ semi-structured interviews as the primary method of data collection. This type of interview was chosen because it allowed for the obtaining of a complete understanding of the issues being researched and thus when and how to ask guided questions. Whilst Denzin and Lincoln (1998) suggest that unstructured interviews provide a greater breadth than other types of interview and allow for complex matters to be explored without imposing any a priori categorisation, in essence, the nature of the present study required semi-structured interviews to be used because the aim was to explore innermost thoughts, feelings and visions about a particular issue, namely the implementation of diocesan policy.

As Patton (1990: 278) pointed out clearly, the objective and purpose of semi-structured interviewing is to interview people to find out from them those things we cannot directly observe. The fact of the matter is that we cannot observe everything. We cannot observe feelings, thoughts, and intentions. We cannot observe behaviours that took place at some previous point in time. We cannot observe situations that preclude the presence of an observer. We cannot observe how people have organised the world and the meanings they attach to what goes on in the world. We have to ask people

questions about those things. The purpose of interviewing, then, is to allow us to enter into the other person's perspective.

Some attention had also to be given to the types of questions that would be used in interview situations. According to Patton (1990:295), for example, an interview question is "a stimulus that is aimed at creating or generating a response from the person being interviewed." There are, potentially, three kinds of questioning techniques that are available to the interviewer, namely, 'closed' questions, 'scaled' questions and 'open' questions (for a fuller account of questioning techniques, see Cohen and Manion; 1994: 276-277).

Closed questions allow for predictable answers within a range of alternatives, such as 'yes-no' or 'agree-disagree'. Sometimes, a third option, such as 'don't know' or 'undecided', is offered. With closed questions, respondents would have to choose from options that are determined by the interviewer. There were disadvantages in using closed questions in this investigation, however. For example, not only were findings liable to be limited by the parameters of the questions, but also the development of more detailed information is precluded. For this study, therefore, open-ended questions were adopted because they allowed more opportunities to explore ideas and opinions in greater depth.

Another approach to questioning in an interview that was considered was to set out a scale of options, like a multi-choice schedule, indicating a range of answers, or degrees of agreement or disagreement. This approach offers opportunities for a variety of analyses, including attitude scales, rank-order scales and rating scales, such as

multiple-choice. This approach was rejected, however, because greater flexibility was required if potential differences in attitudes were to be examined in a more elaborate way.

Indeed, by using open-ended questions, it was found that greater opportunity to elicit more detailed information and to probe the respondents' knowledge in greater depth was afforded. 'The purpose of open-ended interviewing', says Patton (1990:278), 'is not to put things in someone's mind...but to access the views of the person being interviewed'. Open-ended questions therefore enabled the interviewer to pursue more elaborate lines of enquiry, which would potentially provide unexpected or unanticipated answers and allow for hitherto unpredicted outcomes. It has to be acknowledged, though, that the notion of 'collecting' information was rather misleading since information gathered rather involved 'selecting' information that was deemed to be relevant for the purposes of the enquiry.

Open-ended questions allowed respondents to develop and elaborate their opinions in greater detail. Ideally, open-ended questions provide potential opportunities to select from a broad range of responses. Patton (1990: 313), for example, advises caution in using "why?" questions, as they may imply cause-effect relationships that suggest a rationale behind experience. While one might be cautious about asking "why?" questions, though, in this context they were of benefit in interviews because they encouraged respondents to enlarge on their answers without restriction. Thus, open-ended questions enable those being interviewed to respond to questions in whatever way they chose. Difficulties with open-ended questions may arise from the need for precision, since vagueness could produce rambling answers. An important concern,

therefore, was to consider a range of possible responses before conducting an interview. Thus, it was important to anticipate what answers might be given.

A general principle was to provide some structure to the process with regard to the planned interviews in this research, to the extent that it was possible to prepare an outline of the issues to be covered as a checklist against which information could be obtained. (See Appendices 4, 5 and 6 for outlines of interview schedules.) Interview schedules needed to take-into-account some adaptation and modification to take place, so, during the course of the interview, some flexibility was inherent.

The standardised open-ended approach seemed to lend itself admirably to the purpose of the present study since it provided of a set of pre-determined questions with the purpose of minimising variations in the questions posed. Essentially, the aim was to explore the extent to which the education policy within a diocese in Tanzania influences the way in which mission integrity is promoted in Catholic secondary schools. Scope for total flexibility and spontaneity was not feasible, as it was important to maintain some consistency across the interviews. However, questions needed to be planned carefully. It was decided, for example, to design a schedule of the main issues; in order to anticipate outcomes a strategy to improvise was adopted. Piloting, moreover, enhanced consistency of delivery.

Whilst the interpretation of information gathered through interviews could, by nature, be subject to bias, whether intentional or unintentional, on the part of the interviewer, one advantage of adopting an interview approach was that it allowed for the gathering of a greater depth of rich data for the purposes of the enquiry. As far as the present

research was concerned, the conduct of interviews had the benefit of allowing for the examination of participant's perceptions at a deeper level.

The acquisition of quality information in an interview is subject to establishing good relationships. May (1993:91), for example, argues that interviewers need to be sensitive to the processes of interviewing as well as the final product. Riches (1992:217), too, says, '... one needs to consider the influence of the interactive *process* which takes place within the interview and through which information is gained'. Thus, one important consideration with regard to the conduct of the interviews concerned the quality of the relationship between the interviewer and the interviewee and its potential to impinge in some way upon the account of the world that the interviewee describes.

The quality of information elicited through an interview is largely dependent on the quality of listening of the interviewer. In this context, the quote attributed to the Greek philosopher, Epictetus (cited in Kay 2019,24), would seem appropriate: 'we have two ears and one mouth so that we can listen twice as much as we speak'. Listening involves the filtering of various stimuli so interviewers need to develop relevant skills required for positive and active listening. Thus, as a participant listener, the interviewer needs to concentrate not only on the words of the interviewee but also on the pace, the tone, the projection and the selection of the words.

Every effort was made to establish a rapport with the schools and the individuals who had been identified as subjects in the study. As Riches (1992: 217) asserts: 'probably the most neglected aspect of interviewing is the need to establish good interactive relationships with the interviewee'.

Thus, participants in interview situations are actively involved in the construction of its social setting. Consequently, in the process of interviewing, both the interviewer and interviewee are able to construct versions of their experiences that are consistent with their backgrounds and circumstances.

Face-to-face interviews would consist of oral questions and responses from the interviewer and interviewee respectively. The questions would be open-ended to enhance depth of understanding. The participants would be given the option to be interviewed in either English or their own spoken language, which was Swahili, the national language of Tanzania. The language to be used was agreed with each participant at the start of each interview and they all chose English. I was fluent in both languages so this did not present a challenge. Before the start of the interview, the participant was invited to sign a consent form, a copy of which can be seen in Appendix 2.

b. Observation

Since observation is fundamentally naturalistic in nature and there is an acute sensitivity to facial expressions, body language, patterns of activities or actions and contextual elements (Morse & Field, 1996), a decision was made to seek direct observations in the classroom setting. Robson (2002) reported observation is frequently used by the naturalistic investigator to supplement or support data collection by interview and thereby contributes to a holistic understanding of the phenomenon under study. Robson (2002) asserted that observations and interviews form an equally legitimate mode of enquiry compared with statistically quantifiable data resulting from highly structured questionnaires and laboratory experiments in areas such as education

and medicine. In the present study, observation would be used to confirm verbal accounts were reflected in the real world. It was also used to examine how policy was translated in the reality of practice. Data gathered through direct observation provided in-depth insight into the intricacies and dynamic nature of Catholic education in the real world and how the diocesan education policy was implemented in day-to-day practice.

During the period of observation in the classroom and assembly, there was no participation in any activity. A role was assumed in which there was no engagement in any activity and this enabled him to remain sufficiently detached and an outsider to allow for objectivity. Minimal engagement was considered vital so as not to interfere with the nature of the teaching or assembly practice. On occasion it was difficult to maintain a totally detached role as many pupils tried to initiate conversation. Where this occurred, efforts were made to ensure conversation was brief and focused on general matters of conversation. Although there is no single view on how much time should be spent in the field before starting the period of observation, owing to the limited time available to spend in the field whilst in Tanzania, it was not possible to undertake a period of observation to acclimatise to the setting or indeed allow participants to acclimatise to his presence.

The observation undertaken included observation of two teaching sessions, one in St. Daniel's School and one in St. Monica's School (pseudonyms have been used for ethical reasons) and two school assemblies, one in St. Daniel's School and one in St. Monica's School. More detail about the observation in of practice can be found in the section for St Daniel's School and the section for St Monica's School. An observation

schedule was used to collect data during the period in the field. The schedule provided a structure for the observation. The schedule used can be found in Appendices 7 & 8. The schedule was sufficiently flexible so as to allow for the research to capture the complex nature of policy implementation in practice. On the spot field notes were also recorded. No definitive guidance could be found with respect to when to take field notes. At times the taking of field notes interfered with observation and at other times it enabled the research to remain focussed. Following Lofland and Lofland (1984), field notes would include a running description of events that occurred during the observation, recalls of forgotten material, interpretive ideas, personal biases, impressions and feelings, and reminders to look at additional information, which were recorded throughout the period of observation.

c. Document Analysis

Scott (1990) defined a document as an artefact which has as its central feature an inscribed text. Simply put, a document is a written text. Bailey (1994: 194) elaborates that there are two types of documents that are used in documentary study, namely primary documents and secondary documents. Primary documents refer to eye-witness accounts produced by people who experienced the particular event or the behaviour we want to study. However, secondary documents are documents produced by people who were not present at the scene but who received eye-witness accounts.

Document sources provide what Scott (1990) characterises as mediate access, that is, visible signs of what happened at some previous time. The use of document methods refers to the analysis of documents that contain information about the phenomenon we wish to study (Bailey, 1994). Payne and Payne (2004) describe the document review

method as a technique used to categorise, investigate, interpret and identify the limitations of physical sources, mostly commonly written documents, whether in the private or public domain. In this study document review included going through various diocesan documents and materials pertaining to the diocesan educational policy in order for a judgement to be made about how policy was aligned with practice. A full list of the documents reviewed is presented in **Table 3** following:

Table 3 - Documents Reviewed
The Diocesan Educational Policy
The Curriculum
The Mission Statement
Rules Governing the School – Parent and Child Guidance
Prospectus
School Mission and Policy
Head teacher Guidance on Running the School from the Ministry for Education and Vocational Training
Seminary Rules
School Inspection Guidance and Checklist from the Ministry for Education and Vocational Training

4.4 The Research Sample

This section will provide a discussion of sampling procedures. As in most designs, sampling was an essential consideration. Poor sampling and the adoption of unsatisfactory instruments of measurement can influence the probability of correctly evaluating responses to the research question. It was important, therefore, that the sample selected for investigation was representative of and consistent with the aims of the investigation. Size of the sample is often less of a problem than ensuring that the

selection for groups is representative because it is possible to consider the effect of changing sample size, level of significance, instrument reliability and magnitude of difference between groups on the potential of the methods of data collection to support conclusions. The analysis is concerned with describing what is probably true: it can only provide tentative findings based on the results of applying the methods of data collection. Considering there are limitations in the use of instruments of measurement, three methods of data collection were adopted to investigate the question.

In this section the specific sample that was employed for the purpose of data collection will be detailed. The profile of the sample will be made explicit. The sample interviewed included thirteen (n=13) participants. Three participants were the clergy from the diocese headquarters and five academic staff from each school. The sample comprised qualified teachers who were Catholic and non-Catholic, some being from the Anglican denomination. Clergy who worked and who are working actively in the two schools were also interviewed. The specific sample and the school where they worked are detailed in Table 4.3 below.

Table 4 - The Research Sample

Participants	Diocese Headquarters	St Daniel's School	St Monica's School
Bishops	2		
Teachers		4	4
Head teachers		1	1
Head of Education - Priest	1		
Total Participants	3	5	5

The thirteen participants were purposively selected. All had knowledge of what Catholic education concerns and experience of being involved in the day-to-day running of the schools. The nature of the experience of the participants was gathered through a demographic information sheet which was completed at the conclusion of each interview. The participants who were interviewed had a range of experience in Catholic education and included those who were new to Catholic education and those who had greater experience of working in Catholic secondary schools.

Four participants in the sample had between one-four years working experience in Catholic education; five participants had between 15-20 years' experience and four participants had over 35 years' experience teaching or engaging in Catholic education. A sample was selected on the basis that it would potentially allow the participants to contribute rich information to the study.

A purposive sampling strategy was employed. Participants were recruited on the basis of their knowledge. This was to ensure they were able to provide rich data, meaningful data about how the Bukoba Education Policy and thus mission integrity was promoted in secondary education schools. Such a sample enabled the research to discover and uncover as many ideas as possible. Speaking to the most knowledgeable and experienced people enabled the research to reveal as many ideas as possible as the participants could reflect carefully on their experience within the context of Catholic secondary education and the Bukoba Diocese. Consistent with the goal of studying situational reality, there were few qualifying criteria for the study population. The criteria are listed in Table 5 below.

Table 5 - Eligibility Criteria for Initial Study Population

- Willingness to participate in study;
- Completion of an informed consent form;
- Ability to speak Swahili / English adequately enough to respond during interview;
- At least six months' experience of leadership and have had time to be inducted and made aware of the Bukoba Education Policy;
- Gained some experience of teaching and promoting mission integrity in secondary education;
- Their experience also allowed participants to feel more able to process and articulate their views clearly.

4.5 The Research Setting

The research setting for this study was the diocesan headquarters and two Catholic secondary schools in the Bukoba Diocese in the Kagera region of Tanzania. For the purposes of confidentiality, the schools used in the study were referred to as St Daniel's Secondary School and St Monica's Secondary School.

4.5.1 The Research Setting for the Interviews with the two Bishops and the Priest

The interviews took place at the Diocesan Headquarters in a designated meeting room. This was a quiet room situated on the second floor of the complex. Freedom from interruption was ensured by a placement of a 'do not disturb' notice outside the door. The room was simply furnished with a table and standard office chairs. The profiles of

all participants can be seen in section 4.7 The Profile of the Sample – The Demographic Data, p. 168.

4.5.2 The Research Setting: St Daniel’s School

a. School Description

St Daniel’s Secondary School is a 13-17 co-educational boarding school, privately owned by a Catholic social action organisation, which was established in Tanzania in the late 1980s ‘in order to promote the spiritual, social, economic and cultural welfare of the people of the country. Set up as a lay movement, it is a family-like, life-guiding, education and action oriented organisation’ (School Prospectus, 2004-2015). The members are fully aware of being at home in the Church and as responsible Christians want to take part in shaping the Church and society. A Catholic priest bears the responsibility for each institution established by the organisation and works with the members on a partnership basis. The lay people are also responsible for the pastoral ministry of the society.

In order to establish any institution, a core group of a minimum of 15 members from at least seven households in the same locality is required. The society has expanded to more than 17 dioceses within the country and has more than 10,590 registered members in 250 local families established in 77 parishes. The widespread presence of the society in the nation gives it leverage in its outreach programmes of ongoing formation, social and economic development. It was the founder’s belief that only religion fully educated the individual, as education meant creating, forming and moulding. The more perfectly this was done, the better the education would be (School Prospectus, 2004-2015).

When opened in 2013, the school had three forms²³ and had to expand yearly until it reached full capacity with six-year groups today. In the academic year 2015, St Daniel's Secondary School had 263 pupils. There were 120 girls and 143 boys studying there. In Form One there were 40 students, Form Two had 133 and Form Three had 90 with 15 teaching staff and 12 non-teaching staff. Of the teaching staff, one teacher was a graduate with a Masters' degree, seven bachelor of science graduates and then seven diploma graduates. The pupils came from the local area and neighboring places. The dominant religious denomination was Catholic. There were 160 baptised Catholics, 57 were Lutheran, 21 were Muslim and the remaining 25 came from other Christian denominations. The head teacher and all the staff were Catholics. As there was no resident priest, the only Mass at school took place on a Sunday.

b. The Research Setting for the Interviews in St Daniel's School

The head teacher of the school was met and the protocol discussed for the conduct of the interviews. The location for the interviews was also discussed to ensure the designated place was quiet and facilitated a relaxed atmosphere. The head teacher assigned a side room where there was minimal noise and outside disruption from the normal movement around the school. The room also afforded the greatest degree of privacy to both the interviewer and the interviewees. The side room used was furnished with a table and two office chairs. Participation was fully voluntary on the part of all participants and the interviews took place within the normal school day during their free lunch time. All interviews took an hour to complete.

²³ Here, the term '*Form*' refers to Year Group.

c. The Research Setting for the Observation in St Daniel’s School

i. The Classroom Setting

The observation of teaching practice in St Daniel’s School was carried out in a classroom on the second floor of the school at 9.30am on a Monday morning. The classroom had the capacity to hold up to 45 pupils. It was carried out with Form Three. The subject area was English Literature. A crucifix was found on the wall of the classroom. On this occasion all 45 pupils were present. The teaching session lasted for 45 minutes.

Pupils were all seated behind desks facing the teacher who remained at the front of the classroom. The position for observation was judiciously in a row at the back of the classroom. While the position was discreet, it was possible to hear and observe both the teacher and pupils’ contribution during the lesson. During the observation, the observer remained static throughout the observation. Figure 2 – below depicts the position of the observer during observation.

Figure 4.1 - Depiction of the Position of the Researcher during the Observation of Teaching Practice in St Daniel’s School:

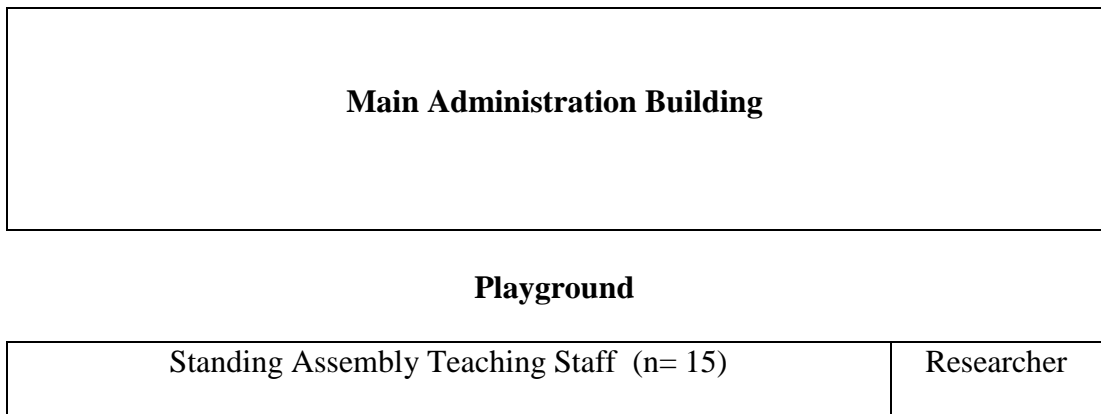
School Corridor of Second Floor

Door					
Classroom Blackboard					
	Teacher				
	Student	Student	Student	Student	Student
	Student	Student	Student	Student	Student
	Student	Student	Student	Student	Student

Researcher	Student	Student	Student	Student	Student
	Student	Student	Student	Student	Student
	Student	Student	Student	Student	Student
	Student	Student	Student	Student	Student
	Student	Student	Student	Student	Student
	Student	Student	Student	Student	Student

The Assembly Setting Figure 4.2 - The Position of the Researcher during School Assembly Observation in St Daniel’s School

The setting for the assembly to be observed was in the playground area outside of the main school building. This area is designated specifically for the conduct of assemblies. The assembly observed was attended by 263 pupils. All teaching staff were present (n=15). The assembly lasted 20 minutes and during this time pupils and staff remained standing. During the observation of the assembly, the position for observation was at the front of the assembly with teaching staff facing pupils. Figure 4.2 below depicts the position of the observer-researcher during school assembly observation.



Student Audience (n= 263)

4.5.3 The Research Setting: St Monica's School

a. School Description

St Monica's Secondary School is a 13-18 diocesan owned co-educational boarding school founded in 2011. St Monica's School was a project undertaken by Bukoba Catholic Diocese, a registered non-governmental and non-profit religious institution in Tanzania, East Africa. It is a double stream, boarding secondary school starting from Form I through Form VI. It is co-educational, admitting equal numbers of boys and girls to ensure equitable distribution of education opportunities to both genders. It serves all without discrimination of religion though with a keener eye on the children coming from the less fortunate family background.

The dominant religious denomination was Catholic with 73.6% of pupils baptised Catholics; 19.5% of the pupils were Lutherans; 1.9% were Muslims and the remaining 4.8% came from other Christian denominations. St Monica's School had 422 pupils. There were 213 girls and 209 boys studying there. It was founded by a diocesan priest, with the intention of providing a good education for both genders. The aim was to

provide a good boarding school for equal numbers of boys and girls: non-discriminative and not for profit – a fully self-supporting service for quality education and integrity of life. The school was to be available to those who do not have the wealth to pay for high quality teaching and facilities. The funding largely came from benefactors from abroad, but local funding was also important and the land, for example, was freely given by a local village.

The teaching staff comprised 15 teachers, six of whom were degree holders, whilst two had diplomas and there were seven Advanced Level Certificate holders, many of whom were to go on to gain a teaching qualification. The day started at 5am and pupils began with a period of private study followed by compulsory daily Mass. As the head was a diocesan priest and there was another resident priest, the running and discipline of the school reflected the ethos of a seminary.

b. The Research Setting for the Interviews in St Monica's School

After meeting the head teacher and discussing the nature of the interviews and where they should take place to facilitate a relaxed atmosphere and quiet setting, the head teacher designated a side room where there was minimal noise and outside disruption from the normal movement around the school. The room also afforded the greatest degree of privacy to both the interviewer and the interviewees. The side room used was one usually utilised for meetings and was furnished with a table and two standard office chairs. Participation was fully voluntary on the part of all interviewees and the interviews took place within the normal school day during their free time. All interviews took an hour to complete.

c. The Research Setting for the Observation in St Monica's School

i. The Classroom Setting

The teaching practice observed took place on a Thursday afternoon at 2pm. The subject area was Biology. The class size was 35 pupils and one teacher presented. The age range of the pupils was 13-14 and it was a mixed gender class. All pupils were seated at school desks arranged in 4 rows and they used shared textbooks when required. The teacher remained standing at the front of the class and used a blackboard and the researcher located himself at the back of the classroom, where he could observe the interactions between the teacher and the pupils, remaining static throughout the 45 minute lesson. A crucifix was located on the wall. Figure 4 below depicts the position of the observer-researcher during the observation of teaching practice.

Figure 4.3 - Depiction of the Position of the Researcher during the Observation of Teaching Practice in St Monica’s School School Corridor of First Floor:

Door				
Classroom Blackboard				
Researcher	Teacher			
	Student	Student	Student	Student
	Student	Student	Student	Student
	Student	Student	Student	Student
	Student	Student	Student	Student
	Student	Student	Student	Student
	Student	Student	Student	Student
	Student	Student	Student	Student
	Student	Student	Student	Student
	Student	Student	Student	Student
	Student	Student	Student	Student

ii. The Assembly Setting

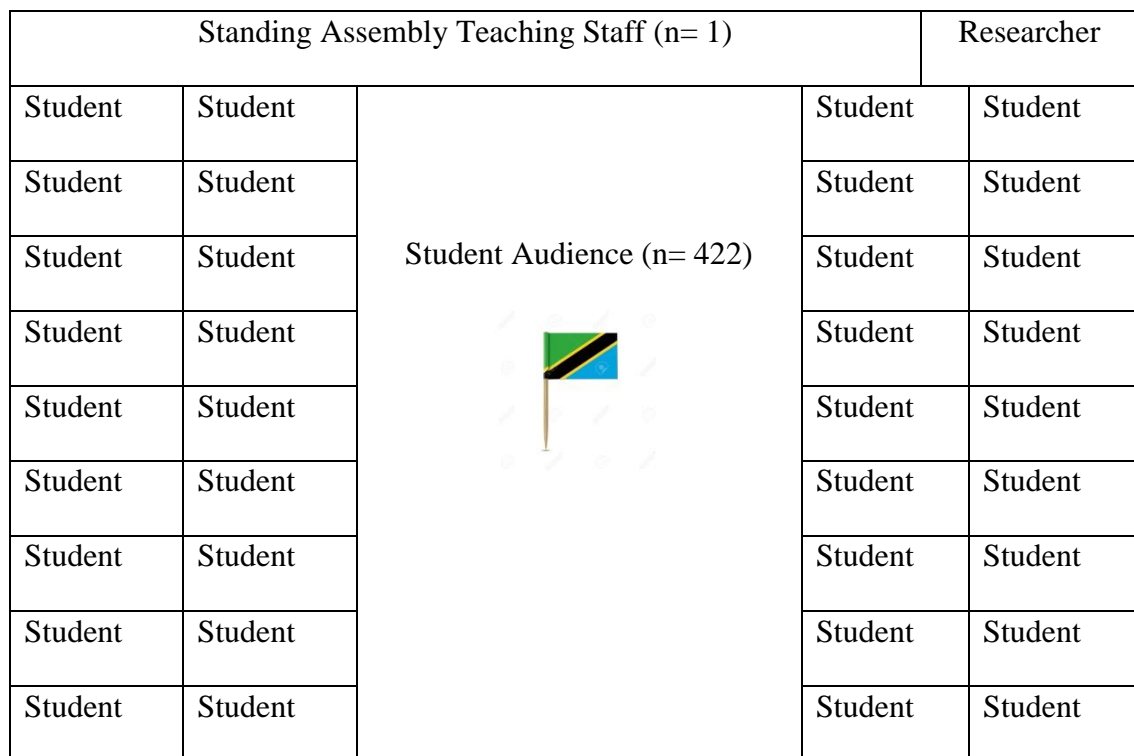
A full school assembly took place at 7.00am, on the playground outside the administration block, the customary place designated for school assemblies. The assembly observed was attended by 422 pupils (n= 422). The position adopted for observer during the assembly is identified in Figure 4. The observation lasted for 20 minutes on a Wednesday morning. All pupils attended the assembly (Form I to Form IV) and were located so that each one could see the national flag displayed on a flagpole by the administration block. The only member of staff present was the teacher on duty (n= 1), who had the responsibility to conduct the assembly. Figure 5 below

depicts the position of the researcher during the observation of the assembly in St Monica’s School.

Figure 4.4 - Depiction of the Position of the Researcher during the Observation of the Assembly in St Monica’s School



Playground



The pupils stood throughout the assembly. During the observation the researcher located himself at the front of the assembled pupils with the teacher in charge and two pupils who were responsible for parading the pupils in an orderly fashion and also for leading the singing of the national anthem and another patriotic song designed to inculcate a strong sense of cultural identity. Figure 4.4 above depicts the position of the researcher during school assembly observation.

4.6 The Value of Purposive Sampling

Sampling is a very complex issue in any research. For the purpose of this study, and to ensure the aims and objectives of the study were achieved, the sampling method employed was that of purposive sampling. Patton (2002) describes purposive sampling as selecting participants on the basis of the person being able to provide rich information relevant to the study being undertaken. Patton (2002) asserts that information rich cases are those from which one can learn a great deal about issues of central importance to the purpose of the inquiry. In other words, participants are selected because of some characteristic but, namely, for their knowledge of the subject area being researched. They are ‘information rich’ and can best help to understand the specific interest of the research. In the context of the present study the sample were recruited on the basis of their knowledge and experience in Catholic secondary education schools within the Bukoba Diocese.

In purposive sampling strategic choices are made about who will be interviewed to ensure what needs to be known is accomplished and that a range of perspectives or positions are gathered. The intent is to develop an in-depth exploration of a central phenomenon such as mission integrity and the diocesan education policy. For this reason the more experienced teachers were selected although two newly recruited teachers were interviewed in both schools to ascertain how well aware they were of the policy being examined.

Whilst purposive sampling enables the collection of rich data about the area of study, there are some disadvantages, which must be allowed for in using this method of recruitment. Indeed no sampling strategy is perfect and it is recognised that there are

limitations in employing a purposive sampling strategy. For example, a researcher may not have a sufficient knowledge of who to sample or what to sample and where it may lead. Purposive sampling, as a non-random technique, also does not need underlying theories or a set number of participants. It is the researcher who decides what needs to be known and sets out to find people who can and are willing to provide the information by virtue of knowledge or experience.

Such an approach has, according to Bernard (2002), given quantitative researchers room to criticise and doubt the rigour of this form of sampling. On the question of participant reliability, Godambe (1982) spoke of the danger with the purposive method and insisted researcher selection was a real concern especially as data quality is dependent on the participants recruited. Knowledge and skill of the participant is critical when employing purposive sampling, as inappropriate participants will render the data meaningless and invalid. Seidler (1974) warned that researchers employing such types of sampling strategy should also be alert to possible biases on the part of the participant.

A further criticism inherent in purposive sampling is often associated with small sample size. Typically, small sample sizes limit the extent to which findings can be statistically representative and generalised. However, the primary aim of this qualitative research was not to be able to quantify or generalise findings. The intent was to gain in-depth understanding of how Catholic secondary schools implement the diocesan education policy in practice within the Bukoba Diocese.

Patton (2002) states there are no rules for sample size in a qualitative inquiry. Sample size, he suggests, depends on what you want to know, the purpose of the inquiry, what is at stake, what will be useful, what will have credibility, and what can be done with available time and resources. For this study, data would be collected until a point of saturation was reached. According to Glaser and Strauss (1967), saturation is a term that depicts a time when no new information can be added to the understanding of the theme. It refers to the repetition of discovered information and confirmation of previously discovered data and is heralded as a key to excellent qualitative research. Morse (1995) asserts that a failure to achieve a state of saturation will impede the exploration of the phenomenon under study. In the present study theme development was dense and where input from the participants began to be repetitive, the point of saturation was deemed to have been reached.

In this study, too, the area of interest was how the Bukoba Educational Diocesan Policy was implemented in practice, so rich data needed to be obtained from those participants involved in the day-to-day implementation of the policy within each school. Due to their anticipated experience and knowledge of the policy, the proposed sample was of extreme value to the study. As Glaser (1978) asserted, in purposive sampling the researcher goes to the groups who provide the best possible data relating the research in question. The researcher will talk to the most knowledgeable people to get a line on relevancies and track down leads to further data or how to locate oneself for a rich supply of data.

As a consequence, data is rich and in-depth and samples can have a tendency to be relatively small as in this study (n=13). According to Bernard (2002) and Lewis and

Sheppard (2006), despite its inherent bias, purposive sampling can provide reliable and robust data. They affirm that the strength of this approach lies in its intentional bias. Seidler (1974) reports that purposive sampling is a far more realistic strategy than randomization in terms of time, effort and cost needed in finding informants. Schatzman and Strauss (1973) state that purposive sampling is also a practical necessity that is shaped by the time the researcher has available to spend in the field.

In this study, Tanzania was visited for a defined period of time so it was essential that the sample selected was able to help in achieving the objectives of the study. The researcher had inside knowledge of the area under study and therefore was familiar with those persons whom he needed to sample and included in the study. Categories of people namely teachers, head teachers, the priest and the bishops were selected as they were able to provide rich in-depth information about the area under study. This purposive sample enabled the learning of much about the issues of central importance in policy implementation. The researcher does, however, recognize Bell's (2010:202) point regarding size of sample:

in the analysis, interpretation and presentation of data, care has to be taken not to claim more for results than is warranted, and equal care has to be taken not to attempt generalizations based on insufficient data. In relatively small projects, generalization may be unlikely, but reliability may be entirely possible.

4.7 The Profile of the Sample – The Demographic Data

The demographic data of the participants who were interviewed is summarised in Table 6 below.

Table 6 – Summary of the Demographical Characteristics of the Participants									
	Gender		Religious Denomination			Marital Status		Years of Experience in Education Setting	
	Female	Male	RC	A	O	Married	Single	<1- 4 Years	>4 Years
Bishop		X	X				X		X
Bishop		X	X				X		X
Priest		X	X				X		X
Headteacher St Daniel	X		X			X			X
Headteacher St Monica		X	X				X	X	
Teacher I		X	X			X			X
Teacher II		X	X			X			X
Teacher III		X	X			X			X
Teacher IV	X		X			X		X	
Teacher V		X		X		X			X
Teacher VI		X	X				X	X	
Teacher VII		X	X			X			X
Teacher VIII		X			X		X	X	
Total	2	11	11	1	1	7	6	4	9

4.8 Ethical Considerations

Ethical consideration is critical in all research inquiry. Denzin and Lincoln (1994: 272) recommend that because the objects of inquiry in interviewing are human beings, extreme care must be taken to avoid any harm to them. Traditional ethical concerns have revolved around the topics of informed consent, right to privacy and protection from harm.

Prior to accessing the participants used in this study, permission was sought to access each school from the priest in charge of education in the Diocese. This was gained in writing from the priest. Before all interviews with individual participants were conducted, the study was discussed with the participants and this was done informally at prearranged meetings. During a meeting held with individual participants, participants were asked about their desire to participate in the present study. The study was explained fully to each participant and all were given the opportunity to reflect in private on whether they wished to take part. There was no attempt to conceal the nature and purpose of the research. Once verbal agreement was obtained, an interview was scheduled with the participant and written informed consent was gained prior to the commencement of the actual interview.

Assurance was given concerning anonymity and the confidential nature of the data to be collected. According to Sapsford and Abbot (2007):

... *confidentiality* is a promise that you will not be identified or presented in an identifiable form, while *anonymity* is a promise that even the researcher will not be able to tell which responses came from which respondent
(Sapsford and Abbot, 2007: 318).

An assurance was given that all participants could withdraw from the study at any time if they did feel like not continuing. At the outset of each interview, the purpose was explained to each participant. However, it was indicated that there was not a requirement to cover all the issues, or to cover the issues in any particular order. Participants at all times were invited to raise issues they felt were relevant to the study. Although the schedule was primarily used to guide the duration and scope of the interviews, it was guided by each of the participant's views and perspectives. The interviews were scheduled at a time of day suitable to the participant. Before data collection, ethical approval was secured from the Ethics Committee of St Mary's University (see Appendix 1).

4.9 Informed Consent for Participant Observation

Before commencing each period of participant observation in either the classroom or during assembly, a meeting was held with individual teachers to explain the purpose of the observation. Each teacher was given a participant information sheet and the opportunity to reflect in private on whether they wished to participate in the period of observation. Once verbal agreement was obtained, the period of observation was planned with the teachers and written informed consent gained.

During the time in the field, the researcher made every effort to announce his presence as a non-participant observer. Priority was given to openness and honesty.

In the following section, the pilot interviews will be discussed alongside the challenges of undertaking research in the field. The process of data collection, by way of interview and observation, will also be described.

4.10 Pilot Interviews

During this study, two pilot interviews were conducted with a colleague before the collection of data for use in the study. The time available to spend in Tanzania in the field did not allow pilot interviews to be conducted with participants in the actual field. These ‘pre-test’ interviews facilitated an increase in self-confidence and the development of interview competence. The analysis of the recordings for common difficulties in interviewing such as the use of loaded questions and inappropriate probing ensured this interview experience was capitalised on. Reflective analysis also revealed many leading questions. The pilot interviews were a valuable source for self-evaluation tool in relation to the skill of question wording. Indeed, the attention paid to the pilot interviews was crucial to the rigour of the study. Since a qualitative research study demands that the researcher acts in the place of a research instrument the researcher’s skill, ability and sensitivity are critical. According to Sandelowski (1985), such care with data collection is paramount to ensure a degree of credibility.

4.11 Procedures

In this section, practical issues relating to the conduct of the study will be examined and presented. There was familiarity with the research setting in the diocese and, whilst I could be confident that the sample selected was able to provide rich detailed data that would inform the study, there was an inherent risk with being familiar with the research setting. The most obvious risk was that of bias as participants might be reluctant to impart information-rich data due to the fact that the researcher was a priest. As I was also undertaking the research in my native land, there was a risk that I knew the diocese, the people in the schools and the bishops too well and that this knowledge could influence what I asked and found. The risk was that I might lose objectivity and

would need to be aware that my identification or familiarity with the area might influence the results of the research.

However, a number of strategies were carried out to reduce the possibility of this; for example, a pilot interview was conducted to analyse the questions posed to make sure they were not loaded, so as to influence the answer. For example, a question such as, ‘do you think it is challenging to promote mission integrity?’ would not be asked as it is a loaded question which suggests that mission integrity is challenging. Therefore, it would be more neutral to ask, ‘can you describe to me your experience of promoting mission integrity?’ This is a more open question and allows for freedom of expression. From the outset it was also stressed that I was there in the capacity of researcher not that of priest. Role boundaries were made very clear to encourage free dialogue and personal views to be expressed. Confidentiality was also assured to try and ensure as far as is possible a more honest and authentic response was gathered to promote freedom of speech.

While in the field, casual clothes were as opposed to a priest’s attire, so as to be able to encourage participants to talk more freely. Participants were openly advised that they must not treat me like a priest and emphasised that I was there as a researcher. Despite the difficulties associated with role separation, there are obvious advantages of doing fieldwork in one’s own setting. Being an ‘insider’ is a useful means of creating an informal atmosphere and rapport with the participants. Interactions are intimate and the information more valid and meaningful.

4.12 Data Collection: semi-structured interviews and the use of field notes

The use of a tape recorder removes the necessity of arduous writing during an interview and prevents what Deatrack and Faux (1991: 217) term ‘filtering of data’ due to investigator recall or summarisation. The nuances of the interaction, namely the pauses and intonations that can be captured by the use of the audiotape, helps to validate the accuracy and completeness of the information collected. According to Silverman (2005), it is essential to capture non-verbal communication during an interview as it can be five times more effective than verbal.

Tape recorded interviews also serve as a means of self-monitoring whereby questions that may have shaped data can be reflected on constantly. Rogers and Cowles (1993) point out that an audio taped interview is of much value in qualitative inquiry as it provides a complete audit trail in that data faithful to the interview can be produced for inspection.

However, there are limitations associated with the audio taped method of data collection. Loss of data due to failure to capture the context of the interview, lack of familiarity with the equipment and unknown invasive effects on the interactional process is common (Douglas, 1976).

In this study, it was planned at the outset to audio-tape all the interviews to be conducted. However, all participants with the exception of the two participants – Participant 1 (Bishop A) and Participant 2 (Bishop B) – despite extensive reassurance about confidentiality and anonymity, refused to allow their interview to be recorded. There was an inherent fear associated with there being a permanent record in their

interview. Eleven participants (n=11) revealed that, if it was desired to elicit their true perspectives, no interview should be tape recorded. Some also expressed a fear that, if they were in any way critical about the leadership of the school, this could adversely affect their position at the school. Permission was sought to record detailed field notes during each of these interviews whilst being conscious of the need not to let the recording of field notes impact on the flow of conversation or discourse. Due to a genuine fear of not being able to capture all information during the interview, at the conclusion of each interview, the researcher retreated immediately to a quiet room to add to and expand field notes recorded during the interview.

4.13 Interview Transcription

All interviews were then transcribed systematically within 24 hours of the interview with the exception of that of the two bishops, where the audio-taped interview was transcribed verbatim. Transcription close to the conclusion of each interview helped ensure that memories of the completed interview were still fresh and that ideas, personal feelings, relevant responses, non-linguistic features and the emotional context of the interview that had not been recorded in the jotted field notes could be readily documented. As Atkinson and Heritage (1984) point out, the production of detailed transcripts is a crucial research activity, which demands time and rigorous attention. The self-transcription was of enormous value as it facilitated close contact with the participants' world.

4.14 Data Collection: The Use of Observation in Practice

Robson (2002) contends that research techniques involved in observations and interviews form an equally legitimate mode of enquiry compared with statistically

quantifiable data resulting from highly structured questionnaires and laboratory experiments in areas such as education and medicine. In the present study observation was used to confirm that verbal accounts were reflected in the real world. It was also used to examine how policy was translated in the reality of practice. Data gathered through direct observation provided in-depth insight into the intricacies and dynamic nature of Catholic education in the real world and how the diocesan education policy was implemented in day-to-day practice. It also contributed to the rigour of the study particularly since permission was not granted to audio record the interviews. The combination of the interviews and observations ensured that the findings were grounded in the participants' experiences. In essence the period of observation served to ensure the limitations associated with the interviews not being recorded were minimised.

During the period of time in the classroom and assembly, there was no participation in any activity. A role was assumed in which there was no engagement in any activity and this enabled him to remain sufficiently that of an outsider to allow for objectivity. Minimal engagement was considered vital so as not to interfere with the nature of the teaching or assembly practice. On occasion, it was difficult to maintain a totally detached role as many pupils tried to initiate conversation. Where this occurred, the researcher tried to ensure conversation was brief and focused on general matters of conversation. Although there is no single view on how much time should be spent in the field before starting the period of observation, owing to the limited time available to spend in the field whilst in Tanzania, it was not possible to undertake a period of observation to acclimatise to the setting or, indeed, allow participants to acclimatise to his presence.

The observation undertaken included observation of two teaching sessions, one in St Daniel's School and St Monica's School and two school assemblies, one in St Daniel's School and St Monica's School. An observation schedule was used to collect data during the period in the field. The schedule used can be found in the Appendices 7 & 8. The schedule was sufficiently flexible so as to allow for the capture of the complex nature of policy implementation in practice. On the spot field notes were also recorded. No definitive guidance could be found with respect to when to take field notes. At times it appears to interfere with observation and at other times it enabled the research to remain focussed. As Lofland and Lofland suggest (1984), field notes include a running description of events that occurred during the observation, recalls of forgotten material, interpretive ideas, personal biases, impressions and feelings and reminders to look of additional information.

a. Observation of Teaching Session in St Daniel's School

Prior to conducting the observation, a meeting was held with the head teacher to seek permission to observe a teaching session. A meeting was then arranged to discuss the research project and the period of observation with a teacher identified by the Head. The teacher was given opportunity to discuss the research and whether she wanted to participate in the study. An information leaflet was given to the teacher and time was allowed for the teacher to reflect on whether she wanted to participate. Once verbal agreement was obtained the teacher was asked to complete an informed consent form.

The observation was arranged for an English literature class to be observed on an agreed particular Monday morning at 9.30 a.m. The class selected was purely for ease

of access – the subject observed was not deemed to be significant. The session was observed for 45 minutes during which the observation schedule was completed. The researcher on entering the classroom with the teacher was introduced to all pupils and his role explained. A position at the back of the classroom was assumed to ensure there was a good view of pupil and teacher interaction and to ensure all conversation was audible. There was no engagement in the teaching session but there was discussion with the teacher concerned at the end of the period of observation. Field notes were taken to recall matters discussed.

b. Observation of Teaching Session in St Monica's School

The observation was arranged for a Biology subject class to be observed on an agreed Thursday afternoon at 2 p.m. The session was observed for 45 minutes during which the observation schedule was completed. The researcher on entering the classroom with the teacher was introduced to all pupils and his role explained. A position at the back of the classroom was assumed to ensure there was a good view of pupils and teacher interaction and to ensure all conversation was audible. There was no engagement in the teaching session but did have discussion with the teacher concerned at the end of the period of observation – field notes were taken to recall matters discussed.

c. Summary of St Daniel's School Assembly Observation Data

Prior to conducting the observation, a meeting took place with the head teacher to seek permission to observe a school assembly. The school assembly took place in the playground area outside of the main school building. This area is designated specifically for the assembly. The assembly observed was attended by 263 pupils. It

took place at 7.00am on Monday. All teaching staff were present (n =15). The assembly lasted 20 minutes and during this time pupils and staff remained standing. During the observation of the assembly, the researcher located himself at the front of the assembly with teaching staff facing pupils. The school was celebrating a saint's feast day, so there was a presentation on his life and message which reflected the Catholic ethos of the school and put into practice the education policy.

d. Summary of St Monica's School Assembly Observation Data

Prior to conducting the observation of St Monica's School assembly, a meeting with the head teacher took place to seek permission to observe the school assembly. A full school assembly took place at 7.00 a.m., on the playground outside the administration block, the customary place designated for school assemblies. It lasted for 20 minutes on a Wednesday morning. All pupils attended the assembly (Form I to Form IV) and were located so that each one could see the national flag displayed on a flagpole by the administration block. The only member of staff present was the teacher on duty, who had the responsibility to conduct the assembly.

The pupils stood throughout the assembly. During the observation, I was located at the front of the assembled pupils with the teacher in charge and two pupils who were responsible for parading the pupils in an orderly fashion and also for leading the singing of the National Anthem and another patriotic song designed to inculcate a strong sense of cultural identity.

Further, when themes began to emerge from the interviews, they were tested them out in the next interview to see if others agreed or supported the themes. For example, if

after six interviews it emerged that mission integrity suffered because of the teachers' lack of training, then in later interviews this view could be tested by asking participants if that was the case. Interviews were used to support or refute emergent ideas to ensure that themes were generated from data gathered from participants and were not the sole views of the researcher. This meant, that during the initial few interviews unstructured interviews were used and then as the research progressed and themes started to emerge, more structured questions were used to promote rigor in the study.

4.15 Chapter Summary

This chapter has provided an account of the design of the study and has provided justification for the methodology chosen. The process and strategies employed for the purpose of data collection has been examined. A detailed account of the decisions made and the progression of events that emerged during the process of data collection has been provided.

The next chapter will describe critically the method of analysis used, that of discourse analysis. How discourse analysis will be operationalised in the present study will be examined. Moreover, the value and challenges associated with this analytical method will be considered.

CHAPTER FIVE – DATA ANALYSIS

5.1 Overview of Chapter

In the previous chapter, the design of the present study was presented and designed and the strategies employed for the purpose of data collection and information collection.

This chapter proceeds to explain and discuss critically the method of analysis used, that is, that of discourse analysis. The value and challenges associated with this analytical method are considered alongside how, as a method of analysis, it was operationalised.

5.2 Discourse Analysis Explored

As an approach to qualitative data analysis, discourse analysis has gained increasing prominence in the past decade. Studies drawing on this approach have focused on diverse areas ranging from urban to business studies (Stenson & Watt, 1999). However, like any other approach to qualitative data analysis, discourse analysis is not without challenge. There are many key debates that either unite or divide theorists and researchers due to the diverse nature of disciplines, domains, forms of data and discourse traditions. Morgan (2010) asserts that questions within these debates include: are these techniques of analysis a process of interpretation or discovery? what counts as relevant data? what counts as relevant context? should the analyst be politically engaged? does the analysis aim for social critique or mere description? and how are analyses applied in social and political settings?

There is some misunderstanding and a lack of clarity associated with what discourse analysis actually is. More specifically, there is uncertainty around what the word *discourse* means; and how as a method of analysis it should be operationalised. Of course, the lack of clarity associated with analytic method is not unique to discourse analysis alone. The lack of reported understanding associated with discourse analysis is, however, exacerbated by the poor level of reporting or transparency with respect to how discourse analysis is operationalized in many studies.

On this, van Dijk (1997: 1) comments:

An analysis of discourse is a scholarly analysis only when it is based on more or less explicit concerns, methods or theories. Merely making 'common sense' comments on a piece of text or talk will seldom suffice in such a case. Indeed, the whole point should be to provide insights into structure, strategies or other properties of discourse that could not readily be given by naive recipients.

To employ discourse analysis as a method of analysis, it is imperative to appreciate fully the meaning and complex nature of discourse and discourse analysis and also how it is executed in a rigorous manner in the reality of practice.

There are diverse and numerous definitions of discourse, and yet frequently it is a term that is not defined, but simply assumed. Definitions of discourse and discourse analysis can be diverse depending on the epistemological stance of the theory. As an example, conversation analysis and Foucauldian (Willig 2008) research can be seen as two opposing epistemological poles. For example, the unique perspectives of both modes can be explained thus: conversation analysis (realist epistemology) 'discourse' is defined as a communal exchange, a social and cultural resource people may draw upon to explain their activities, a linguistic system with rules. In other words, discourse is 'language' per se, as we know it. 'Discourse analysis' is therefore an analysis of the

performative and functional aspects of speech (what it is doing and why); a focus on the construction of events through language.

In Foucauldian research (relativist epistemology), 'discourse' is defined as a group of statements, objects or events that represent knowledge about, or construct, a particular topic. It is a broad understanding of a discipline.

It can be seen that conversation analysis takes language as a means of communication that is representative of life 'as it is'. Language is all the data that matters. However, Foucault would argue that language constructs and maintains the social world in a broader sense. Language cannot be separated from the social world and context.

Mills (1997: 1) noted that discourse has become common currency in a variety of disciplines, so much so that it is frequently left undefined, as if its usage were simply common knowledge. It has perhaps the widest range of possible significations of any term in literary and cultural theory, and yet is often the term within theoretical texts which is least defined.

Due to the complex nature of discourse and the diversity of definitions that exist, it is important for a researcher when employing discourse analysis to clarify their perception of discourse and make explicit the parameters and approach that will be adopted in analysing data. A researcher need not employ rigid or formulaic rules relating to the analytical method. However, principles of consistency, honesty and integrity should underpin the application of discourse analysis. According to Foucault, *discourse* refers to ways of thinking and speaking about aspects of reality:

A discourse provides a set of possible statements about a given area, and organizes and gives structure to the manner in which a particular topic, object, process is to be talked about

(Kress, 1985: 7).

Discourses are the scaffolds of discursive frameworks, which order reality in a certain way. They enable and constrain the production of knowledge, in that they allow for certain ways of thinking about reality while excluding others. In this way, they determine who can speak, when, and with what authority; and, conversely, who cannot (Ball, 1990).

Similarly discourse, *discourse analysis* is explained in different ways. This is because discourse analysis has a multidisciplinary inflection and originates from several areas. 'Discourse analysis' is a term, which has come to have different interpretations for scholars working in different disciplines (Brown & Yule, 1983). Like other qualitative analytical approaches, discourse analysis is not a unified, unitary approach. Potter and Wetherell (1987: 6) suggested that perhaps the only thing all commentators are agreed on in this area is that terminological confusions abound. It is a field in which it is perfectly possible to have two books on discourse analysis with no overlap in content at all.

Discourse analysis is concerned with the way in which texts themselves have been constructed in terms of their social and historical '*situatedness*'. Discourse analysis situates texts in their social, cultural, political, and historical context. Questions that may be asked include 'why was this said, and not that?' 'why these words?' and 'where do the connotations of the words fit with different ways of talking about the world?'

(Parker; 1992: 4). Text is thus interrogated to uncover the unspoken and unstated assumptions implicit within them that have shaped the very form of the text in the first place.

It is indeed essential to appreciate that discourse analysis is an analytic approach rather than a fixed method. As Potter and Wetherell point out:

...there is no 'method' to discourse analysis in the way we traditionally think of an experimental method or content analysis method. What we have is a broad theoretical framework concerning the nature of discourse and its role in social life, along with suggestions about how discourse can best be studied

(Potter and Wetherell, 1987: 175).

Discourse analysis is generally an umbrella term for many traditions by which discourse may be analysed. As a method, discourse analysis explores power relations from a critical standpoint in an attempt to make sense of the social world by providing new critical insight – a positive contribution to both theory and research. Not only this, but discourse analysis provides a whole new vocabulary. Discourse analysis is more than just a methodology – it is a philosophy, a way of being. It may be situated at any point along a continuum of epistemological positions, from realist to relativist. There are many competing traditions (and combinations of traditions) within discourse analysis that may be utilised according to both the epistemological positioning of the researcher and also according to what research questions are being asked.

Six traditions of discourse analysis are conversation analysis; interactional sociolinguistic; discursive psychology; critical discourse analysis; Bakhtinian research; and Foucauldian research (Wetherell, Tylor and Yates, 2001). The six traditions of discourse analysis have advantages and limitations. All have their critics,

but the advantages appear to far outweigh the limitations. For example, discourse analysis may be used for a variety of reasons. The techniques can reveal often unspoken and unacknowledged aspects of human behaviour, making salient either hidden or dominant discourses that maintain marginalised positions in society. They can reveal or help to construct a variety of new and alternative social subject positions that are available, which in itself can be very empowering to the most vulnerable individuals. Moreover, discourse analysis can provide a positive social psychological critique of any phenomenon under the gaze of the researcher.

One limitation of discourse analysis is that the array of options available through the various traditions can render issues of methodology problematic, as each tradition has its own epistemological position, concepts, procedures, and a particular understanding of discourse and discourse analysis. Once more, the disadvantages to discourse analysis are specific to each tradition, but generally, proponents of discourse analysis believe that meaning is never fixed and so everything is always open to interpretation and negotiation. This concept can be very challenging as the door is never closed on any analysis and each new interpretation gives rise to a further intense critique. In addition, similarities and differences between concepts may cause confusion for new researcher as well as the more experienced, and when the confusion dissipates, there needs to be an explanation of concepts and justification for their use in each and every analysis. Importantly, discourse analysis may disrupt longstanding notions of selfhood, gender, autonomy, identity, choice, and such disruption can be very disturbing.

Discourse analysis uses 'conventional' data collection techniques to generate texts able to be analysed discursively from a particular understanding of discourse analysis and

driven by a certain theoretical frame. These texts could be interview transcripts, newspaper articles, observations, documents, or visual images. These would need to be justified in terms of why they were chosen, how they were collected, and so on. Although the methods for generating texts and the principles of analysis may differ according to the approach to discourse analysis that is adopted, it is not a case of anything goes.

5.3 Discourse Analysis Operationalised

The analysis of data in this study involved a systematic word-by-word, sentence-by-sentence and line-by-line examination of the field data. A sample of transcription from participant 1 can be found in Appendix 15. It served a dual purpose. First, it facilitated the generation of multiple substantive codes. Second, it imposed rigour on the research process as it allowed each code and theme to be traced back to its original source. As Urganhart (2002) and Charmaz (2006) assert, line by line coding is key as it forces data to be considered in a detailed and systematic manner and therefore it is less likely that a story will be imposed on the data. Although fascinating and exciting to undertake, the procedure is extremely time-consuming and voluminous.

A data management system had to be devised whereby fragments of data, codes, and themes could be recorded, retrieved and viewed simultaneously with ease at different points in time over the study's life. Following much deliberation and experimentation, a system using Microsoft Word for Windows was devised. The programme was advantageous in that it suited individual style, facilitated easy storage and retrieval of data, had a text search facility, and permitted the simultaneous viewing of data.

In every file of field data, in the text excerpts of raw data were highlighted in red, words or sentences that appeared following much thought, reading, re-reading and

astute questioning to offer some comprehension of how the Bukoba Educational Policy influenced the way in which mission integrity is maintained in Catholic Secondary Education. Questions asked of the data are presented in Table 7 below.

Table 7 - Questions asked of the Data during the initial analysis stage

- What is going on in the data?
- What is the focus of the study and the relationship of the data to the study?
- What is this data the study of?
- What category does this incident indicate?
- What is actually happening in the data?
- What is the main concern being faced by the participants?

I typed in the left-hand margin of the transcript related substantive codes, that is, codes, which label the substance of data (Stern, 1994). Using the interview data from Participant 1 the process is made clear in Appendix 16. I conceptualised each fragment of data into as many substantive codes as possible in an attempt to ensure as much theoretical coverage of teacher participation behaviour as possible. I used frequently ‘in vivo’ codes or more specifically the language of the participants to name a substantive code in an attempt to facilitate precision of meaning. I recorded in brief in the right-hand margin ideas, hunches and working hypotheses that served to provide conceptual entrée into an otherwise more complex area of study. Using the ‘cut-and-paste’ facility, I transferred the substantive codes to a separate file, creating an overall list. The list of codes generated for Participant 1 are included in Appendix 17 as an example.

Initially, the in-depth immersion in the data generated multiple codes. Multiple code generation at the outset was deemed essential to account for all variation in the data.

However, as the analysis proceeded, fewer codes were generated until coding became more focused.

The generation of emergent themes resulted from the grouping of similar codes. Appendix 18 provides illustration of the grouping. During this time I also made notes; the formulation of notes became a central activity in the present study. Notes were made concurrently with coding. While note-taking is time consuming, it does enrich the analytic process to make implicit thoughts explicit, and it expands the amount of data and ideas. Detailed analytic and self-reflective notes were essential. In the present study, I used notes to record products of creative inductive thinking, questions, muses and speculations about data, the reviewed literature, and the emerging themes. They served to advance the data from the empirical to a higher level of abstraction.

My reflective notes also manifested personal biases and reactions to the findings of the initial review of the literature, participant narratives and the products of observation, which in turn enabled the right degree of reflexivity (Sapsford & Abbott, 1992) to be gained. The reflective memos ensured that personal ‘eyeglasses’ did not shape the interpretation and colour unfairly what was emerging from the data.

5.4 Strategies to Achieve Rigour in the Present Study

In this study, I was also a priest and familiar with the research setting in the Diocese. Whilst I could be confident that the sample selected was able to provide rich detailed data that would inform the study, there was an inherent risk I was too familiar with the research setting. The most obvious risk was that of bias but also that the participants may be reluctant to impart information rich data owing to the fact that the researcher was a priest.

As the research was also undertaken in my native land, there was a risk that he knew the diocese, the people in the schools and the bishops too well and that his knowledge could influence what was asked and found and might lose objectivity. His over-identification or over-familiarisation with the area could influence the research.

However, a number of strategies were carried out to reduce the possibility of this; for example, as has already been stated a pilot interview was conducted to analyse the questions posed to make sure they were not loaded, so as to influence the answer. In this instance, the use of more open questions allows for freedom of expression and the pilot interview enabled me to reflect on my skill in interview questioning to ensure no inherent bias was introduced in questioning the participants. The emphasis on the role of the researcher encouraged free dialogue and personal views to be expressed. Confidentiality was also assured to promote freedom of speech.

During the time in the field, every effort was made to announce my presence as a non-participant observer in advance. Priority was given to openness and honesty to prevail during time in the field.

During the interviews, field notes were recorded but not so as to stifle interaction or dialogue. A notebook was used to record relevant non-communication and future questions and any biases that emerged during time spent in the field.

The writing up of notes was undertaken as soon as after the interview as possible to ensure that memories of the completed interview were still fresh and that ideas, personal feelings, relevant responses, non-linguistic features and the emotional context of the interview that had not been recorded in the jotted field notes could be readily

documented. As Atkinson and Heritage (1984) point out, the production of detailed transcripts is a crucial research activity, which demands time and rigorous attention.

In an attempt to avoid influencing both the collection and interpretation of data, bracketing was used. Swanson-Kauffman and Schonbald (1988) and Beck (1992) claims the use of bracketing, which involves the deliberate examination and temporary suspension of one's beliefs, enables empirical reality to be captured and concentration to be placed on the participant's experience. To achieve neutrality (Guba & Lincoln, 1985) or increase the objectivity of the data, biases, sensitivities, inner conflicts and 'grabbing effects' from the initial broad review of extant literature were acknowledged formally and committed to field notes and ultimately self-reflective memos.

This activity led to an awareness of personal feelings aroused by observations, interviews, published literature and personal or professional experience and increasing reflexivity which is defined by Robson (2002) as: '...an awareness of the ways in which the researcher as an individual with a particular social identity and background can have an impact on the research process' (Robson, 2002:22).

Reflexivity characterised by the on-going analysis of personal involvement, openness and transparency of potential influence was seen as critical to the credibility of the present study. It was seen as paramount to the emergence of an unbiased in-depth understanding of the Catholic education policy implementation by selected participants. As Jooten et al., (2009) affirms the continuous process of reflection on the researcher's own values, preconceptions, behaviour or presence enhances the rigor of the research process and should be part of any qualitative enquiry. According to Arber (2006), when undertaking demanding fieldwork in the Catholic education

context, for example, where a researcher has a practitioner background such as in the present study a reflexive approach is critical to the credibility of any such study.

5.5 Chapter Summary

This chapter has critically examined the method of discourse analysis and the challenges associated with defining it and understanding the concept. The principles of this method have been applied through reflecting on and critically analysing the researcher's extensive field notes from interviews taken. The data management system from Microsoft Word for Windows used to facilitate the above analysis has been described. The next chapter will outline critically the findings that emerged from each of the three methods of data analysis – interviews, observation and documentary analysis. A summary of the raw data from each of the three methods of data collection will be presented.

CHAPTER SIX - THE RESEARCH FINDINGS – A SUMMARY OF THE RAW DATA FROM EACH OF THE THREE METHODS OF DATA COLLECTION

6.1 Overview of Chapter

In this chapter an outline of the findings that emerged from each of the three methods of data analysis – documentary analysis, interviews and observation will be presented. A brief profile of each of the 13 participants interviewed, together with a summary of the views and perspectives elicited from the interviews, notes and transcripts will be provided. A precis of the observation of the two assemblies and teaching practice in two classes will also be presented. Finally, findings that emerged from the documentary analysis will be outlined. The summaries will provide insight into the participants' individual experiences and the reality of everyday assembly and teaching practice. This chapter will provide a foundation for Chapter Seven where the themes which emerged from a synthesis of all three methods of data collection will be discussed critically and situated within the current literature.

6.2 Introduction to Interview Data

In this section of the chapter the researcher will introduce each of the 13 participants who took part in the interviews. More specific detail about the sample characteristics can be found in Section 4.5. The participants' role in the development and implementation of the Bukoba Diocesan Education Policy will be outlined, as well as their experiences as Catholic educators.

a. The Perspective of Participant 1

Participant 1 is a high ranking official with approximately twenty years' experience of working in the Diocese. The participant is involved in providing strategic leadership to the schools in the Diocese and was a key architect in the development of the policy under review. He was the co-author of the policy – with that of Participant 3. The participant is also involved in overseeing the implementation of the policy within the Diocese.

Participant 1, during the interview, made it clear that the policy should be a unifying tool for all Catholic schools in the Diocese, as the lack of consistent application was a challenge in the Diocese prior to its introduction. The participant stated authoritatively that the policy helped to ensure that regardless of who funds the schools they all adhere to the same set of principles, directions and ways of delivering education. The participant emphasised that the policy was an effective tool for setting out the roles and responsibilities of everyone involved in education, ranging from administrators at Diocesan level to head teachers, teachers, parents and students. The participant reported that the policy proved to be beneficial, as it supported leaders, both at school and Diocesan level, to be able to articulate clearly the Catholic ethos and embed it in their day-to-day work. Likewise, the participant advised that the policy enabled all leaders to speak with one voice. The importance of the policy in enabling the diocese to carry out its mission in providing education to the less fortunate was stressed.

The participant felt that the policy improved cooperation between schools and diocese as everyone was willing to support its implementation, including the participant, who was always available to offer support. Participant 1 also mentioned some of the challenges to the implementation of the policy. These included financial resources to

support the implementation of the policy, making private Catholic schools accessible to students who were financially disadvantaged and maintaining the Catholic ethos in multi-faith schools. Participant 1 also revealed that the provision of limited training to teachers has been a challenge to successful implementation of the policy.

b. The Perspective of Participant 2

Participant 2 is the most top-ranked official in the diocese, with over thirty years' experience in Catholic education. Recognising the need for an education policy in the diocese, he delegated to other officials the task of developing one. The participant's experience included being a teacher and working in another diocese which had an educational policy.

Participant 2 considered that the policy was key in terms of advocating the recruitment of teachers, especially science teachers. He asserted that the policy sets out how education is to be provided in the diocese and thus teachers would know what to expect. The participant felt that using the policy helped to ensure that the diocese only recruited the best. However, he asserted that the diocese needed to give more thought to the on-going training of teachers once they are in post as lack of training was an issue in the diocese. The participant felt that the policy supported head teachers to be more effective leaders and role models for all other teachers. He reported that the written policy supported head teachers and teachers in making decisions within their schools and also enabled them to justify a lot of their practices.

The participant acknowledged that school heads have, directly or indirectly, been involved in the development of the policy and should be involved in its continual review and implementation. The participant stated that his initial thoughts were that the policy would be an effective way of unifying schools, parishes and families, as it

would help to ensure all three are working towards the same goal. However, he soon realised that this was a significant challenge and a potential area of conflict. How to communicate this policy to all these stakeholders and embed the policy in everyday practice was certainly not without challenge. The participant stressed that communicating the policy widely in the diocese is very important to its successful implementation. The participant identified that successful implementation of the policy would depend on having the necessary resources which would include finance and land to build new schools. These are still key challenges to implementing the policy.

Participant 2 stressed that the lack of adequate financial resources has impacted on the diocese's ability to recruit and retain teaching staff of good calibre, especially in science, and head teachers for co-education schools. He also stated that while the Government has been supportive of the policy. There are still challenges around converting the qualification of religious personnel to nationally recognised qualifications. This means that the diocese is unable to tap into the existing expertise among religious personnel.

c. The Perspective of Participant 3

Participant 3 has over ten years' experience of Catholic education, including working at a diocesan level and as head of school. The participant was the co-author of the policy and provided operational oversight of its implementation across the diocese. He is the main contact person within the diocese offering advice and guidance associated with the implementation of the policy. The participant was the link between the schools and the leadership of the diocese and he was the bishop's 'right hand' man. He reports

directly to the bishop on the day-to-day implementation of the policy in schools and responds to any school inquiry, on the bishop's behalf.

Participant 3 in his interview focused on what was meant by the successful implementation of the policy. The importance of all stakeholders knowing, understanding and accepting the policy in its entirety was emphasized. He stressed that the policy is for all Catholic schools in the diocese and that a programme of monitoring and review was critical to ensuring that all schools implement and embed the policy in their Mission Statements and in their curricula. He mentioned that it was part of his role to identify challenges to the implementation of the policy and how to overcome these challenges. He identified that getting all the stakeholders to read and understand the policy was a challenge as they are very busy with their day-to-day jobs. He felt this could be managed by the diocese by following up on who had read the policy and how well they understood and implemented it. This could be seen in how well he considered it had been embedded in the schools' mission statements and curricula.

He also identified communicating with other stakeholders who are not employed by the diocese as another challenge to implementing the policy. He stressed that improved communication would be key factor to successful implementing; making parents, students and parish aware of the policy is very important. The participant stressed that this is vital as partnership between schools, parish and families is important in ensuring that children get a good Catholic education with right morals and ethics. He mentioned that the policy had given the diocese an added opportunity for school leaders to work together to share resources but this had not been fully utilised. He acknowledged that stakeholders have not yet met to review the policy nor any plans made to provide training by the diocese.

d. The Perspective of Participant 4

Participant 4 is a female head teacher with over forty years' experience of working in Catholic education. This has included both faith schools and secular schools. The participant's knowledge and expertise is widely recognised in the Diocese and she has been at least on two occasions recalled from retirement to be head teacher again.

Participant 4 reported firmly that a key part of ensuring mission integrity for all teachers was adherence to and compliance with the policy. All participants had a very clear understanding of the term mission integrity, no explanation was needed and indeed this participant stressing strongly how vital mission integrity is to Catholic educators, advising that they must be ethical, that is, be seen to be good and living a morally upright life in accordance with the teachings of the Church. However, she reported how challenging it was to instil mission integrity into staff and in their practice, especially where there is very little training provided. The participant stated that the policy helps to ensure that the teachers have integrity as they have to assume the part of role model. The participant felt that the policy when implemented helps to ensure that children are given a good faith and Catholic education, underpinned by good morals, cooperation with others and that this was regularly discussed at staff meetings.

Furthermore, she reported how the policy allowed for reflective thinking within the school as it enabled staff to reflect on the purpose of the school and their roles as educators and this also helped to identify training needs. The participant mentioned that the policy has made it easy to develop a daily timetable that is similar to other Catholic schools. The participant said that government and parents all want to bring children to Catholic schools because they know what to expect from the school. The

parents know that they will receive not only good education and firm religious foundation for their children, but also a good environment for learning where the children will find peace and respect. The challenge the participant mentioned was how to adequately fund the implementation of the policy, so that it meets the expectation and aspiration that parents have for their children.

e. The Perspective of Participant 5

Participant 5 has been in Catholic education for over fourteen years and has always worked in faith schools, as a teacher, and is currently head teacher.

Participant 5 mentioned that when the policy was being drafted, it took into consideration other relevant documents, such as Catholic and national documents especially Vatican Council documents on Catholic education. Thus, the participant felt the policy was providing clear direction and this was critical in terms of successful implementation. Furthermore, he explained that this helped Catholic educators to develop service after the model of Christ, 'walking the talk'. The participant stressed that the policy will, in the future, help to develop good and strong leaders as it will guide students and teachers on how to be responsible before God and the community.

The challenge that the policy has at the moment is how to recruit faithful teachers of the right quality as they are the ones to implement the policy in the first place. The decline in vocations of priests and nuns has also impacted negatively on the policy as the diocese has been unable to utilise them as it would have done in the past. It is at present relying on a few priests and nuns to support the implementation of the policy by enabling them to take on leadership roles in schools; but this is a short-term solution. In addition, the priests and nuns while highly educated are not professional teachers and do not necessarily meet the national teaching qualification standards

required of teachers. The participant noted that more resources like the booklet on the policy and seminars have been very useful; but more needs to be done.

f. The Perspective of Participant 6

Participant 6 has over seven years' experience of Catholic education of which three have been at the present school. For Participant 6, mission integrity was vital to delivering a good Catholic education as it helped to ensure uniformity in the provision of Catholic education in accordance with Catholic teaching. Students who study in Church schools must live exemplary lives that is, Gospel values; by being morally upright and being God fearing people. Similarly, he asserted that teachers must live in accordance with the faith and be good role models. The participant mentioned that the scope of the policy was wide as it shaped the day-to-day running of the schools, including class assemblies, management of class lessons, remedial lessons and extra lessons during the holidays. Mission integrity has also helped the teachers to focus on helping each student to become the best they can be.

The participant, however, mentioned that although the policy relies on involvement of parents, in the support given to students, it was not as effective as it should be as most parents are not fully aware of the content of the policy and their role in its implementation; a clear barrier to implementation was thus a lack of effective stakeholder involvement. He also affirmed that communication and better partnership working with school, family and parish, was necessary to develop well-rounded students as they work together to yield great outcomes, in development of society - spiritually, socially, morally and academically. The participant held the view that the policy is a useful tool to develop Catholic educators as leaders in the future, but this had not really happened as training was very limited and not easily accessible to all

teachers. The participant highlighted that the lack of training was a barrier to successful implementation of the policy. In addition, the participant stated that the policy was not fully resourced, mentioning the lack of material resources to help the teachers know more about the policy and how they as teachers can help with its implementation.

g. The Perspective of Participant 7

Participant 7 has worked in Catholic education for nine months and is one of the science teachers in the school. In addition, the participant was also the choir master and the assistant liturgical master. Participant 7 emphasised the ideal that education should be for the responsible service of others and so was in favour of the policy's stated objectives of education serving the needs of others as this is in keeping with the Catholic ethos. The participant mentioned that the underlying principle of the policy, that of service to both the needy and the able-bodied, would result in best development for everyone in the community if implementation was effective. Mission integrity, the participant revealed has enhanced uniformity in the provision of Catholic education in the Diocese. It has also helped teachers to be more committed to their service spiritually, materially and socially as everything they do was grounded in the concept of mission integrity. This has, in part, spread to the students, some of whom now feel it a duty to share what they have learnt in school with others at home. This has benefitted the community.

The participant also mentioned that the policy has helped students to understand and practise the idea of rendering service to others. The participant stated that although the policy talked about school, parish and family working together, there was very little evidence of this happening. The participant revealed that the key barriers to successful implementation of the policy were lack of training for teachers and inadequate

resources specifically finance to organise those training and workshops. Due to lack of training teachers were mostly unable to recognise when the policy was impacting on day to day running of the school thus giving the impression that the policy was not being fully implemented.

h. The Perspective of Participant 8

Participant 8 has worked in Catholic education for over twenty years, two of which have been in the current school. He worked a non-specified amount of years in non-faith schools. Participant 8 was keen to report on how the policy had embedded Catholic principles, ethos and practice into education provided at the school. He reported that the scope of the policy is wide-ranging, impacting on everything the school does. He discussed how that the timetable of the school allowed time for students to pray, say the Rosary, go to Mass, study the Bible, as well as to access the full academic studies. The participant felt that this has helped to ensure students to remain morally upright. This is very important and has helped both teachers and students to maintain mission integrity.

Participant 8 was of the opinion that other stakeholders, such as teachers, parents and students did, however, need to be involved in all aspects of the implementation of the policy and to be made aware of the policy as mission integrity is for everyone: students, teachers and families who have a duty to reinforce what those students have learnt at school. The participant mentioned that the policy is not widely shared with teachers and other stakeholders. He asserted that teachers are not given an individual copy of the policy and did not know much about the policy, making it difficult for teachers to take on a leadership role especially in relation to implementing the policy. The participant felt not sharing the policy more widely among parents, families and

parishioners is a barrier that needs to be surmounted suggesting talks in Church as a possible way of doing this.

Another barrier is the lack of training; teachers should be given training on the policy as this would help them to know about it, and take the policy into consideration when planning their work. Teachers, he felt, needed much support to enable them to embed the policy in their everyday practice. He even stated that giving each student a copy of the policy would help by making them aware of it, helping them to know what is expected of them, as students, and what they can in turn expect from the school and the Diocese. Participant 8 argued that key to successful implementation of the policy was that the school, parish and family should all work in partnership, to ensure that students get the right education including moral and ethical, so that there is the development of the whole person, physically, mentally, psychologically and spiritually.

i. The Perspective of Participant 9

Participant 9 has worked in Catholic education for over two years and is the finance lead for the school, that is, the teacher' representative at the finance committee. For participant 9 mission integrity was the key focus of the policy. He advocated that the policy articulates how Catholic education should be delivered and what is expected of Catholic educators. The participant felt that the policy clearly set out how Catholic education should be a means of supporting those less fortunate, a means of achieving common good, solidarity, community life and providing care for others. The participant felt that the policy was a means to achieve all the goals stated and that this was already happening as schools become more unified in how Catholic education is provided in the diocese.

The participant noted that mission integrity can be seen even in how students and teachers interact, as everyone is helpful and supportive in the school. The participant revealed that most of the teachers are not familiar with the policy. He reported that few had in-depth knowledge and understanding of the policy - including himself - and this is a challenge. The participant, however, felt that some aspects of the policy were being implemented because of the similarity between the schools in the diocese. The participant mentioned that two of the key factors needed for successful implementation of the policy were good and effective leadership and faith in the leaders who were both implementing the policy and monitoring the extent to which it was being embedded in everyday academic and teaching practice.

The participant further added that trust was another key component, as there is a need to trust each other, especially trust between teachers and students; mission integrity can help to build trust when everyone can see the leaders are being open, and are transparently living the faith. Going to Mass regularly, the participant felt, would also help teachers and students to develop the Catholic ethos even more and be of service to the community by considering the lives of others when implementing the policy. Although the participant had not seen the policy, he felt that the resources needed would be similar to other policies, namely recruitment of more staff to support the implementation, training for teachers, provision of materials and financial resources.

j. The Perspective of Participant 10

The participant 10 has worked in Catholic education for almost two years and is the Head of the Geography Department and is also the Academic Master. For participant 10 the core purpose of the policy was education as a means of preparing students to be good citizens, with good ethics and norms, thus enabling them to be of service to the

community. He asserted that mission integrity was a key element of the policy and he emphasised that Catholic education produces leaders who are morally outstanding, who take teaching as their vocation and deliver the curriculum and extra-curricular activities with dedication and commitment. The participant revealed that there were a number of barriers to the implementation of the policy for example; the policy had not been shared with all the teachers so some teachers were unaware of its contents and its relevance to Catholic education. It was not seen to be embedded progressively in teaching practice and policy by all staff. He imparted the perspective that the policy was not owned by all staff members. This included the participant who, though as head of department, had only been given the key messages of the policy. The participant revealed that training on the policy had not been given to teachers; therefore, teachers could not fully support the implementation of the policy when they were not aware of the content of the policy.

The participant remarked that a key factor in the successful implementation of the policy was the sharing of the policy with parish and families. The participant further stated that school, parish and families should work together as this was the only way to ensure that students get not only the education they need but the right morals and ethics. The participant added that the influence of the family and parish extended beyond that of the school, often starting before the students started formal education and ending after the students' formal education. The participant felt the policy could help parents be more conscious and responsible of their roles as primary teachers of their children as they are the first to lay the foundation of both faith and morals.

k. The Perspective of Participant 11

Participant 11 was a practising Catholic who has worked in Catholic education for over three years, having previously worked in an Islamic faith school. The participant had previously undertaken additional roles of being Second Master, Librarian, Storekeeper and Secretary at school meetings. Participant 11's main focus was on how the policy was a means of setting standards and managing expectation. The policy, the participant elaborated, let everyone know what to expect from a Catholic school and likewise it allowed parents and students to know what is expected of them. Parents, because of the policy, and its emphasis on mission integrity, know that their children will be brought up and taught to live by Catholic morals and principles. The participant also mentioned that the policy has supported teachers to show leadership especially in the context of mission integrity. Through the successful implementation of the policy, students can, in most cases, see teachers and leaders, especially religious clergy living the faith and this supports the educational attainment of the students.

Participant 11 also expressed the opinion that he thought leadership positions in Catholic schools should be held by religious people such as priests and nuns, because when it came to policy implementation they were key to spreading the word associated with mission integrity. This would also help to ensure continuity, as lay people are more likely to move away from the school when better opportunities come along. The participant revealed that so far there has been very little training given to teachers on the policy, suggesting that there should be on-going training, including seminars, as this would help to ensure wider knowledge among teachers. He referred to the value of having reflective groups to discuss policy and good practices associated with it but also about how to deal with the challenges of implementing and embedding the policy in all academic practice. The participant argued that school, parish and families should work together to facilitate the effective implementation of the policy. The participant

recognised the commitment of other teachers and support needed to implement the policy. However, this support he reported was not fully resourced and the lack of support limited the pace and scope of implementing the policy in the school.

1. The Perspective of Participant 12

Participant 12 has worked in education for over fifteen years, five of which have been in Catholic schools. The participant's leadership roles have included discipline master, academic master, head master and guidance counsellor. At the time of the study, the participant was teaching Physics, Mathematics and Chemistry. Participant 12 stressed that the policy helped to achieve one of the key goals of Catholic education which is education for all. The participant acknowledged not being very familiar with the full content of the policy but felt that the policy promoted equality and it was inclusive to all regardless of their financial background. This he considered was vital to the concept of mission integrity as it ensured that no student was left without the support they needed to achieve their full potential. The participant revealed that awareness of the policy was mostly through staff meetings but nothing else, adding that the policy was not given as part of the induction programme when the participant started at the school and this would have been useful. It would also be useful if all teachers were given proper training on the policy and how they could implement it in their day-to-day duties.

The participant further revealed that this has impacted on teachers' ability to take on leadership role as it is impossible to seek development opportunities if you are not fully aware of the policy. The participant also identified that one of the barriers to effective implementation is the lack of communication to parents and students. He felt it was important that they should be familiar with the content of the policy but they are

not. This, the participant mentioned, may be due to inadequate resources available to support the implementation of the policy and partnership working needed.

m. The Perspective of Participant 13

Participant 13 has worked in Catholic education for over three years and teaches Religious Education and Swahili. Participant 13 identified several positive outcomes of the Diocesan education policy. He reported that it helps to prepare future Catholic leaders who will serve their fellow human beings from all walks of life and promotes solidarity and cooperation among Catholic schools and stakeholders. The participant stated that the policy is mentioned at staff meetings and that the head teacher often reminds and encourages both staff and students about the school's mission statement which is linked to a key element of the policy, namely mission integrity but that it is not embedded fully in everyday academic practice. The participant reported that the concept of mission integrity is reinforced in liturgical services, especially the Mass on feast days such as Ash Wednesday and on special occasions like the start and end of the school term. However, he advised that mission integrity is not embedded in all academic and teaching practices.

Participant 13 stressed the importance of cooperation among the members of school community, as a key factor in the successful implementation of the policy as it has helped to recruit and prepare future leaders. The participant remarked that there is support and training given to teachers who are interested in leadership roles and that this is extended beyond implementing the policy, to supporting teachers to become Catholic leaders in education however support was not consistent across the work force. The participant was of the opinion that parents are aware and involved in the implementation of the policy as parents often gave feedback at parents meeting and

commented on the curriculum and how faith and morals are taught in the school. The participant revealed that an unexpected resource was the partnership working between schools, families and parishes and this has been of vital importance to the successful implementation of the policy. The participant also added that one of the biggest resources available to the policy was the Catholic Scholarship Programme for Tanzania (CSPT). This was available to teachers and offered programmes for future Catholic leaders.

6.3 The Observation Data

a. Introduction

In this section of the chapter, the findings from the observation both of teaching within classroom settings and of two school assemblies will be presented. Within the context of a classroom, teaching was observed: i) the classroom setup including whether any religious articles were displayed; ii) religious practices, including prayer as a means to promote Catholic identity; and iii) the interaction between students and teacher during each lesson, including how the teacher was able to inspire the students to learn and if the students responded to this inspiration. Observation of how mission integrity was incorporated into the delivery of the lesson and the lesson plan itself would also be reported. Finally, the availability of resources that support effective teaching in the classroom would also be reported on.

Observation of two school assemblies would include a report on who conducted the assembly, those present at the assembly, the nature of the assembly, the structure of the assembly, whether prayer and reflection was part of it, whether the intention of the assembly was made clear to everyone and whether a note was taken of those present. The level of participation by those present at the assembly was noted.

b. Observation of Teaching Practice 1 – (St Daniel’s School)

At St Daniel’s School, a teacher teaching a class of Year 10 students was observed where the age range of the children was between 14 – 16 years. The subject was English Literature. The total number of students was 45. The classroom had a crucifix in front on the wall as stipulated in the policy. At the beginning of the lesson, the teacher was observed starting with a prayer as is expected of a Catholic educator.

The class was studying an ‘Anthology of East African Poetry’ by A.D. Amateshe (1989). The teacher demonstrated an appropriate knowledge of the subject and showed clear leadership by managing the class and setting them task. The teacher divided the students into smaller groups and asked them to discuss different parts of the poem. This appeared to have encouraged the students to interact with each other and spokesperson from each group was asked to give feedback, thus creating confidence, and, for some students, the opportunity to develop leadership skills and for others to work together in cooperation to complete a task.

The teacher was observed moving around, providing support to any group that appeared to be struggling with the assigned task. This was in keeping with the policy’s aim of ensuring that all students got the necessary support they needed to achieve their full potential. The teacher was adequately resourced to deliver the lesson as each group had the required poem and exercise books and pens needed to complete the task. It was noted, however, that due to time constraints, the support the teacher gave to students with special educational needs was somewhat limited. It was also observed that, although the duration of the lesson was in keeping with the policy guidelines, there was not enough time for the students to fully explore the task allocated to the class.

c. Observation of Teaching Practice 2 – (St Monica’s School)

At St Monica’s, a teacher teaching a lesson was observed. The subject matter taught was on biology: the total number of students in the class was 45. Examples were noted of education in the faith, as a crucifix was seen on the wall in the classroom and the teacher started the lesson with a prayer, asking the students to put themselves under God’s guidance, which helped to promote Catholic identity. In keeping with the policy guidelines, the lesson was 45 minutes in length and the teacher demonstrated appropriate knowledge of the material that was presented. The teacher was observed trying to engage students, as they were asked questions and reluctant students were encouraged to answer. The teacher also checked for understanding of the lesson and asked a student to give a summary of what they had learnt during the lesson.

It was observed that, although the teacher had the necessary text book and reference book, the students did not have any copies. It was also unclear how many of the students fully understood the lesson and had access to independent study material. This did not support effective teaching in the classroom. The teacher also challenged the students to think originally and creatively, encouraging them to reflect on the topic. The students were asked the purpose of studying cells: whether it is to pass exams or extend their knowledge and understanding. This seemed to me to be a clear demonstration that education was being provided as a means and not as an end. This is in line with one of the principles of Catholic education. ‘The Catholic School’ (1977: 27) demonstrates that:

The school must stimulate the pupil to exercise his intelligence through the dynamics of understanding to attain clarity and inventiveness. It must help him spell out the meaning of his experiences and their truths. Any school which neglects this duty and which offers merely pre-cast conclusions hinders the personal development of its pupils.

However, the effectiveness of this was limited as it was observed that a lot of students did not engage with this activity. It was not possible to clarify whether this was related to the fact that the students did not have prior knowledge of the lesson or if they had access to independent reading material.

d. Observation of School Assembly 1 – (St Daniel’s School)

A school assembly was observed at St Daniel’s School. It took place in the school playground area, outside of the main building. It was attended by 263 students and fifteen teaching staff. I thought that the fact that all in attendance get the same message from the school leadership helped to improve a sense of solidarity among staff and students. The assembly lasted for twenty minutes and during this time both students and staff remained standing. It started with the singing of the national anthem and a patriotic song, as directed by the Ministry of Education; on at least one day a week all schools sing the national anthem and the patriotic song. This is to impart a sense of national identity in the students.

However, this was not in keeping with the diocesan policy, which states that all activities in the school should start with a prayer and include a reflection. The researcher observed that all members of staff and students were in attendance. The coordinator of the assembly was the teacher on duty. This is in accordance with the Diocesan policy and it provides leadership opportunities for some of the teachers. It also demonstrated that the school provided practical training, as leadership of the assembly represented training for some and an opportunity for others to shadow.

It was observed that teachers were able to offer support to students who were struggling to understand the message. During the assembly, the researcher observed the head teacher who addressed the school body reminding them of the Catholic ethos

of the school and the importance of serving the community. They were further reminded of the importance of leading by example: as ambassadors of Christ they were all expected to imitate Jesus Christ. This was in keeping with the diocesan policy of education serving the common good. The head teacher asked the students if anyone could list the Beatitudes and the Ten Commandments. Students were observed being keen to answer and gave some examples of how they can put these into practice in their day-to-day lives. This indicated that the school in keeping with the policy reflects on how students and teachers can be witness to Christ and demonstrated mission integrity in practice.

e. Observation of School Assembly 2 – (St Monica’s School)

A school assembly at St Monica’s School was observed. The assembly took place at 7.00 a.m. on a Wednesday morning on the playground outside the administration block. The assembly, which lasted for twenty minutes, was attended by all 422 students and the one teacher on duty, who had the responsibility of leading the assembly. This showed that teachers were given some leadership role. However, other members of staff were not observed and there was no information regarding any other means by which both students and teachers meet to share a common forum; this could be a barrier to implementing one of the principles of Catholic education of achieving education as solidarity and community. The Congregation’s 1977 document ‘The Catholic School’ (1977: 54) stresses that:

...the community aspect of the Catholic school is necessary because of the nature of the faith and not simply because of the nature of man and the nature of the educational process which is common to every school. No Catholic school can adequately fulfil its educational role on its own...

In accordance with the diocesan policy, which emphasises on education in faith, the assembly started with a reflection from the Gospel reading of the day which was read by the head student. This also demonstrated that both teachers and students were given leadership opportunities. This was followed by the national anthem and the patriotic song which was purposefully aimed at students to impart a sense of national identity.

It was not possible to determine if this patriotic exercise undermines the diocesan policy and its effort to nurture a Christ-centred environment in Catholic schools. It was also observed that in keeping with the diocese's emphasis on mission integrity and education servicing the common good; the teacher on duty presented a topic on responsible citizenship, inviting and challenging students to be responsible citizens by making the right moral choices and be people of service to their respective communities. It was not observed how students with special needs were supported to understand or to participate fully in the assembly. However, it was further observed that a few of the students had active roles to play in the management of the assembly including the head student, who jointly led the assembly with the teacher on duty. Two students who were responsible for the parade ensured it was done in an orderly manner and one student led the singing of the national anthem and the patriotic song. This showed that the school, in accordance with the policy, was training leaders for the future and supporting students to be the best they can be.

6.4 The Document Analysis

a. Introduction

This section will summarise the key features of the documents reviewed prior to conducting the interviews and the observations of classes. Although there were other related documents which were considered as part of the background reading, prior to

conducting field studies, the researcher focused on the main document namely the Bukoba Diocesan Education Policy, because, prior to the adoption of this policy, other Catholic and national education documents had been taken into consideration. These included: The Second Vatican Council documents on Catholic education; The Episcopal Education Policy of the Catholic Church of Tanzania; the School Inspection Guidance and Checklist from the Ministry of Education and Vocational Training and finally the National Curriculum. In addition, operational documents were examined that had been developed to support the implementation of the policy, including the Parent and Child Guidance Prospectus and the Head Teacher Guidance on Running the School.

b. Bukoba Diocesan Education Policy

This diocesan policy clearly defines and identifies the roles and expectations for all the Catholic schools in the diocese; that all Catholic schools, irrespective of the founder or source of funding, were under the umbrella of the diocese and were expected to abide by the policy, thus ensuring a common Catholic identity among schools. It was found that this had helped when working in partnership with government bodies at both national and local level. The policy set out what was expected of schools in key areas including the core elements of moral ethics in the schools, the integrity, governance of the schools and mutual support to all schools regardless of their financial status and helping the less financial advantaged in accordance with the Catholic ethos of mission integrity and preferential option for the

poor. Similarly, it was found that the policy included guidelines on how Catholic schools should work in partnership with other Christian denominations, other faith schools and non-faith schools to ensure that education serve the common good. For instance, on worship, the Education Policy of the Catholic Church in Bukoba Diocese states that Diocesan policy requires that religious freedom should be observed and children of no faith or other faiths should not be subject to proselytising, nor should attendance at religious services be compulsory for these pupils.

Similarly, it was found that the policy included guidelines on the recruitment of good head teachers and teachers who had the potential to take on leadership roles and promote effective Catholic education.

It was noted that the policy made mention of how schools will be supported to implement the policy. The policy states that Catholic Diocese of Bukoba aims to provide a quality education. The Bukoba Diocesan Catholic schools can take responsibility of ongoing formation of their teachers in collaboration with the General Secretary working in the Education Department. These included seminars, conferences, workshop and continuous development training for teachers and head teachers. However, it was noted that there was no mention of financial resources in the document on how schools will be given financial support to implement the policy. It was also identified that schools had to report back to the Diocesan Executive Secretary on day-to-day matters relating to the policy and this may create additional barriers to the implementation of the policy in schools.

6.5 Chapter Summary

In summary, this chapter has outlined the findings that emerged from each of the three methods of data analysis – interviews, observation and documentary analysis. The

summaries have provided an insight into the participants' individual experiences and the reality of everyday assembly and teaching practice.

The following chapter will present the themes that emerged from a synthesis of all three methods of data collection – interviews, observation and documentary analysis and this will be discussed critically within the context of current literature.

CHAPTER 7 - THE FINDINGS: THE OUTCOME OF THE ANALYTIC PROCESS

7.1 Overview of Chapter

Drawing on the findings from the review of the literature presented in Chapter two and the complete data set, this Chapter will present the conceptual themes that emerged from the analytic process. Applying Discourse Analysis (DA), it was possible to identify three emergent themes – that is, Effective Catholic School Leadership; Attributes of Catholic Educators; and Dealing with Challenges. Each theme will be presented and discussed critically within the context of the literature.

Segments of data that was captured in field notes will be used to provide rich description, and to illustrate how the emergent themes are grounded in the data. The themes that emerged from the review of the literature and, specific scholarly and empirical literature, will be used to support or refute the emergent findings and illuminate the contribution of the present study to the advancement of knowledge and understanding of how mission integrity is promoted and maintained within the context of Catholic education, specifically in the Bukoba Diocese.

7.2 Theme - Effective Catholic School Leadership

a. Introduction to Theme

The theme labelled Effective Catholic School Leadership identifies the qualities that are required of competent leaders in a Catholic school. More specifically the theme describes the features required of a leader to drive and support the implementation of local policy in this study, the Bukoba Educational Policy and promote and maintain

mission integrity. It outlines the necessary knowledge, skills and attitudes required of school leaders effectively to translate policy into practice. The theme emphasises how critical leadership is and the importance of a leader being able to develop a good team spirit, discipleship, collaborative ministry, a supportive and collegiate environment, and have good change management skills, finance management skills and interpersonal skills for policy implementation to be successful. The importance of the Catholic leader having a clear and strategic vision for the school is also made explicit. The leader's role in disseminating the vision to staff will also be discussed alongside the significance of the leader employing effective communication strategies.

b. Interview Findings

Effective school leadership was seen by all participants to be critical for school policy implementation. One participant captured the significance of effective school leadership and its relationship with policy implementation:

I cannot tell you enough how important it is that there is leadership from the top when it comes to putting school policy into practice and ensuring that we all commit to it
(Participant 2).

Participants advocated that head teachers in the context of Catholic school education needed to 'lead by example' and they too needed to 'live the Gospel values' as 'The Catholic School' (1977: 91) puts it appositely:

...the Catholic school is in a unique position to offer, more than ever before, a most valuable and necessary service. With the principles of the Gospels as its abiding point of reference, it offers its collaboration to those who are building a new world.

As identified in Chapter Two, Nuzzi (2004) elaborated that school leaders need to align their practice to the work of Jesus who lived the gospel; like Christ they must be willing to live by example and willing to be servant. The participants' response echoes the findings in the literature. Nuzzi (2004) also states that Catholic leaders must model

themselves on Jesus the Servant as opposed to secular counterparts as this is in response to hearing and following Christ's command to serve. As one participant stressed: 'it is really important for me as head teacher and all teachers to bring into line our teachings with that of the work of Christ' (Participant 5, St Monica's School).

The Vatican II Council document, 'Lay Catholics in Schools' (1982: 16) also expounds on this point by insisting that:

The teacher...is not simply a professional person who systematically transmits a body of knowledge in the context of a school; 'teacher' is to be understood as 'educator' – one who helps to form human persons. The task of a teacher goes well beyond transmission of knowledge, although that is not excluded.

As one participant shared:

We are not here just to develop the knowledge of our children – we are here to help them develop as people emotionally and spiritually – all dimensions. We are here to help them become good future people

(Participant 4, St Daniel's School).

The document *The Catholic School on the Threshold of the Third Millennium* (1997: 19) explains that:

...teaching has an extraordinary moral depth and is one of our most excellent and creative activities. For the teacher does not write on inanimate material, but on the very spirits of human beings.

Therefore, the Church believes that the way to achieve this, fulfilling the mission, is to ensure that children are exposed to teachers who are committed Catholics themselves. Faith was seen by the participants as being important in the nurturing of leadership; the deliberate pursuit of spiritual growth and development through the opportunity and time for prayer, liturgy and the sacraments. As was discussed in Chapter Two, Sullivan (2000: 68) stresses that Catholic school leaders should adopt an integrated approach that recognises the importance of a spiritual dimension in

education. Wallace (1998) asserts that if Catholic schools are to continue to be distinguished by their strong faith communities, and not become private schools characterised as schools of academic excellence and a religious memory, attention must be given to faith leadership and how it is being developed in school leadership.

A willingness to live a life in accordance with Christ's teachings was seen to be critical. Participants felt effective Catholic school leaders should exemplify personally in their daily practice the core values and traditions of the institutions they serve and thus ensure the Bukoba Policy was implemented and embedded in everyday practice. As one participant insisted: 'we must in our teachings and everyday dealings with our children demonstrate our commitment to the Gospel values of the Church and as such our policy' (Participant 4, St Monica's School).

Morris (1998: 98 & 99) supports the idea and regards teachers as vital in the whole process of education:

By their witness and their behaviour teachers are of the first importance to impart a distinctive character to Catholic schools...no one can pass on values or beliefs they do not hold themselves; teachers must be models ...The more completely the Catholic teacher gives concrete witness to Christ, the more this ideal will be accepted as an appropriate model and imitated by children...

As Regan (2004) suggests, Catholic school leaders must exude and honour mission and with quiet reassuring confidence they must be committed to the mission or demands of a diocese. Most participants believed the head teacher needed also to be effective in managing change. It was reported that they needed to be able to lead change and secure transformation in an education community. As one participant demonstrated clearly, the purpose of having a policy, is that:

By making this policy you define and identify the rules for all these people; that they are under the big umbrella and this is the diocese; that the basic Catholic principles should be maintained and observed by all these schools, no matter who found them...
(Participant 1).

Many participants reported that the best leaders are very self-aware, self-managing and self-motivating; they have high levels of awareness in relation to managing others and are able to form productive relationships, thus through the integration of these aspects they are able to 'take people with them' and ensure policy implementation. For example, Participant 1 stated that:

...I was not teaching in schools, instead I was more looking over the general running of the policy and being somehow one above and trying to coordinate them and to show them how to go.

The capacity of the head teacher to ensure the Bukoba Policy was implemented in their school was seen as vital. In essence, all stressed that policy implementation in an organisation starts with the 'self', the individual. An effective Catholic head teacher, in regard to policy implementation, is required to demonstrate capability in faith leadership, educational leadership, mission leadership and community leadership. Sergiovanni (1992: 41) encourages leaders to consider the school as a community where the responsibility of maintaining control is with those who are most affected:

Communities are defined by their centres ... repositories of values, sentiments, and beliefs that provide the needed cement for uniting people in a common cause. Centres govern the school values and provide norms that guide behaviour and give meaning to school community life.

Cook et al., (2005) supports the need for a Catholic education leader to exhibit skills in these areas of leadership. They assert that a leader needs to generate a positive Catholic culture and environment in the school, inspire and lead the school community towards educational excellence, understand the mission of the school and communicate the mission of the school verbally and in writing at every opportunity.

One participant advocated that clear direction was offered by the Diocese when it came to policy implementation in the schools. The participant asserted that the diocese offered much support and guidance as can be seen in the following extract: ‘I offer them insight and suggestions...I clarify to people who do not understand well the policy on how to go about it (implementation)’ (Participant 1).

Interestingly, although support was offered by the Diocese, head teachers did not feel able to access the support due to the seniority of the Diocesan stakeholders. There was apprehension associated with the seniority of the person offering the support and a fear of being judged by that person. This anxiety by head teachers is evident in the following extract of raw data:

I accessed little support from the Diocese – I did not want the priest to feel I was unworthy when it comes to policy implementation so I sought support elsewhere - the good formation I got came from (St Martin De Porres)²⁴ Sisters. They really gave me a good foundation

(Participant 4, St Daniel’s School).

Participants discussed passionately about the importance of particular leadership skills and specifically the need to be able to create a collegiate work environment to foster joint commitment to policy implementation. Collegiality was seen by all teachers as critical if all were to work and deliver the same shared vision. As mentioned in the theme of *collegiality* in Chapter Two, Sergiovanni (1992: 42) elaborated more on this point that:

As the school begins to view itself as more as a community, the practice of teaching becomes more collective and less individual. What is important is that teachers help construct the Centre of shared values by being committed ‘to do one’s best and to make the community work and work well.

He continues to say that shared leadership which stresses following the vision rather than the person, is recommended as a way to enhance internal motivation of teachers to work hard; teachers work hard because they have ownership in the success of the

²⁴ Fictitious Name

community. In the Catholic education context, the school is a community in which all members share the Christian vision – that Christ is the foundation of the educational aspect of the school. Christ’s example helping pupils ‘direct their thoughts, actions and will according to the Gospel’ (The Catholic School, 1977: 34). As all members share this vision, it is the task of the whole school community to ensure that Christian values are celebrated in all aspects of school life. McAdams & Zinck (1998) cited in Sergiovanni (2001) state that a worthy vision is the ‘glue’ needed to hold divergent views, values and beliefs sufficiently together that, respecting differences, an organisational synergism can be achieved. Team building is important so as to agree objectives and capitalise on each other’s’ experiences and ability to implement policy in the classroom. All considered that there needed to be a commitment to policy implementation, but this was not always the case as not all teachers were committed fully, as one participant explained: ‘not all of the teachers communicate the vision to students in the school. It can be very hit and miss depending on who is teaching’ (Participant 4, St Daniel’s School).

It was evident from the data, that an effective Catholic leader needed also to possess a range of interpersonal skills such as effective listening, negotiation and assertiveness skills all of which would facilitate effective policy implementation in a school. This mirrors the findings from the literature review in Chapter Two in which ‘The Catholic School’ (1977: 31) stated that:

The integral formation of the human person, which is the purpose of education, includes the development of all the human faculties of the students, together with preparation for professional life, formation of ethical and social awareness, becoming aware of the transcendental, and religious education. Every school, and every educator in the school, ought to be striving ‘to form strong and responsible individuals, who are capable of making free and correct choices,’ thus preparing young people ‘to open themselves more and more to reality, and to form in themselves a clear idea of the meaning of life.

These skills included the need to be an effective communicator. It was suggested that the possession and use of ‘soft’ interpersonal skills contributed significantly to a head teacher’s ultimate success or failure to embed policy in everyday practice. An ability by head teachers to communicate effectively and empower staff to cement policy in local practice, was seen as important by all participant teachers. One participant reported that:

The head teacher has to have effective people skills. They have to communicate properly and set clear instruction and make clear what is expected in terms of the policy. In this way we can work with them

(Participant 3).

Similarly, teachers, through their teaching and witness of the Gospel values, should encourage the pupils to develop a personal relationship with Jesus and to become disciples themselves; ‘apostles of youth’ (*Evangelii Nuntiandi*, 1975: 72) and contribute to the Church’s mission to spread the values of the Gospels. Interpersonal skills were also seen as critical to help communicate the vision statement of the school and the principles of Catholic education and to gain support and accomplish effective implementation of policy in the classroom. The importance of communication skills was highlighted powerfully by one teacher: ‘without our head teacher communicating with us...supporting us...we will never know what we have to achieve – they need to enable us to policy into our teaching practice’ (Participant 6, St Daniel’s School).

To translate policy into practice, it was also stated by most participants that Catholic head teachers as leaders of a school must exemplify personally in their daily practice the core values inherent in the policy and thus the school they serve. This is aligned to one of the principles of Catholic education, a *commitment to moral principles*, where McClelland (1996: 155) highlights that:

Within this theological principle lies the essence of the meaning and purpose of Catholic schooling – the conservation and the transmission of Divine Teaching and transcendental values, the commitment to the missionary imperative of the propagation of the good news of the gospel in and through transformation of human lives in daily service.

In respect of the Bukoba Education Policy, it was reported that head teachers must identify and welcome families and students of all faiths traditions into their schools and focus on supporting students to be the best they can be. Such an openness and commitment to the community as a whole would then encourage teachers within the school to adopt the same values and approach. In essence, effective head teachers were reported to serve as role models to the rest of the teaching staff. As one participant asserted: ‘it is vital the head teacher acts as a role model for all other teachers. If the head teacher commits to the putting into practice the policy in his/her practice the teachers will I believe all follow in their footsteps’ (Participant 2).

As reported in Chapter Two, in the theme relating to *giving witness*, in ‘*Evangelii Nuntiandi*’ (1975: 464), Pope Paul VI exhorted all teachers to be witnesses and by being witnesses they can be ‘real evangelisers’. Referring to Christian educators he stated that ‘modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses’. Participants, and mostly teachers, did in fact stress that the importance of having children of different faiths in the school and ensuring that children from financially disadvantaged backgrounds are admitted and fully participate in the school’s day-to-day activity was a value they committed too and which emerged from the policy and the head teacher instilling these values in the staff. As one participant remarked:

The moral ethics in the school, the integrity, and proficient governance of the school is to see how we can help the poor in the school and at the same time to keep the school running. This is something the head teacher encourages us to think about every day

(Participant 1).

This has been extensively explored in the literature review in Chapter Two where the Church commitment is demonstrated in The Second Vatican Council's 'Declaration on Christian Education'/*Gravissimum Educationis* (1965) which emphasised the Church's commitment to the poor. One participant said that: 'we need be able to cater to see that all this poor get chance in school' (Participant 1).

Participants reported that effective Catholic head teacher leadership also demanded that head teachers must in the first place be witnesses to the presence of Christ in their lives, that is, sacramental perspective in practice. For example, Participant 10 from St Monica's School has observed that Catholic education produces leaders who are morally outstanding, who take teaching as their vocation and deliver the curriculum and extra-curricular activities with dedication and commitment. Participants and teachers specifically asserted that head teachers must lead by example and be seen to walk in the faith. For example, Participant 5 from St Monica's School said: '...this helped Catholic educators to develop service after the model of Christ, 'walking the talk''. This corresponds to the findings in literature review in Chapter Two where Pope Benedict XVI addressed teachers and religious at St Mary's University in 2010, insisting that in order for the Church's mission to be effective in schools, 'the driving force behind every activity in the school must be the life of faith' (Benedict XVI, 2010).

Similarly, Gallagher (2001: 255) in his work *Soil for the Seed*, outlines what teachers need to do in order to fulfil their responsibility as educators in the faith: 'if we are to

sow the seed of the Word with any hope of real and lasting success, we must pay attention to the soil in which we scatter it’.

Gallagher (2001) is suggesting that teachers’ attitudes and behaviour should be those of preparing the soil. Head teachers must be seen to be putting their faith into practice. Congregation for Catholic Education (1988: 25) affirmed that: ‘...the Gospel spirit should be evident in a Christian way of thought and life which permeates all facets of the educational program’.

This view is depicted in the following quotation from a teacher: ‘head teachers have to have integrity; to live as models and not to be thieves; to be good in and out; to be role models to teachers’ (Participant 4, St Daniel’s School).

The participant holds the perspective that head teachers must walk in the faith, even if it means losing their job and this was demonstrated by the following statement that:

A head teacher I know was sacked in one private school by the owner, simply because the head teacher refused to support unethical action of some bad teachers; the head teacher was ready to go instead of harming and destroying his/her conscience. We must live our actions. Once Mother Theresa of Calcutta said, ‘you must be a full saint or no saint at all’. As head teachers we need to ask our conscience all the time is what we are doing right to do?

(Participant 4, St Daniel’s School).

One of the participants, Participant 5 from St Monica’s School, was of the opinion that Catholic leaders must be Christ-centred, ensuring that Christ is the foundation of their personal life and any establishment that they lead. Catholic leaders and the school they lead must be welcoming and inclusive following Christ’s example of leading by serving and reaching out to those marginalised in society. This aligned to the work of Lydon (2016) cited in the review of the literature where it was included in a

presentation to Catholic school leaders of the Diocese of Brentwood on the Catholicity of leadership, that belief in the value of each individual, leads Catholic schools and colleges to have the duty to care for the poor and to educate those who are socially, academically, physically or emotionally disadvantaged. Most participants asserted that Catholics must reach out and help those less fortunate than themselves. As a participant reported:

also, the solidarity between the schools – mainly in academic policies and in material solidarity; like starting a school – the older school can help the young school, for example, experience or sometimes providing places for practicals or even places for doing exams – this kind of solidarity, especially the stronger ones helping the weaker ones – to feel that we are one

(Participant 1).

The same participant further emphasised that Catholic leaders must have passion for the mission they are entrusted with. They must be able to articulate the mission and solicit support in making that mission a reality using all available resources and tools, again resonating with the principle of mission integrity. As explained in Chapter Two, *Lumen Gentium* (1964: 8) insisted that:

...the Church, although it needs human resources to carry out its mission, is not set up to seek earthly glory, but to proclaim, even by its own example, humility and self-sacrifice. Christ was sent by the Father ‘to bring good news to the poor, to heal the contrite of heart’, ‘to seek and to save what was lost’.

Leaders must engage and encourage stakeholders to buy into the mission with the view to creating solidarity around the shared mission thus speaking as one voice. Similarly, in the theme of *integrity* in Chapter two, Grace (2002: 431) insisted that:

It is not sufficient simply to develop the intelligence, talents and skills of young people on an individual or ‘self-fulfillment’ basis. This could lead to the creation of talented and clever but also self-centered and materially acquisitive individuals with no regard for any conception of a common good.

The participant stated that this is very important especially when working with partners of other faiths or secular agencies. Without the passion for the mission they might lose

their way when working with others who have a different mission. The participant has observed that:

since 1992, we have an operation among Christian Denominations – here, I mean the main streams, like Lutherans and Anglicans who have their own organisations – together where we agree we cooperate to have a bigger voice, to have a stronger voice; so in that sense, we see in the policy how we can cooperate with the government but keeping our Catholic identity and at the same time to open an ecumenical initiative, because sometimes we find ourselves with common issues with the government and sometimes with donors

(Participant 1).

As indicated in the literature review in Chapter Two, communication is important in leadership. Grace (1995: 55) argued that:

All members of the institution have...spaces and opportunities to debate policies and practice and are freed as much as possible from the communication impediments of hierarchy, formality and status consciousness. The educative leader attempts to establish the conditions for dialogue, participation and respect for persons and their ideas.

In the context of collaborative ministry, all participants regarded managing communication as a key part of effective leadership; they felt this is an important element in ensuring that the mission is widely disseminated. Catholic educators must be able to effectively use a wide range of tools depending on available resources. The participants identified different means of communication ranging from formal and informal settings, face to face meetings, written documents, oral instructions and digital platforms for video calling, including, Skype. One participant went further stressing the importance of ensuring that different stakeholders have access to the components of the policy that relates to them. The participant emphasised that this must be easily available to the different stakeholders depending what they need to know. A teacher from St Monica's School stated that:

...yes, in this school we extract out of that policy elements that relates to students and parents including requirements of the regulations of the school, its mission statements and how we support students to maximize their potential...

(Participant 11, St Monica's School).

However, in contrast to Grace's findings reported in the literature review, one of the head teachers interviewed gave an emphatic 'no' when asked if the policy was known to parents and students. Similarly, another teacher stated that the policy is not easily accessible. Another teacher, participant 12 reported that: 'it is not easy, not easy at all, as we don't have open access to the policy. It is not shared enough'.

It was observed during the field work that the policy was located on the head teacher's desk in the head teacher's office which is sometimes locked. This is contrary to the findings in Chapter Two where Grace (1995: 55) stated that effective communication is necessary for all members of the community to be able to partake and share in the common goal. This, Grace (1995: 55) reiterated, must include awareness of the goals and an open space for dialogue and contribution to the stated goals.

Another participant stated that handing out the policy is the sum total of their communication strategy. He stated:

'well the thing we do is make sure that each school, its head master or head mistress, has a booklet that carries the diocesan education policy; and the diocesan education policy is in line with the government policy. We make sure they have a copy

(Participant 1).

He further added that: 'they have an idea of what the policy is all about, that is all the communication that is needed' (Participant 1).

c. Observation Findings

Interpersonal skills as discussed in the interview findings section earlier, were also observed within the context of an assembly. Students and staff were observed to pay

particular attention to the message of the head teacher when the mode of communication was clear and engaging. This aligned to the theme of *interpersonal skills* in the literature review as Sullivan (2001: 27) insisted that the aim of Catholic schools is:

...on the one hand, the mission of the Church is to transmit something distinctive, a divinely sanctioned message for life (and eternal life)...On the other hand, an equally important imperative for Catholicism is to be fully inclusive, to be open to all types of people and to all sources of truth.

Field notes revealed that both schools followed the Catholic ethos of the dignity of each individual child while at the same time being inclusive and ensuring that the mode of communication was effective for all students. For example, in regard to communication:

I observed during one assembly that the teacher really had presence. The teacher didn't talk in a low voice. The teacher spoke clearly and authoritatively and was able to gain the attention of the audience with an engaging manner.

During the research field work, it was observed that a school assembly with a captive audience is an effective way of spreading the mission especially to adolescents who are more likely to remember what was said at the assembly, rather than read any material they consider unnecessary. It was also observed that the school assembly provided an excellent opportunity for questions and answers and clarification on any area/topic that might not be clear and provides opportunity for further discussion among the students. Students were observed having discussions among themselves about the topic that was discussed in the assembly on their way back to class.

This supports some of the participants' views as discussed earlier in the interview findings, that effective Catholic leadership must include mission integrity and passion for the mission which has been entrusted to them and this must be shared with others.

The literature review in Chapter Two Grace (2002, 498) stated that mission integrity is not just words but *fidelity in practice*. In a similar way, Lydon (ref) concurring with Conger (1989), refers to the process of building up a community of commitment, as the creation of a special emotional bond between the leader and the group of followers is possible when they all share the same vision and are getting the same message.

It was observed that the school assembly is one of the ways that schools use to communicate and spread the mission statement. At St Daniel's School, both staff and students were observed attending the assembly together and received the same message, thus providing a most effective means of communication. It was also observed, however, that this was not the case at St Monica's School where one teacher on duty provided the head student the message that was to be imparted at the assembly. The head student then passed the message on to fellow students. It was then observed that this created an opportunity for the message to be diluted, as there were too many links in the communication chain. That is, the message emanating initially from the head teacher, then passed on the teacher to then the head student, who finally communicated it to fellow students. It was not possible to know if the other teachers received the same message that was given to the students at the assembly.

In addition, the researcher did not observe how students with additional education needs were supported to understand the message given at the assembly or how questions and answers were fully addressed. This was unlike St Daniel's school where students were observed being given the opportunity to seek clarification.

From interpreting the perspectives of the participants, it can be concluded that effective Catholic leadership involves having a clear vision which must be clearly stated and

communicated well to all stakeholders. This is in keeping with the findings from the literature review where Lydon (2011: 94) stated that:

The charismatic leader will need, therefore, to demonstrate the ability to share his/her vision with the community, build up trust in the vision and create a genuine commitment to it, echoing Bryk's concept of 'adult solidarity around the mission'.

The participants stated that the vision must be embedded in the school and underpin every activity that takes place in the school, ranging from teaching to how the school is administered. This was also observed to be the case at St Monica's School when observing a Biology lesson. The Biology lesson was grounded in scientific theories and principles while retaining its Catholic ethos, commencing with a prayer and ending with dismissal of God's Grace. It was also observed that the classroom had a crucifix and a Bible. During the class lesson, the teacher was actively engaging all students ensuring that they participated in the lesson, including students with special needs. This demonstrated that the school takes into consideration the foundation principles of Catholic education, that of *provision of education for all* or inclusion, and provided with regards for individual dignity. Another Catholic principle was observed at work; that of *education of the whole person* as the teacher used the lesson, although a science one, to emphasise the presence of God in everything. They used the lesson to demonstrate how science and faith do not contradict each other but work together for the betterment of human beings and that students should use their knowledge to improve both themselves and their communities.

Day-to-day management of the school was also observed as being in accordance with the policy. School assemblies were held once a week and, at St Daniel's School, students attended Mass once a week and on holy days of obligation, which is the minimum, required of them. However, St Monica's School in full adherence to the

policy, holds assemblies once a week and Mass every day. This shows that the leaders of the schools are actively following what the policy requires in the day-to-day management of the schools.

d. Documentary Analysis Findings

Prior to conducting interviews and observation, analysis was undertaken of some key documents. The documents reviewed are listed in Chapter Four, Section C. The analysis of these documents helped to understand how the schools operate and what is expected of staff as Catholic educators and whether the policy itself has taken into consideration the foundation principles of Catholic education as stated in *Principles, Practices and Concerns* (CES, 1996).

As stated previously in Chapter Two, clarity of education vision is very important. McLaughlin (1996) stated that shared clarity of educational vision is a well-known general requirement for educational effectiveness. However, the analysis of the Bukoba policy document itself revealed a lack of clarity on the management of the schools, particularly in relation to daily management. For instance, the policy clearly states that the responsibility of the daily management of the school is held by the Executive Secretary of the diocese and not the head teachers. Head teachers are expected to report to the Executive Secretary any issues they had in relation to implementing the policy in their schools. In the absence of the Executive Secretary they could ask the bishop who is head of all the Catholic schools in the diocese. This contradicts the expectation as set out in the 'Head Teacher Guidance on Running the School from the Ministry for Education and Vocational Training' that it is the head teachers' duty to implement policies as part of their leadership role. It was further identified that that this also differs from one of the principles of Catholic education

which emphasises that students and all those involved in Catholic education should be provided with the opportunity to develop their talents and skills through their academic, spiritual and extracurricular activities.

During the analysis of the documents, it was noted that governing boards were expected to play key role in providing strategic leadership which should then shape operational management of the schools. However, it was identified that the policy itself ascribed a limited role to governors, as this stated that they could only offer suggestions. This was not in keeping with the importance that Catholic education places on Catholic school leaders who are expected to be the guardians of mission integrity and this can only be done by questioning and challenging the ‘religious, moral and social activities that the school undertakes’ Grace (2002: 433).

While analysing the diocesan policy, it was noted that one of its stated objectives is for it to be widely known. However, it was found that the main mode of communication used by both the diocese and the schools to disseminate the policy was written communication. This meant that a few written copies of the policy were available at the schools. An old African proverb says ‘if you want to hide something from an African put in writing’. This is probably because most Africans may be reticent to read lengthy documents and if the policy is to be made known to the community, some thought has to be given to other ways of communicating it. In recognition of this fact, and in trying to keep to Catholic ideals of transparency as it was clearly articulated in Vatican II document ‘The Catholic School’ (1977), the diocese created a very brief summary which is not widely distributed.

During the analysis of the documents, there was no evidence found that hindered the implementation of the stated vision. The guidance document from the Ministry for Education and Vocational Training actually provided useful advice that will support the implementation of the vision.

e. Summary

In summary, evidence was found through the interviews, observations and documentary analysis, to support the view that effective Catholic leadership in the schools researched, must include the following traits: be Christ-like; be effective at communication and management; have a clearly stated vision; be a witness of Christ; should have passion for the mission; be required to mirror Christ in their leadership style - to teach and do as Jesus taught and did and must embody mission integrity – that is, to ‘walk the talk’. This in essence reflects the sacramental vision expressed in the extensive critical retrieval of literature focused on the sacramental perspective, encompassing both critical scholarship and authoritative pronouncements emanating from the Second Vatican Council and the Congregation for Catholic Education. This perspective is exemplified in the analysis of fieldwork research, for example in the assertions by participants and teachers specifically that head teachers must lead by example and be seen to walk in the faith.

7.3 Theme - Attributes of Catholic Educators

a. Introduction to Theme

This theme describes the attributes required of Catholic educators in the classroom or more specifically the attributes required of the educators to promote the Bukoba Diocesan Education Policy in the school curriculum and teaching practice. It makes

explicit what defining characteristics teachers need to possess to promote and maintain mission integrity within the context of secondary education. The importance of Catholic educators being a witness to faith, having integrity, faith, and an in-depth knowledge of their subject area is discussed. The significance of Catholic educators having an in-depth understanding of the five principles of Catholic education and being able to integrate such knowledge into their academic and teaching practice is made explicit. The need for educators to possess a strong work ethic; have a commitment to learning; a desire to share their knowledge with their pupils and work collegially and be able to deal with authority effectively, is also discussed.

The need for educators to have an ability to express and convey the Catholic vision to the student community is also outlined. The theme emphasises the clear need for teachers to be appropriately trained and have a commitment to their vocation if the key principles of Catholic education are to be applied in practice effectively. The theme identifies what the participants perceive are the necessary forms of education or training needed by teachers if policy implementation and mission integrity is to be embedded in school education.

b. Interview Findings

All the participants were confident and clear when detailing what they believed to be the attributes of a Catholic educator within the context of secondary education. They articulated clearly the specific attributes required to implement Bukoba Education Policy and thus promote mission integrity within their school. Their responses indicated a need to have an awareness of the Church's expectation of them; most notably they referred to being a witness to the faith; having integrity; being able to

work collaboratively with others; pass on the faith; help and offer good training to pupils in order to be good citizens. They also spoke about the need to be able to help pupils with their faith journey and spread the Gospel message – and thus the need to be familiar with the language of the Church. As some participants said:

I think it is very important to give children a faith, something to hold on to...and to accommodate their spiritual life as well as their educational life
(Participant 4, St Daniel's School).

To teach the Gospel values through your life
(Participant 6, St Daniel's School).

Being a role model for the children in the school community, leading by example, letting them see you as a member of the Church
(Participant 4, St Daniel's School).

I see my role as being a representative of the faith
(Participant 4, St Daniel's School).

To give more of a faith input rather than knowledge about the faith
(Participant 4, St Daniel's School).

These quotations demonstrate an awareness of Vatican II's 'Declaration on Christian Education'/*Gravissimum Educationis* (1965: 8) which described the role of the Catholic teacher:

Let teachers realise that to the greatest possible extent, they determine whether the Catholic school can bring its goals and undertakings to fruition. They should, therefore, be trained with particular care so that they may be enriched with both secular and religious knowledge... Bound by charity to one another and to their students, and penetrated by an apostolic spirit, let them give witness to Christ, the unique Teacher, by their lives as well as by their teachings.

One of the key attributes that participants wish to discuss was the need for a Catholic educator to possess the ability to afford each child the dignity he/she deserves and nurture him/her to the very best of their potential. One of the participants mentioned that this was very important as it shows that the Catholic educator is seeing Christ in every child. They reported this would help to ensure that the children are God fearing, morally upright, socially adjusted and ethically sound. Another participant mentioned

that the policy is in keeping with Catholic principle of how ‘children should be formed for the future’. Another participant stressed how important it was that Catholic educators lived their own lives by the principles/expectations of the Catholic Church:

I wouldn’t say that I am perfect in living my faith or anything like that but the whole way you treat each other, seeing the image and likeness of God in every child...that will be the main thing that will come across in my own teaching
(Participant 4, St Daniel’s School).

I am not the greatest Catholic in the world...but I am an example...
(Participant 4, St Daniel’s School).

As a Catholic teacher I can promote that ethos within my school community, to be open, to be approachable...to consider myself as a Catholic teacher before as History teacher
(Participant 7, St Daniel’s School).

Responses from the participants were found to be in line with the literature reviewed in Chapter Two, for example, Pope Benedict XVI (2010) at St Mary’s University College stated that: ‘a good school provides a rounded education for the whole person...’.

Again, one of the Second Vatican Council’s documents ‘The Church in the Modern World’ (1965: 31) elaborated:

...we can justly consider that the future of humanity is in the hands of those men who are capable of providing the generations to come with reasons for life and optimism.

Participant 12 mentioned that treating each child with dignity and nurturing them to the best of their potential means that a Catholic educator is striving for excellence in each child. This is one of the key attributes of a Catholic educator: the search for excellence in each child they are entrusted with. The participant who had some knowledge of canon law mentioned that the policy is the tool to help realise the goal of achieving excellence in both academics and formation in every child that they are entrusted with. This reflects what has been reported in literature review, namely that

the Code of Canon Law 806 §2 stipulates that Catholic schools must strive for excellence:

...those who are in charge of Catholic schools need to ensure, under the supervision of the local Ordinary, that the formation given in them is, in its academic standards, at least as outstanding as that in other schools in the area.' Catholic schools are called upon to ensure 'the instruction which is given in them is at least as academically distinguished as that in the other schools of the area.

Another attribute of a good Catholic educator, which was frequently mentioned by the participants, was integrity. Participants spoke of the need to be honest, trustworthy and virtuous in what they say and do. They referred to these attributes as being principles of conduct for all Catholic educators in promoting mission integrity in their practice.

As one head teacher asserted:

I encourage my teachers here to have integrity; to live as models and not to be thieves; to be good in and out; to be role models as teachers, not to be unethical...
(Participant 4, St Daniel's School).

Similarly, Ngussa (2016) states that:

one of objectives in Secondary School Curriculum in Tanzania is to inculcate ethic, personal integrity, human rights, moral values and civic responsibilities in the youths; that apart from Religious Education, there is no any other specific subject that can meet this objective in a more meaningful sense.

Grace (2002: 431) further builds on this by observing that:

It is not sufficient simply to develop the intelligence, talents and skills of young people on an individual or 'self-fulfilment' basis. This could lead to the creation of talented and clever, but also self-centred and materially acquisitive individuals with no regard for any conception of a common good.

Therefore, while all the participants and published literature identified integrity as one of the attributes for Catholic educators, it was found that participants considered this attribute to be a challenge in the reality of practice. One participant when asked, what do you see are the challenges/barriers in implementing the policy effectively? reported that:

Well, the big challenge I find is that there are some teachers who do not care about the mission and vision of our school. They see it as like any other school, no difference to them. This really hurts me...

(Participant 4, St Daniel's School).

Participants in this study indicated the need and desire for support in the area of faith development if they were to implement principles and practices associated with Diocesan Education Policy and thus realise and fulfil their role as a Catholic educator. For some of the teachers, the Religious Education (R.E.) course that they were completing as part of their professional development had already contributed to their growth. Some were surprised at how much of a positive impact their professional development activity had had on their faith and how they were looking forward to learning more:

I have found the last part of the R.E...has been really, really interesting and important in, in directing me and giving me confidence and also reasons for things I really didn't know before

(Participant 11, St Monica's School).

It has strengthened my faith...you have to make the commitment to it and it has created in me the desire to dig more towards my religion, definitely, or towards the faith and I want now to know more about it

(Participant 11, St Monica's School).

I think other privileged teachers like me on the course as well, it has renewed their faith, you know, it really has renewed their faith

(Participant 11, St Monica's School).

Similarly, because of their faith, they are better placed to share and pass this on to the pupils through the various activities in the school, both liturgical and academic, and this will enable the pupils to grow. The participant said:

Well I think as teachers being first implementers, there is a need to prepare them spiritually; for example, encouraging them attending liturgical services like Sunday, this will help them in a way grow in faith through spiritual reading and homilies

(Participant 4, St Daniel's School).

This corresponds to the findings in the literature review which revealed that faith is a key component of Catholic education; for example, Groome (1996: 107) described what makes a school Catholic as follows:

...the distinctiveness of Catholic education is promoted by the distinctive characteristics of Catholicism itself, and these characteristics should be reflected in the whole curriculum of Catholic schools.

The Congregation's (1988: 25) document confirms the importance of a lived faith within the school community:

...from the first moment that a student sets foot in a Catholic school, he/she ought to have the impression of entering a new environment, one illumined by the light of faith, and having its own unique characteristics, an environment permeated with the Gospel spirit of love and freedom.

Witness, according to most of the participants, was understood to play a crucial part in pastoral work in Catholic schools. They saw the witness of educators in the school community as vital in building school's identity. For them, children could learn far more by the example of their educators, than by masterful pedagogical techniques, especially in the practice of Christian virtues. As mentioned in the theme *mission integrity* in Chapter Two, Pope Paul VI (1975: 41) exhorted that the integrity of the disciple's character is the ground for the authentic witness, and authentic witness calls for a committed discipleship. Stock (2012: 30) affirmed that 'inspired by the Gospel and sustained by God's grace, a 'practising Catholic' will give sincere external expression to their interior faith through specific religious, moral and ethical behaviour, which is in accordance with the teaching of Christ and the Catholic Church'. One participant who was the head teacher spoke strongly on this theme *witness* when she said: 'we must live our actions...' (Participant 4, St Daniel's School).

The same participant quoted Mother Theresa of Calcutta who said:

...you must be a full saint or no saint at all.' I believe we, as teachers, need to ask our conscience all the time, 'is what I am doing right to do
(Participant 4, St Daniel's School).

Expert knowledge and ability to transmit the knowledge to pupils was seen by all participants to be critical for a Catholic educator in promoting mission integrity. Catholic educators in the manner of Christ's disciples must see their role in Catholic education as both a vocation and profession (Lydon, 2011: 143). During the research, it was found that the presence of priests and nuns among the staff helped to bear witness, as they by the nature of their calling undertook their teaching role as a vocation; that is another way to be Christ like. Grace (2002: 238) makes a similar point by stating that Catholic educators are required to be both professionals and witnesses. However, it has been argued that the high expectations for the role of Catholic educators can have a counter-productive effect on recruitment (Grace, 2002). The research found recruitment to be a challenge in Bukoba Diocese; due to the shortage of skilled and qualified head teachers, there has been an over reliance on priests and nuns and retired personnel, to undertake teaching and leadership roles. The research found that although lay participants had the expert knowledge of their subject areas and were comfortable in their professionalism, this was not the case when it came to teaching as their vocation. Some of the participants identified this as one of the reasons when they struggle with recruitment of Catholic educators especially in leadership roles. For example, one participant revealed: 'I retired as a teacher in January 2009. I was asked again to be the head teacher in August 2012' (Participant 4, St Daniel's School).

One of the stakeholders in the diocese said:

In some of our schools we ask our priests to be head teachers because we don't have good lay people who can be appointed as head teachers, so at least we ask some of our priests to intervene

(Participant 1).

It was also identified by the research that participants in promoting local policy and mission integrity valued working collegially. The ability to work collaboratively was seen by many as an important attribute of Catholic educators. Many of the participants remarked that Catholic educators must be willing and able to work as a team, have team spirit, and be supportive of others who share the same goal and vision. Many participants also stressed the need for collaborative working, for example, when engaging in faith formation.

It would be good if Catholic teachers were involved in it together...it links with the whole idea of being a reflective practitioner...what better atmosphere to do it in that with other Catholic teachers...

(Participant 5, St Monica's School).

I would love to see it as a communal activity because I am the type of person who really benefits from the support of other people...

(Participant 7, St Daniel's School).

You need to have your own personal faith but you also need support from other people

(Participant 6, St Daniel's School).

There was a clear expectation from the majority of participants that their school would provide support in terms of faith development for all staff. Interestingly, many emphasised this should be derived from the RE department in the school and many expected the role of the priest in-charge of the Educational Department in the Diocese in supporting them, or the assistance of the local parish priest/parish. Others placed on emphasis on the importance of the leadership in the school and how the head teacher should be there to help staff where necessary: 'I hope support will come from within the school community, like whatever head teacher I am with, like she is supportive of her teachers or his teachers, developing them...' (Participant 4, St Daniel's School).

The reference to the provenance of faith formation residing in the RE department is particularly significant and resonates with the situation in the United Kingdom. The

importance of the role of the RE department in this context cannot be overstated. In the Congregation for Catholic Education's (1988: 96) document, it is made clear that the significance of the teacher of RE in the context of faith formation cannot be overstated:

The religion teacher is the key, the vital component, if the educational goals of the school are to be achieved. But the effectiveness of religious instruction is closely tied to the personal witness given by the teacher; this witness is what brings the content of the lessons to life. Teachers of religion, therefore, must be men and women endowed with many gifts, both natural and supernatural, who are also capable of giving witness to these gifts; they must have a thorough cultural, professional, and pedagogical training, and they must be capable of genuine dialogue.

The Catholic Bishops Conference of England and Wales (2000: 11) made a similar claim:

The importance of the teacher of RE cannot be exaggerated. We are most grateful for all those teachers who, week in and week out, have contributed to the religious education of pupils in our schools. We recognise the difficulties that are faced in this task, especially in a society like ours which does not encourage the natural religiosity of the individual.

It must be stated, however, that faith formation is a whole school issue and is one of the key challenges for all head teachers as the spiritual leader of the school. As Stock (2012: 3) suggests: 'senior leadership in a Catholic school is about witness to the Catholic faith in our Lord Jesus Christ; practicing is defined as being in full communion with the Church'.

Such is the emphasis on the need to live the faith and give witness to the Spirit at work in itself, individuals and the community. This resonates with the emphasis on the sacramental perspective referenced in the literature review.

It was found that all the participants identified that, Catholic educators who are continuing Christ's mission entrusted to the Church must minister collaboratively with

parents and the parish. As explained in Chapter Two, McMurray (1996: 164-165) reported that: ‘we can only be human in community... A community cannot be brought into existence by organisation. It is constituted by the sharing of a common life’.

Similarly, in the theme of *collegiality* in Chapter Two, ‘the Scottish Negotiating Committee for Teachers’ (26 March 2007) expounded the point that, ‘...more broadly, the spirit of collegiality extends beyond teachers and support, and includes parents, pupils’.

One of the participants, Participant 1, mentioned that the spirit of collegiality involves working and sharing ideas, resources and learning materials from other Catholic schools in the country. The participant explained that the Bishops in Tanzania produced the national policy for Catholic education. All the diocesan policies are adapted from this national one. This has helped to foster team spirit among all the Catholic schools in Tanzania as they work together to review its effectiveness and then feedback to the national bishops so they can get a picture of how Catholic education is being run nationally. The feedback includes how to improve any areas of weakness.

In addition, the same participant mentioned that the policy has led to a noticeable increase in the number of privileged schools supporting the less advantageous schools, as the policy has helped to foster a spirit of solidarity among Catholic schools in the diocese. He stated that:

...the solidarity between schools – manly in academic policies and in material solidarity; like starting a school, the older school can help the younger school, for example, experience or sometimes providing places for practicals or even places for doing exams – this kind of solidarity, especially the stronger ones helping the weaker ones – to feel that we are one

(Participant 1).

However, it was noted from some of the participants that this collegial working may not be to the same extent at the diocesan level. One of participant mentioned that the review of the policy at the diocesan level involves only the head teachers, who in turn simply feed back to the teachers. This indicated that the views and experience of the teachers is not taken into consideration during the review and is not fully inclusive. The presentation at the national level may affect teachers but they should get all the teachers involved at the diocesan level so that they are all truly working together and this will bring a sense of solidarity. In addition, it was further noted that although developing the spirit of collegiality is one of the objectives of the policy, many participants were not familiar with the policy. It remains unclear how this will impact on the implementation of the policy. One of the participants stated: ‘... as I said earlier, I am not familiar with the policy. I think the key message...’(Participant 12, St Monica’s School).

The participants revealed that Catholic educators must be open to continuous education and training. This, some of the participants stated, is one of the key attributes of a Catholic educator who must be willing to learn new things and pass on the learning. They affirmed lifelong learning also enables them to teach in accordance with the principles and practices of the Catholic faith, as articulated in the Bukoba Diocesan Policy. As one participant expressed: ‘now that I have started, I don’t want to stop...It is something new to me and very exciting, to be questioning myself so don’t want to stop (Participant 11, St Monica’s School).

In addition, the participants reported that Catholic educators as followers of Christ, must use their learning to help improve others. This they mentioned may include formal training or experiential learning. For instance, some participants revealed

having gone through negative experiences, but this made them determined to contribute to the eradication of bad practice among teachers. One participant suggested that:

I don't want to be that kind of teacher that just gives pupils books to copy out and just lecture to them about what happened in the books. I want to be like the kind of teacher I had one year, the kind that made it exciting...
(Participant 10, St Monica's School).

Another participant said: '...it has to be very balanced teaching and it has to allow children to wander...' (Participant 12, St Monica's School).

However, although participants mentioned the need for training, it was ascertained that most participants reported that they had not been able to access any training/seminar organised at the diocesan level. They reported only being able to discuss the policy at school level, normally during staff meetings.

c. Observation Findings

The attributes of a Catholic educator observed during school assembly and teaching sessions when promoting mission integrity were numerous. One of the key attributes observed related to giving witness to the faith through word and action. The researcher observed from both schools during class lessons that all teachers started the lessons with a prayer. This not only showed the teachers bearing witness to their faith; it also aligned with the principle of a Catholic education in the faith; which the Congregation for Catholic Education (1977: 9) emphasise 'forms part of the saving mission of the Church'. Pope Benedict XVI (2008) during his address to Catholic educators at the Catholic University of America in Washington, D.C, insisted that:

...education is integral to the mission of the Church to proclaim the Good News. First and foremost, every Catholic educational institution is a place to encounter the living God who in Jesus Christ reveals his transforming love and truth.

As Stock (2012: 7) emphasised, to place Christ and the teachings of the Catholic Church at the centre of the educational enterprise is the key purpose of Catholic schools. In a Catholic school, the Church seeks to build the foundation our spiritual development, our learning and teaching, the formation of culture and our society in Christ.

Similarly, it was observed that to promote mission integrity in everyday practice the teaching style and interaction of the teachers with the pupils was critical. It was observed and reinforced in interview with participants that teachers needed to be Christ-like. This practice focuses on sharing the Catholic vision with students and modelling their interaction on Christ as the centre of everything. Grace (2002: 238) makes the point that Catholic teachers be professionals and witnesses and that the centrality of witness to the modelling of ministry on that of Christ cannot be overstated. The teachers treated their pupils with dignity, patience, recognising each pupil's individuality and encouraged each of them. The teachers made time for those who needed extra support and other pupils to support each other in a fellowship manner. It was further observed at St Monica's School that the teachers were fully committed to the development of the pupils and the head teacher, who is a priest, often invited other teachers and priests from neighbouring schools and the diocesan seminary to come and teach or provide additional support to the pupils. This is in accordance with one of the principles of Catholic education which requires Catholic educators to nurture each individual to be the best they can be, even if this means bringing additional experts. It was found that this helped pupils to have a wider perspective and knowledge. The invited teachers/priests bring their expertise, enthusiasm and a different approach. This was good practice and demonstrates the effectiveness of policy in relation to the sharing of resources among schools.

It was observed in both schools the environment favoured the atmosphere for learning. Pupils had sight of both the crucifix and the Bible and the pupils were reminded of their God-given gifts and talents, which must be developed and used for the good of their community. This demonstrated that the schools are committed to the principle of Catholic education as service for all; as the lessons observed were used to reinforce to the pupils that their education is first and foremost at the service of all. As reported in Chapter Two, Sullivan (2001: 27) maintains that Catholic schools should aim to be inclusive as well as distinctive:

On the one hand, the mission of the Church is to transmit something distinctive, a divinely sanctioned message for life (and eternal life)... On the other hand, an equally important imperative for Catholicism is to be fully inclusive, to be open to all types of people and to all sources of truth.

One of the principles of a Catholic educator mentioned during interview was the ability to work collegially. Effective team work and working in partnership with others for the benefit of the pupils and the wider community was seen as key. It was observed that the relationship between the teachers and pupils was both nurturing and fostering, as pupils were seen as part of the wider team. For example, in one of the schools', pupils had key tasks during the school assembly, including the head pupil who had the task of relaying the key messages to fellow pupils making them part of the leadership team. It also helped to develop their skills and serve as a practical example and encouragement to other pupils.

It was also observed that the teachers following in the footsteps of Christ were easily approachable and were seen by pupils as older siblings in Christ. The interpersonal relations between pupils and teachers is based on one-to-one direct and personal contact, where each pupil is seen as an individual. This allows Catholic schools to

respond to the intellectual growth of each pupil, whilst ensuring that the spiritual, religious and social dimensions of their growth are not neglected. This is in line with the principle stated in, *The Catholic School* (1977: 34) which emphasised that:

Christ is the foundation of the whole educational enterprise in a Catholic school. His revelation gives new meaning to life and helps man to direct his thought, action and will according to the Gospel, making the beatitudes his norm of life. The fact that in their own individual ways all members of the school community share this Christian vision, makes the school “Catholic”; principles of the Gospel in this manner become the educational norms since the school then has them as its internal motivation and final goal.

d. Document Analysis Findings

Prior to conducting interviews and observations, an analysis was undertaken of some key documents which are listed in Chapter Four, Section C. The document analysis identified key attributes of Catholic educators and to determine to what extent the attributes of a Catholic educator were incorporated into Bukoba Diocesan policy. The analysis confirmed what was reported in the interviews; that Catholic educators must possess the following attributes - be a witness to faith; have integrity; faith; an in-depth knowledge of their subject area and a strong work ethic. Catholic educators must also have the ability to work collegially; be able to express and convey the Catholic vision to others and must be open to undertaking further training and have a commitment to their vocation.

Integrity is one of the attributes that Catholic educator must possess; that is fidelity in what they do and not just be full of empty words or gestures. This attribute is reflected in the Bukoba Policy which requires teachers to be morally upright:

...so that pupils obtain quality education from morally and capable teachers. Teachers ... entrusted the children of God and ... help children to realize their potential and dream in life.

Grace (2002: 498) asserts that Catholic educators need to understand that mission integrity in education means not only fidelity to local statements but also significant fidelity to Vatican statements, particularly in regard to the primacy of the Church's educational mission to the poor. Grace (2002) declares that school mission statements can potentially protect and sustain a Catholic school's mission integrity. Grace further builds on this maintaining that:

...mission integrity means that an organisation and the people within it can be seen to be living and practising the principles of the mission statement and not simply publishing them in a prospectus or in other publicity statements, as an exercise in marketing.

The chief guardian of mission integrity is the school head teacher, which is why head teachers are leaders first and managers second (Grace; 2008: 10). It was found that the policy expresses the need for teachers to be good role models who demonstrate creativity and help pupils to realise their full potential.

The above is consistent with document analysis of Vatican II documents on Catholic education. They elaborate that Catholic educators must have the ability to treat each and every pupil with dignity, nurturing and nourishing them to the best of their ability. This means that following in the footsteps of Christ, they must recognise each pupil as an individual, created in the image and likeness of God. The Congregation for Catholic Education document, 'Lay Catholics in Schools' (1982: 18) proposes that:

...in today's pluralistic world, the Catholic educator must consciously inspire his or her activity with the Christian concept of the person, in communion with the Magisterium of the Church. It is a concept which includes a defence of human rights, but also attributes to the human person the dignity of a child of God...It calls for the fullest development of all that is human, because we have been made masters of the world by its Creator. Finally, it proposes Christ, Incarnate Son of God and perfect Man, as both model and means; to imitate him is, for all men and women, the inexhaustible source of personal and communal perfection.

It was found that although the Bukoba Diocesan Policy concurs with the above statement, there is no reference in the policy as to how schools in the diocese will be funded to deliver on this principle. The only source of income for two schools that participated in this study is the school fees, which have been set low to ensure that the schools are accessible to pupils of lower financial background as required by the policy.

Another attribute is the ability to work collegially especially in Catholic leadership, where it means the ability to work as a team with others including having a shared and participative approach within the school community, instead of all decision-making resting in the hands of one individual. McMurray (1996: 164-165) emphasises just how important working collegially is by stating that:

...we can only be human in community. Our freedom, as individuals, depends on the co-operation of others...The language we speak, the thoughts we think, the ideals we cherish, and pursue are only partially our own. A community cannot be brought into existence by organisation. It is constituted by the sharing of a common life.

The review of the Bukoba Diocesan Policy showed that although there is expectation of collegial working in the policy itself, the operational guidance is somewhat different as leadership is restricted to the head teachers with even school governors just given an advisory role. This is further hampered by the fact that the head teachers have to seek clarification and guidance about operational matters relating to the policy from the diocese.

Catholic educators must be able to bear witness to the gospel; this means that Catholic educators in addition to having integrity, must, like Christ, reference God the Father and have their light shine as pupils respond to what they see not just what they hear.

In the Vatican document, 'Lay Catholics in Schools' (1982: 16) it points out that:

The teacher ... is not simply a professional person who systematically transmits a body of knowledge in the context of a school; 'teacher' is to be understood as 'educator' – one who helps to form human persons.

The researcher's analysis of another Vatican Congregation for Catholic Education document, 'The Religious Dimension of Education in a Catholic School' (1988) highlights the need for Catholic educators to have and share the Catholic faith. The document states that Catholic educators must have a strong Catholic faith; strong

enough that their work is guided by the teachings of the Church; namely, sacred scripture and the Magisterium. This is so that both the school and the Catholic educators reflect the same light of the faith to pupils. This helps to ensure that Catholic education offers pupils, and transmits to them, the Catholic faith; thus preparing them to serve as witnesses to moral and spiritual values in the wider school community. As it can be seen in the literature review on *The Religious Dimension of Education in a Catholic School* (1988: 25) which states that:

...from the first moment that a student sets foot in a Catholic school, he/she ought to have the impression of entering a new environment, one illumined by the light of faith, and having its own unique characteristics, an environment permeated with the Gospel spirit of love and freedom.

e. Summary

In summary, through the interviews, observations and document analysis; found evidence to support the theme that the effective implementation of the Bukoba Diocesan Education Policy in curriculum delivery and teaching practices is dependent on Catholic educators having the necessary attributes. These attributes include being a witness to faith; have integrity; faith and an in-depth knowledge of their subject area. Catholic educators must also possess a strong work ethic; have a commitment to learning; a desire to share their knowledge with their pupils and work collegially. They must also have the ability to express and convey the Catholic vision to others. The document review highlighted the need for Catholic educators to be appropriately trained and have access to continuous training, emphasising the importance of the formation of Catholic educators.

7.4 Theme - Dealing with Challenge

a. Introduction to Theme

This theme using findings from interviews and field observations, documents the barriers or challenges that both school leaders and teachers are presented with, in respect of policy implementation in the context of Catholic secondary schools. The theme makes explicit the barriers that Catholic educators including school leaders, head teachers and teachers face, in particular the lack of funding received to support policy implementation and staff development. The theme also explores the tensions around funding required to support the maintenance of high standards of Catholic education against setting school fees at an affordable level.

The challenges of being able to recruit appropriately skilled and experienced Catholic leaders and teachers and pay attractive salaries is also discussed alongside the need to pay particular attention to conflicts of interest which commonly exist. The challenge of living mission integrity against the fear of repercussion if practice is challenged, is also outlined. The significant challenge of resource management, both people and finance, are also explored. The method adopted for reviewing the policy is also considered. In addition, the challenge of ensuring that all staff have access to regular training which would support teachers to develop leadership skills, further understanding of mission integrity and have a better awareness of the policy and how it should be implemented, is also explored. Finally, having highlighted some of the challenges faced in the implementation of Bukoba Education Policy in Catholic schools, the theme will describe critically some of the schools' approach to managing these challenges. It will draw upon the review undertaken as part of the document analysis, exploring if the findings from both interviews and observation is corroborated or refuted by the document analysis.

b. Interview Findings

i. Financial Constraints

Finance was highlighted by the participants of this study as an area of great struggle for many Catholic schools in the diocese. The participants, in particular the head teachers, stressed that having less or not enough finances impacted greatly on the implementation of the Diocesan Education Policy and thus mission integrity. They demonstrated that adequate school finance is crucial to the successful management of any school. The participants emphasised the great need for more sources of income and sufficient training in the fiscal management in order to experience success as school teachers.

The head teachers and some stakeholders who participated in this study discussed the tension between setting school fees at an affordable price and sufficient financial resources needed to implement the policy is a major challenge. This is important, especially as one of the significant aims of Catholic education is provision for the poor. As can be seen in the theme *preferential option for the poor* in Chapter Two, Bryk et al., (1993) state that the vision of the school should be that of a caring community, with the aim of supporting spiritual and moral development and of celebrating the dignity of each person through a sense of community and commitment to social justice and the common good. One of the participant's demonstrated that:

Finance is a key challenge; how to deliver on the policy within limited financial resources. How to maintain reasonable school fee structure, thus keeping schools accessible to all, regardless of their financial resources. Bearing in mind that excluding the poor is not in keeping with the principles of providing Catholic education
(Participant 1).

The participant stated further that:

...to have enough is another big issue. Unless you have somebody else, who is paying for capital expenditure, otherwise, it becomes more difficult – to depend on the school fees, to make capital expenditure so it becomes very difficult because the fees will be very high which is not very Catholic. This is another big challenge which goes through everywhere

(Participant 1).

Another challenge identified by the participants, Participant 12, was that of preferential option for the poor. Participant 1 revealed that as Catholic schools are independent ones, they receive no income from national or regional government. He stated that:

...once permission is granted for the school to be established they are expected to be fully self-sufficient. They are also expected to have the best teachers, best building, equipment, learning materials and resources and have excellent managers and leaders. To be the best requires funding which you can only get by increasing school fees and that will make Catholic schools only accessible to the children from financial advantaged families

(Participant 1).

The participant added further that:

The challenge is how to marry the two – that is, how to find funds or scholarships for those who are financially disadvantaged or to give more chances to those who can afford it generating more money while excluding the poor but this will not be doing justice to the poor. The principle of excluding children from education due to their poor background is not Catholic at all

(Participant 1).

As highlighted earlier in Chapter Two, those involved in Catholic education need to be keen and faithful to Catholic distinctiveness and identify, otherwise might fall into what Antonio Gramsci (1891-1937) stated as the Church's work in education had become incorporated to serve the interests of the dominant classes, bureaucratized as an agency for the social reproduction of the Church itself and overly preoccupied with the dissemination of a mystical and other-worldly ideology.

Another challenge to policy implementation raised by some of the participants who are managers and leaders of Catholic education in Bukoba Diocese, was the source of funding. Finance, they said, impacts on the ability to build new schools or adequately

equip existing schools with necessary resources, especially teachers and learning materials. The participants, especially Participant 2, revealed that the key sources of funding to schools are grants from the Diocesan Education Department and school fees. The grants make up a small percentage of the schools' incomes. Schools have to seek additional means of funding and this usually means increasing school fees or managing within their limited budget. One participant remarked that:

...you get a teacher who is ready to teach, you are ready to pay him, but the owner of the neighbouring school which is private, can say to your teacher, I will pay you higher than you get there and so this makes your teacher be tempted to leave and join the other school with the good salary and he moves away

(Participant 1).

Interestingly, while many of the participants recognised finance as a key challenge and its impact on implementing the policy there was no reference made by any of them, on how this challenge might be addressed.

One of the participants, Participant 1, who is one of the key implementers of the policy, mentioned that there has been a lack of consistency on how the schools adhere to Catholic ethics and teaching and this creates uncertainty in implementing the policy.

As explained in Chapter Two, Sullivan (2001: 27) maintained that:

Catholic schools should aim to be inclusive as well as distinctive...an equally important imperative for Catholicism is to be fully inclusive, to be open to all types of people and to all sources of truth.

Participant 4 argued that the effectiveness of any policy is partly based on a clear consistent message and this is not the case with the Bukoba Diocesan Education Policy. Parents sending their children to Catholic schools are aware of the school's religious values and principles and having a different set of rules for pupils who are not Catholic is confusing. However, one of the head teachers stated that:

...parents, like our schools, feel there is peace, respect and a good environment for learning for their children, that is why they bring their children to our school. Parents

know that they bring their children to receive good religious foundation. ...and some parents are interested bringing even more than two children to our school
(Participant 4, St Daniel's School).

The above view is supported by another teacher who advocated that:

...here with the exclusion of seminaries the rest of our schools are multi-denominational – many religions, Muslims being there for example. That all of them stick to the Catholic teaching – not meaning they should be participating in our religious ceremonies, liturgies but the Catholic principles should be maintained
(Participant 1).

ii. Adherence to Catholic Teaching

Although the participants identified adhering to Catholic ethics and teachings as a challenge none of the participants offered any suggestion on how this should be managed. It appears that for the moment there is some confusion on how to manage this; nothing is being done. One participant asserted:

...so far, we have managed in a greater part, for example, there are a good number of Muslims pupils who attend Mass but we don't force them and we let their parents know not to think that they are lost
(Participant 1).

As stated previously adherence to the teaching and values of the Catholic Church constitutes a challenge for all Catholic teachers and leaders and, in the case of head teachers, deputies and Heads of RE, is a requirement in England and Wales. Lydon (2011: 331) found that the degree to which teachers demonstrate commitment to the spiritual and moral development of students could, in the minds of some, be compromised by the equivocal nature of responses in connection to consonance with the teachings of the Catholic Church. The analysis of interview responses reported a range from total agreement to aversion. Further reflection would suggest, however, that, as reported previously, there was a general consensus that adherence to every tenet of the Church's moral teaching does not constitute a barrier to building effective

relationships with students, particularly in the context of the post-Vatican II emphasis on the primacy of the individual conscience.

When reflecting on this issue of adherence to the central tenets of the Catholic faith, the seemingly unequivocal position of the Church mediated through canon law must be borne continually in mind:

The instruction and education in a Catholic School must be grounded in the principles of Catholic doctrine; teachers are to be outstanding in correct doctrine and integrity of life

(Pope John Paul II, 1998: Canon 804, §2).

iii. Recruitment and Retention of Catholic Teachers

Another challenge identified by some of the participants, namely head teachers, was the recruitment and retention of qualified Catholic teachers committed to an ‘integrity of life approach’. Catholic schools, Participant 4 stated, should only recruit teachers who share the Catholic faith and have the attributes expected of Catholic educators including seeing teaching as a vocation and not just a profession. This correlates with the findings in Chapter Two, Catholic schools in the UK, the Bishops’ Conference of England and Wales articulated that:

The preservation and development of the quality and distinctive nature of Catholic schools depends on the faith, practice and commitment of the teachers in the schools, working with their Governing Bodies. To find Catholic teachers who combine personal conviction and practice of the faith with the required professional qualifications and experience, especially in specialist subjects, is always a high priority.²⁵

²⁵ Available at <http://www.cesew.org.uk/standard>

Similarly, in Chapter Two, Stock (2012: 30) insisted that modelling what it means to be a practising Catholic is central to the role of a Catholic leader. A participant stated that:

...this involves the good selection of teachers and head teachers who are the leading roles/running these schools. If you don't have well behaved and committed teachers, you cannot maintain Catholic identity; and this is still a big challenge to some of our schools

(Participant 1).

A participant elaborated further stating that teachers who fall short should not be tolerated:

...I refuse to support unethical actions of some bad teachers...

(Participant 4, St Daniel's School).

Well, the big challenge I find, is that there are some teachers who do not care about the mission and vision of our school. They see it like any other school, no difference to them. This really hurts me

(Participant 4, St Daniel's School).

Some teachers here dare to write anonymous letters to complain about some things they dislike, but not ready to come up and be responsible to discuss it

(Participant 4, St Daniel's School).

These participants, in stressing the importance of recruiting Catholic educators who follow in the footsteps of Christ, are echoing the findings in literature review. A key Vatican document on Catholic education, *The Catholic School* (1977: 43), stated that:

The achievement...of the Catholic school depends not so much on subject matter or methodology as on the people who work there... The nobility of the task to which teachers are called demands that, in imitation of Christ, the only Teacher, they reveal the Christian message not only by word but also by every gesture of their behaviour...

Participants, especially Participant 1, mentioned that the way the diocese has been managing this challenge, is to recruit priests and nuns as teachers. One participant said:

In some of our schools we ask our priests to be head teachers because we don't have good lay people who can be appointed as head teachers. So at least we ask some of

our priests to intervene. At least we know them and we have trained them; but a priest may have a degree in theology or a doctorate and can be a good teacher and can be good in leadership but has no government certificate to qualify for the job. Also, this becomes a big problem

(Participant 1).

One of the participants, who is one of the diocesan leaders in implementation of the policy, revealed that there is some recognition at the diocese level that utilisation of priest as head teacher is not sustainable so the diocese has also been using nuns and retired head teachers whenever possible. One participant remarked: ‘we have religious women as head teachers so far in our secondary schools for girls only but not in our secondary schools for both, boys and girls together’ (Participant 1).

The participant further mentioned that the diocese would like to recruit more lay head teachers but finance acts as a barrier. Employing lay head teachers will cost more and impact on a school’s ability to support pupils from poor backgrounds. He stated that:

To get good lay head teachers you need to pay him or her a big salary – in this way you find yourself in a situation where you are not able to cater option for the poor – this is another challenge to implement the policy

(Participant 1).

Other participants, some of whom are teachers, also mentioned the challenge of abiding by Catholic ethics and teachings. Catholics schools are expected to adhere to these and this should be reflected in its daily activities. However, participants remarked that the schools had pupils of other faiths or no faith and compromises have been made to make pupils who are not Catholic feel welcomed. In practice, pupils who are not Catholic are not compelled to take part in religious ceremonies or liturgies. At the same time pupils are not allowed to wear clothing of religious significance, for example, the hijab for Muslim girls and veil for religious women. There is, however, the expectation that Catholic leaders lead by example and women religious are expected to wear their veil as a means of identification. This is a challenge, how to reconcile the two, that is,

not compelling pupils of other faiths or none, to be part of the school life community while allowing Catholics to be free to express their Catholic distinctiveness. One of the top ranked officials explained that:

Like in our Catholic schools, no wearing of hijab by Muslim girl pupils. This becomes a big problem; but also, we need to show by example – we don't allow our student sisters (nuns) to wear veils in our schools, even if we would like them to be identified. So, in these circumstances, again, we need morally well trained and committed teachers to run our schools in a Catholic way and so keep our Catholic distinctiveness, which is another challenge

(Participant 1).

Another challenge identified by participants, especially the teachers, was the lack of regular reviewing of the policy. Teachers remarked that although there appears to be a system in place to review the policy, this is not well known and does not appear to have been taking place. One participant stated that there were plans for review to take place, but this was not happening. The above view is supported by another participant who stated that at diocesan level: 'we had a review plan with the head teachers and other stakeholders, but we did not put into practice. No any support is provided' (Participant 3).

Another participant, a head teacher, revealed that the review is conducted only at the school level. She stated that:

Well, we discussed it very often with my teachers – we ask ourselves questions like what we doing here? What brought us here in this particular school? Is it what we are called to do? And many questions of the same nature; just to help us not lose the track
(Participant 4, St Daniel's School).

The response of many of the participants, especially the teachers, highlighted the lack of systematic process in place to review the policy at the diocesan level with schools taking the initiative on when and how they review the policy. Even when participants

stated that they review the policy in their school, it is not clear how this impacts what they do in schools.

Interestingly, another participant, a head teacher, revealed that although the policy is reviewed, it is not referred to; he pointed out that: ‘to refer to no: we discuss it with our teachers’ (Participant 4, St Daniel’s School).

The participants revealed that another challenge is that of schools in the diocese having a common shared vision. One participant, a high-ranking leader, mentioned that all schools should act and see each other as one, regardless of who established the schools. The participant explained that the level of resources available to Catholic schools depends to large extent on the founders of the schools. Schools, for example, established with donations from abroad, or by religious congregation, are able to access more funds than those schools established locally by parishes, especially those in remote rural areas. This the participant claimed that this has impacted on how some schools perceive their role in spreading the mission. The privileged schools are more inclined not to reach out to the less privileged school, while the less privileged schools are less engaged, as they feel they cannot afford to be.

Many participants, noticeably the teachers, indicated the need and desire for additional support in learning more about the policy itself, as this would help them to fulfil their role as Catholic teachers. They also mentioned that training would help them gain more understanding on what is expected from them, especially in relation to mission integrity and this will help their formation as teachers and professionals. This is in keeping with the findings from the literature review where Franchi and Rymarz (2017) stated:

That there is an urgent need for deep thinking about the formation processes for prospective Catholic teachers....formation for prospective teachers cannot be separated from the ongoing formation of qualified teachers: both processes are interwoven and only with such refreshed attitudes to Catholic teacher formation can the Catholic school reclaim its position at the heart of the Church's mission.

It is not unexpected then, in line with the findings of the literature review, that many of the participants commented on, and recognised, that the lack of access to training is a critical challenge to the implementation of the Bukoba Education Policy. They emphasised its importance and remarked that some kind of regular training in relation to policy implementation was needed, whether it is a seminar, training or workshops instead of briefing at staff meetings. One participant, when asked what training is available replied: 'well, not any – only we study, understand and continue with it that is so' (Participant 4, St Daniel's School).

Another participant, a teacher, when asked the same question replied:

What I can say is that there is no any training available to facilitate the implementation of the policy in the school

(Participant 8, St Daniel's School).

No leadership training received; it is my personal initiative and the good formation I got; they really gave me a good foundation

(Participant 4, St Monica's School).

Another participant discussed how personal lifelong learning and experience is the only training they had received. He said that:

Well, in my position, priesthood is my training I got. My experience, I have been in all kinds of committees. All these have helped me again to contribute at the local level in my diocese

(Participant 1).

c. Observation Findings

The challenges as identified in this section were observed by in the areas of classroom teaching, during school assemblies and faith development. These observations

revealed that some of the challenges in the implementation of Bukoba Education policy included: finance; having a shared vision; embedding Catholic principles in education and how to implement a consistent approach in all the Catholic schools in Bukoba Diocese.

At St Monica School, it was observed that limited finance was impacting on the teaching materials available to both teachers and pupils. During the lesson observed, only the teacher had access to the recommended textbook. The teacher was observed reading out loud to the pupils from the textbook. This limited the pupils' ability to engage effectively with the lesson as they had to rely on what was provided by the teacher. It also limited the pupils' ability to explore more, or do any further reading, outside the lesson.

The researcher observed that finance impacted on the ability to retain teachers who are sometimes attracted to neighbouring schools with a higher salary. This highlights the need for the policy to address the issue of how to recruit teachers who are fully committed to Catholic education. There is also the need to address how to motivate staff, to improve retention among teachers.

One of the significant aims of the policy is that everyone involved in Catholic education should live and share the same vision and the school assembly is one of the ways through which the diocese spreads the mission. As stated in Chapter Two, by Bowring-Carr & West-Burnham (1995: 10):

The mission statement expresses the vision and values of the school, describes the quality of the services to be provided to clients, and sets out a commitment to the future.

At St Monica School, it was observed that there was only one teacher at the school assembly and this was the one on duty. It was not determined how St Monica's School ensures that all members of the school community receive the same message, if the teachers were not present at the assembly.

Another key aim of Bukoba Education Policy is ensuring that Catholic education provided in the Diocese is an *education in the faith* meaning that every activity must be modelled on Christ. This includes having Mass regularly and starting and ending every activity with prayer and reflection. It was observed that at St Daniel's School pupils and staff were encouraged by the head teacher to attend Mass, at least once on Sunday. This was a different practice to that of St Monica's School where Mass attendance was every day. It was unclear how St Daniel School's is ensuring that the pupils are nurtured effectively in the faith as required by the policy.

In addition, many of the participants observed did not have their own copy of the policy nor were they given any copy as part of their induction. This creates a substantial barrier to the implementation of the policy, as it was observed that knowledge of the policy was limited to just a few of the participants.

d. Document Analysis Findings

Prior to conducting interviews and observations, an overview was undertaken which involved an analysis of some key documents which are listed in Chapter 4, Section C. This enabled the researcher to gain an awareness from the literature of some of the challenges that might impede the implementation of Bukoba Catholic Education Policy. The literature review provided valuable insight of what is expected of Bukoba

Catholic Education policy and helped to see how far the policy meets these expectations revealing some of the dominant challenges that might impede Bukoba Catholic Education policy from meeting these expectations.

The analysis highlighted that some of the expectations in the implementation of the Bukoba Education Policy includes adequate finance to provide education, especially for the poor; having a shared vision among all stakeholders; the recruitment of Catholics educators who embrace teaching as a vocation and ensuring that mission integrity is very much part of the school life community. The analysis also highlighted the expectation that Bukoba Catholic Education policy should make provision for the continuous training and formation of Catholic educators, and maintain its Catholic identity and distinctiveness.

The analysis found finance to be a key challenge in the implementation of the Bukoba Education Policy. One of the challenges in relation to finance was how to meet the educational needs of those who are financially disadvantaged, while setting school fee at a level that allows for the schools to be adequately resourced and managed. This finding is supported by the view of a participant, who in an interview, expressed that: ‘Catholic education should provide for the poor but how to do this and still provide good education this is a challenge’ (Participant 1).

The analysis of Bukoba Education Policy revealed that the source of funding for most of schools in the diocese came from grants from the education department of Bukoba diocese and school fees. However, the policy in adherence to the Catholic principle of preferential option for the poor, was keen to ensure that pupils from poor backgrounds are able to obtain a good Catholic education. This principle of

preferential option for the poor is clearly articulated in Chapter Two in the Declaration on Christian Education/*Gravissimum Educationis* (1965: 9) which exhorts that:

...first and foremost, the Church offers its educational service to the poor ...entreats pastors and all the faithful to spare no sacrifice in helping Catholic schools fulfil their function in a continually more perfect way, and especially in caring for the needs of those who are poor in the goods of this world or who are deprived of the assistance and affection of a family or who are strangers to the gift of Faith.

From the literature review, Morris (2008: 165), identifies that:

...from the 1970s, successive governments have sought to improve schools' academic standards by introducing a form of market economy into the education sector. Schools were given greater freedoms from local authority control, but made more accountable for their performance through inspection and the publication of test and examination results...

In the Bukoba Diocese, this has meant a reduction in the level of support given by central and regional government to Catholic schools who are viewed as independent. This means that Catholic schools, as with all independent schools are expected to generate the income they need. Grace in Hayes & Gearon eds., (2002: 7) asked if:

...a legitimate balance be found between Catholic values and market values or will market forces in education begin to compromise the integrity of the special mission of Catholic schooling?

Another challenge identified during the analysis was that of having a shared vision of what Catholic entails among all the stakeholders especially among the teachers. The Bukoba Catholic Education Policy drawing on numerous Vatican documents on Catholic education including 'Educating Together in Catholic Schools: A Shared Mission Between Consecrated Persons and the Lay Faithful' (2007) stresses that all those involved in the delivery of Catholic education in the diocese must follow Catholic ethos and principles. This includes modelling their lives on Christ and using

the Gospel values as their guide in their educational enterprise. This mirrors the Second Vatican Council (1962-1965 cited in Grace (2003: 37) who:

...invites those involved in Catholic education to return to the original inspiration of the apostolic age and draw some wisdom.

Similarly, as stated previously, McLaughlin (1996: 137) articulates expanding on the value of shared vision stating that:

Shared clarity of educational vision is a well-known general requirement for educational effectiveness. Clarity is particularly needed by Catholic schools, however, as a central element in the complex exercise of judgement and discernment which they must bring to bear upon their educational mission in the contemporary world.

The analysis of Bukoba Education Policy revealed that one of its objectives was for the policy to be a unifying instrument that is to help promote solidarity and community for the common good. The policy provides explicit guidance on how solidarity between schools in the diocese can be achieved and made evident to all. This includes the expectation that older or more established schools will 'help' younger schools.

Lydon (2011: 94) agreed with Conger (1989) who explained the importance of solidarity who states that:

...this process of building up a community of commitment as the creation of a special emotional bond between the leader and the group of followers, resonating with Jesus' call to his first disciples 'to be with him' (Mark 3:14).

As previously mentioned Grace (1995: 55) argues that solidarity enabled:

...all members of the institution have...spaces and opportunities to debate policies and practice and are freed as much as possible from the communication impediments of hierarchy, formality and status consciousness. The educative leader attempts to establish the conditions for dialogue, participation and respect for persons and their ideas.

However, the literature review indicates that while solidarity is key to the provision of Catholic education, and all Catholic schools should strive to achieve this, there are

challenges to putting this into practice. This is highlighted in Chapter Two, *The Catholic School* (1977: 47) which exhorts that:

Today one sees a world which clamours for solidarity and yet experiences the rise of new forms of individualism. Society can take not from the Catholic school that it is possible to create true communities out of a common effort for the common good.

Another challenge identified by the researcher during the document analysis was that of Catholic teaching as a vocation. The Bukoba Education Policy stressed the need for Catholic teachers and leaders in the diocese to embrace their role as a vocation. The policy in line with Catholic teaching emphasises the need for teachers to see teaching as more than just a profession it must be a vocation. *'Lay Catholics in Schools'* (1982: 16) points out that:

The teacher ... is not simply a professional person who systematically transmits a body of knowledge in the context of a school; 'teacher' is to be understood as 'educator' – one who helps to form human persons. The task of a teacher goes well beyond transmission of knowledge, although that is not excluded.

This is reiterated by Vatican's Congregation for Catholic Education document, *'Lay Catholics in Schools'* (1982:18) which proposes that:

...in today's pluralistic world, the Catholic educator must consciously inspire his or her activity with the Christian concept of the person, in communion with the Magisterium of the Church. It is a concept which includes a defence of human rights, but also attributes to the human person the dignity of a child of God...It calls for the fullest development of all that is human, because we have been made masters of the world by its Creator. Finally, it proposes Christ, Incarnate Son of God and perfect Man, as both model and means; to imitate him is, for all men and women, the inexhaustible source of personal and communal perfection.

Miller (2006) continues to insist that:

...a school is Catholic because it provides an education in the intellectual and moral virtues. It is Catholic because it prepares for a fully human life at the service of others and for the life of the world to come. Adding that Catholic school leaders must also ensure that the curriculum arises from the distinctive mission of the school as a Catholic learning community.

The examination of the policy revealed that there is recognition within it that the recruitment of Catholic educators who see teaching as a vocation is a challenge. Hence, the policy encourages schools to utilise the services of priests, nuns and former seminarians, who, following in the footsteps of Christ, are more likely to view teaching as vocation. The analysis did not reveal how this challenge will be managed in the long term.

Analysis of the Bukoba Education Policy also identified another challenge, namely, that of recruiting educators who are practising Catholic, resonating with the findings emanating from interviews, thereby affording a degree of triangulation. One of the participants, who is a key implementer of the policy, made known during the interview that recruitment of lay teachers to leadership position was a challenge especially in mixed schools. This corresponds to the findings in the literature review, which also emphasises the recruiting of practising Catholic teachers as a key component of success in Catholic education. Stock (2012) states that:

...a 'practising Catholic' is to be defined as someone who has been sacramentally initiated into the Catholic Church and who adheres to those substantive life choices which do not impair them from receiving the sacraments of the Church and which will not be in any way detrimental or prejudicial to the religious ethos and character of the school. Inspired by the Gospel and sustained by God's grace, a 'practising Catholic' will give sincere external expression to their interior faith through specific religious, moral and ethical behaviour which is in accordance with the teaching of Christ and the Catholic Church.

In a similar way, the Bishops' Conference of England and Wales state that:

The preservation and development of the quality and distinctive nature of Catholic schools depends on the faith, practice and commitment of the teachers in the schools, working with their Governing Bodies. To find Catholic teachers who combine personal conviction and practice of the faith with the required professional qualifications and experience, especially in specialist subjects, is always a high priority.²⁶

²⁶ Available at <http://www.cesew.org.uk/standard>

It was identified that the challenge in relation to implementing this aspect of Bukoba Education Policy, namely that of recruiting Catholic teachers, mirrors that of finance and vocation. How will Bukoba recruit Catholic teachers who will embrace teaching as a vocation without the necessary financial resources needed to accomplish this.

Training was another challenge identified; how to deliver training or on-going formation of Catholic teachers. The Bukoba Education Policy stressed that Catholic educator as followers of Christ must be open to ongoing formation. This emphasis correlates with the findings from literature review with Lydon quoting Schuttloffel (1999) asserting that:

...the key to a positive, spiritual Catholic identity in a Catholic school is not so much the retreats, service programmes, etc. offered to students, but the energy put into the formation of teachers.

Similarly, Franchi and Rymarz (2017) pose the question ‘are diocesan or national agencies in a position to offer a framework for sufficient rigorous – and academically validated – qualifications? This means that Bukoba Diocese must invest in the ongoing formation of teachers who may leave for other schools when offered a higher salary.

Another challenge identified during the document analysis was the fostering of solidarity in Catholic schools in Bukoba Diocese. One of the key objectives of Bukoba Catholic Education Policy is fostering of solidarity among Catholic schools. This is in keeping with literature review. ‘*The Catholic School*’ (1977) states that:

...for the Catholic school, mutual respect means service to the Person of Christ. Cooperation is between brothers and sisters in Christ. A policy of working for the common good is undertaken seriously as working for the building up of the kingdom of God.

However, findings in the literature review reveals that the current climate of market forces, determining how schools are funded, may impact on fostering solidarity among Catholic schools. Grace (2002) explains that:

...the dominant market culture in contemporary education which encourages individual schools to look to their individual market interests' is in stark contrast to the Catholic Church's obligations to the common good; and that secular demands for measurable output are 'constantly increasing.' It could be argued that this kind of spirit has resulted in some schools being tempted to adopt business-like structures which, in turn, had led to some schools becoming 'commercially-oriented,' concentrating only on the achievement of measurable outcomes...

f. Summary

In summary, through the interviews, observations and documentary analysis, found evidence to support the theme of challenges in the implementation of Catholic Education Policy in Bukoba Diocese. The challenges identified varied from the lack of funding received to support policy implementation and staff development. It also explored the tensions around funding required to support the maintenance of high standards of Catholic education against setting school fees at an affordable level. In addition, it examined the challenges of being able to recruit appropriately skilled and experienced Catholic leaders and teachers and pay attractive salaries with limited financial assistance. Other challenges including that of resource management, both people and finance, and the effectiveness of the review of the policy were also explored. The researcher also highlighted the challenge of training and the ongoing formation of Catholic educators with limited resources and the impact on the implementation of the policy.

7.5 Chapter Summary

In summary, this chapter constitutes an interpretation of interviews, documentary analysis and field observations and has explored three themes - Effective Catholic School Leadership; Attributes of the Catholic Educators and Dealing with Challenges. All three themes were in relation to Bukoba Catholic Education Policy examining what is required to effectively implement Catholic education policy in the Bukoba Diocese.

The first theme explored the qualities required of an effective Catholic leader. The qualities identified included the need for Catholic educators to be effective communicators who can clearly articulate the vision and ethos of Catholic education. Catholic educators must also be skilled at management of the resources available to them. Most importantly, they must be Christ-like in their leadership; willingly serving their community; they must be effective witnesses for Christ; an embodiment of mission integrity and must have a passion for their mission as Catholic educators.

The second theme examined the attributes required of Catholic teachers who are central to the delivery of curriculum and teaching. Catholic teachers must possess the following attributes: they must be witnesses to the faith; must have integrity of life and have a strong work ethic. They must be willing and committed to continuous formation including professional development and spiritual formation and be able to work collegially with others including colleagues and pupils. They must be knowledgeable in their subject area and be willing and able to effectively pass this knowledge to their pupils.

The third theme examined some of the challenges that might impact on the effective implementation of the Catholic Education policy in Bukoba Diocese. One of the key challenges that emerged from the study included finance, that is, the lack of financial resources to implement all the aims and objectives of the policy. The challenge of

providing education to pupils from financially disadvantaged background is critical in the Bukoba Diocese in common with many dioceses across Tanzania. It also examined the challenge of the recruiting and retaining of Catholic educators, especially in leadership roles. It also focused on the challenge of recruiting lay Catholics to take on leadership roles, especially head teachers for mixed schools.

CHAPTER EIGHT – CONCLUDING REMARKS AND RECOMMENDATIONS

8.1 Overview of Chapter

This chapter presents an overview of the contributions made to the advancement of knowledge and understanding. The implications of the findings for Catholic practice in secondary school education, policy development, and future research enquiry, will be discussed. The extent to which the overall aim and objectives of the study are achieved will also be evaluated.

8.2 Concluding Remarks

The purpose of this study was to examine the extent to which the Bukoba Diocesan Education Policy has influenced the way in which mission integrity is maintained in Catholic secondary schools in the Kagera region of Tanzania. The aim was also to critically examine the extent to which the Bukoba Education Policy has been effectively implemented and sustained in two Catholic secondary schools in the diocese. The aim was to ascertain and interpret new knowledge through original research and extend the understanding of an area of professional and vocational practice in a Catholic education context. The study, through a rigorous research approach, has made a significant contribution to existing knowledge in that it provides Catholic educators and leaders, including teachers and head teachers, with new knowledge and understanding on how to identify and embed mission integrity in the context of Catholic education, and maintain Catholic distinctiveness in Catholic secondary education even in the face of conflicting priorities. It provides new and reliable empirical evidence that describes how Catholic leaders, Catholic head teachers and teachers can effectively develop and implement Catholic education policy in

secondary schools in Bukoba Diocese, previously lacking from the literature available in Tanzania.

Although the development of an evidence base for Catholic education is largely underpinned by the belief in the application of evidence from qualitative approaches to research, there is a need in current Catholic education provision to generate and expand evidence which is based on research in the 'real' world. The knowledge gained from this qualitative study which has employed in-depth interviews, observations and document analysis, has advanced knowledge and understanding on how Catholic Education policy can be developed and implemented effectively. The roles of various stakeholders in establishing, developing and maintaining a Catholic education policy has been made explicit.

The findings that have emerged from the present study add to the existing knowledge base of diocesan practice in Bukoba, Tanzania as the research examining how educational policy and mission integrity is promoted in the reality of practice has not been undertaken previously in any significant depth. The findings have the potential to influence and contribute to diocesan education policy implementation in the Bukoba Diocese in Tanzania and, specifically, in Catholic secondary schools. This study is important because it examines policy implementation in the reality of practice in order that good practice can be shared and how the challenges highlighted can be dealt with. Furthermore, given that there is a dearth of literature in this area, this study provides new and/or advanced knowledge and understanding about how mission integrity can and should be promoted in Catholic secondary school education. This study makes a valuable contribution to the knowledge base about the promotion of mission integrity in Catholic schools previously not explored. It makes explicit the skills required to ensure that mission integrity is promoted at all levels of a school from the pupils to the

teachers and leaders. It provides an evidence base from which mission integrity can be promoted as the findings are useful to leaders in Catholic education, head teachers and teachers in the classroom.

The study explored and revealed how Catholic educators sought to achieve balance between the demands placed on Catholic leaders, head teachers and teachers by the government and the need to remain faithful to Catholic identity and distinctiveness. Finally, the outcome of this study provides a means by which Catholic leaders, head teachers and teachers can achieve better understanding of what is required to ensure effective implementation of the Catholic education policy in Catholic secondary schools in Bukoba Diocese and thus maintain mission integrity.

8.3 Aims and Objectives Revisited

This section of the chapter will reflect on the extent to which the original aim and objectives of the research study have been met. The original aim and objectives of the study are revisited first and each will be considered separately.

The overall aim was to: examine critically the extent to which the Bukoba Diocesan Education Policy influences the way in which mission integrity is achieved and maintained in two Catholic secondary schools in the Kagera region of Tanzania. The aim of this research is to examine in depth how the Bukoba Diocese specifically, despite many challenges, is striving to ensure the diocesan educational policy is implemented and thus how mission integrity is being achieved and/or maintained in Catholic secondary schools.

The original objectives were to:

i. Explore the nature and scope of the Bukoba Diocesan education policy

The policy expectation is that all Catholic schools in Bukoba are guided and driven by a clearly communicated mission statement that embraces a Catholic identity deeply rooted in Gospel values, and clearly centered on the Eucharist. Simultaneously, schools must ensure academic excellence and help each pupil to be the best person they can be. The research found that in both schools the policy underpins all activities. The head teachers were very clear that the policy was the driving force behind management of the schools, scheduling of timetables, recruitment of staff and pupil selection. However, there is some ambiguity in the leadership understanding of the practical detail of its implementation; an example can be seen in how participants viewed the issue of exempting some non-Catholic pupils from liturgical activities. The policy expectation is that all pupils and teachers will attend all liturgical activities, especially the Mass. Nevertheless, in one of the schools observed Mass was held daily in keeping with policy guideline while in the other school Mass attendance was once a week and pupils were only advised to attend, which deviates from the policy guidelines.

ii. Examine how the Bukoba Diocesan Education Policy has been incorporated in the school mission curriculum and teaching practice in two Catholic secondary schools

The influence of the policy can be seen in both schools most noticeably in their mission statements which have been informed by the policy. The mission statements of both schools reflect the policy commitment to the developing of the whole person and not

just focusing on academic excellence. Classes begin and commence with prayer; and attention is given to engaging the pupils in the learning activities. In both of the lessons observed, the teachers were observed engaging the pupils, encouraging them to reflect, questioning their understanding, explaining the lesson, ensuring a deepening of their knowledge and providing them with the opportunity to respond. In one lesson the pupils were divided into small groups, thus developing their team working skills, by asking them to support and work co-operatively with each other.

iii. Explore the teachers' understanding of Diocesan Educational Policy

Teachers are the key implementers ensuring that their teaching practice incorporates and reflects the Catholic values and principles that the policy seeks to encapsulate. Teachers actively contribute to the spiritual wellbeing of their pupils as well as fostering academic progress. The policy thus expects teachers to teach in accordance with the Catholic character of both schools and embody mission integrity. The study found that teachers in both schools had a full understanding of mission integrity and the attributes required of them as Catholic educators. However, most of the participants acknowledged that they have limited awareness of the policy itself as they had never seen the document or very little training was provided on its content or what was expected of them. The view of the teachers also differs from that of some of the leaders who equate training on the policy to providing schools with a handbook on the policy.

iv. Explore the nature and scope of mission integrity in an educational context

The policy expectation is that all those involved in Catholic education will model themselves on the life and teachings of Jesus Christ in both words and deeds. These

include regular participation in the Holy Mass, understanding the spiritual and moral teachings of the Church and ensuring that teaching practice supports the pupils in their endeavour to become honest Christians and good citizens. The extent to which this is embedded in the lives of the school communities depends on the head teachers and teachers who are mostly committed to ensuring that it permeates every facet of community life even if this means terminating the employment of highly qualified teaching staff. This highlights that there is some tension between ensuring mission integrity is woven into the fabric of school life and managing secondary school in the 21st century.

v. Gain an in-depth understanding of the leadership in the schools and how the leaders are working towards achieving mission integrity

Catholic leaders are called to participate in the saving mission of the Church and to assist in the building of the Body of Christ. They must be the servant of those they lead and this of course differs from the secular vision of leadership. In Bukoba, Catholic education leaders are expected to serve their community. To this end, Bukoba diocese has relied on Catholic priests and nuns to fill the majority of leadership positions. There are a few lay Catholic leaders many of whom are former seminarians or educated in Catholic schools. Thus, the principle of mission integrity is well known to Catholic educators in both schools and can be seen in the leadership style. The question that is yet to be addressed, is whether this level of commitment to mission integrity is sustainable without the priests and nuns.

vi. Explore the nature of the training that teachers undertake in order to implement principles and practices associated with Diocesan Education Policy

While the need for training and ongoing formation was articulated, this was not reflected in the findings of the research. Reliance on priests and nuns has helped to ensure that the principles are met but they are often not accredited to teach the subjects they have been asked to teach. Nonetheless, there is some challenge in the recruitment and retention of lay Catholic teachers who are accredited to teach. While this may be a challenge in Bukoba Diocese, it is anticipated that it may be able to tap into Catholic educators from other dioceses who have undertaken the national formation programme.

Similarly, it was observed that pupils were given leadership roles and encouraged to learn about leadership by emulating priests and nuns who practice leadership as articulated by Christ. The expectation is that this will produce future Catholic educators, which will help to overcome the recruitment and retention challenges. It will also help to ensure the availability of Catholic educators who have the necessary knowledge, attributes, skills and distinctiveness associated with the role of Catholic educator.

vii. Examine the resources/ means available to support teachers in educating children regarding the principles and practices associated with Diocesan Education Policy

One of the key resources available to support the implementation of the policy is teachers and Catholic education leaders. The diocese is able to utilise the skills and

service of priests and nuns to support leadership roles and the formation of lay Catholic teachers. However, limited financial resources have impacted on other areas including the availability of learning materials for pupils, providing teachers with access to the policy and retention of lay Catholic teachers.

viii. Explore what drivers/factors and or barriers have an impact on the implementation of the Diocesan Education Policy and thus mission integrity

The policy is able to draw upon human resources mostly from priests, nuns, head teachers and teachers who are committed to Catholic education in the diocese. In addition, Catholic school leaders and teachers are able to access peer support at a national level where learning is exchanged. Further, there is partnership working and cooperation with other denominations and non-Christians negotiating with government departments. However, there is a noticeable absence of financial resources to support the implementation of the policy. Across both schools observed, financial functions are handled by staff with little or no formal training in finance or accounting. The fact that leaders had very little or no financial strategy or planning expertise was also very noticeable. There is the possibility that some of the school governors may have this expertise. It was, however, under-utilised as school governors were only tasked with offering suggestions to school leaders. This creates limitations on both schools' ability to draw on or create financial strategies that could ease some of the financial challenges. Another barrier to policy implementation was the non-existence of delegated authority to head teachers who had to seek authorisation from the head of the education department in the diocese, on any query relating to the day-to-day operation of the school. Other challenges included how to ensure that the

diocese fulfils its call to serve the preferential option for the poor; how to communicate the policy to all stakeholders; how to ensure that teachers see teaching as vocation and how to increase collegiately working among schools especially those in the rural areas.

8.4 Recommendations for Catholic Leadership, Policy Development, Teaching Practice and Future Research Inquiry

The purpose of this section is to illuminate the contribution of the present study to the advancement of knowledge and understanding of the extent to which the Bukoba Diocesan Education Policy influences the way in which mission integrity is promoted and maintained in two Catholic secondary schools in the Kagera region of Tanzania. The extent to which the findings influence and contribute to Bukoba Diocesan Education Policy implementation are made clear. The implications of the findings for effective Catholic leadership, policy development, teaching practice and future research inquiry are examined alongside the extent to which the original objectives of the study have been achieved. In addition, specific recommendations are made to: enhance leadership in Catholic education; improve training and development of Catholic educators and minimise the challenges that limit the implementation of the policy.

8.4.1 Recommendations for Leaders involved in Catholic School Education and Policy Development

Whilst there are limitations on how generally the findings from a qualitative study which used interviews, document analysis and observations can be applied, the emergent themes from this study can still contribute to the advancement of practice in Catholic school leadership especially in relation to policy development and implementation. The emergent themes explain what needs to be in place for effective

policy development and implementation in the reality of practice. Specific recommendations can be made to enhance how educational policy can be developed and implemented effectively within the context of Catholic education and demonstrates how the gap between policy development and implementation can be narrowed and the role of Catholic leaders can be enhanced. The recommendations are presented below.

8.4.2 Recommendations for Leaders (Diocesan leaders and head teachers) involved in Catholic School Education and Policy Development

It is recommended that a clear financial strategy to support the implementation of the policy is developed for policy implementation to be effective. It is recommended that this needs to go beyond the dependency on grants from the diocese and school fees. For example, they could apply to international charitable organisations such as CAFOD²⁷, who dedicate part of the budgets to support education programmes worldwide or voluntary service overseas – people rather than funds; redistribute existing funds, for example, from richer well established schools; pool all existing resources and allocate budgets to individual schools in a fairer and more equitable manner and twin with schools abroad who can organise fundraising projects. Dioceses could partner with others worldwide with a view to developing education support programmes. For example, in the UK they have the Gift Aid system, which allows charities to claim back the tax paid on their members' offertory contributions. If every parish in the diocese gave just 5% of their tax rebate, this would make a significant contribution. Financial stability is key to be able to achieve the goals of the policy,

²⁷ CAFOD – The Catholic Agency For Overseas Development, an agency of the Catholic Bishops' Conference of England and Wales and part of the Caritas International Federation which operates in many countries and territories worldwide to alleviate poverty and suffering.

leaders need to know what level of resource is available to them so they can forward plan thus ensuring that they have the necessary resources, for example, suitable teachers and teaching materials and administrative staff who support the day-to-day running of the schools.

Investment in school leadership is suggested and might include establishing guidelines and processes for recruiting, training and retaining high performing Catholic educators and administrators. Leaders should to ensure teachers feel supported with their ongoing professional development and formation as this is good practice and reflects the Catholic principle of on-going formation for Catholic educators. As a long-term measure, a national Catholic Teacher Training College should be further developed, run by priests and religious, recruiting pupils from Catholic schools, who after graduation would have to commit to at least five years working in Catholic schools. This would not only be a more effective use of the expertise of priests and religious but would also ensure a supply of well-trained Catholic teachers and future leaders.

It is suggested that the diocese develops tuition and financial aid policies and guidelines, so that diocesan grant funding could be made available. For example, they could establish a system whereby past pupils, once in employment, should be encouraged to offer a percentage of their earnings to Catholic education. As well as increasing funding, this would continue to develop pupils as responsible citizens. This would help Catholic leaders to support schools with a higher percentage of pupils from financially less advantaged backgrounds. Further, it would ensure that there is consistency on how the schools support pupils from financially less advantaged backgrounds and increase cooperation and harmonisation among schools within the diocese.

It is suggested that the policy might foster and increase a wider outlook with regards to utilizing expertise from all sectors both educational and non-educational; this could include working with other schools outside the Catholic sector on school management techniques; the exchange of skills and knowledge and sharing of good practice. Support might be sought from the industrial sector in organising and funding training sessions for school leaders on financial management.

It is recommended that the diocese develops a systematic approach for reviewing the policy. There is a need for a yearly programme of review as this was not currently in place. The review must include a way of capturing feedback from teachers who are the key implementers of the policy. In addition, it is important that any learning from the review of the policy is shared with staff and used to shape both the curriculum and teaching practices. In addition, it is suggested that the implementation of the policy needs to be reflected in both the head teachers' and teachers' performance appraisal.

It is recommended that leaders give thought to how to enhance communication with stakeholders, especially family and parishes. All stakeholders such as head teachers and teachers, through a planned programme of training, need to have an in-depth understanding of the nature of the policy. Leaders should also develop a robust dissemination strategy so that all receive their own personal copy of the policy and that the content is shared through practices and procedures such as assembly and staff appraisal.

Sharing of the policy will also help in its implementation, especially as those who are not Catholic may inadvertently be working against the principles of the policy, due to their lack of awareness.

School leaders, especially head teachers, should communicate and engage key stakeholders, especially teachers. Teachers need to be fully aware of what the policy entails and the expectation on how they support the policy and its implementation. Regular briefing is suggested on the policy to teachers and pupils using, for example, the school assembly to ensure that the message given to both is consistent. A programme of regular staff training should be introduced to address the content of the policy and its practical implementation.

8.4.3 Recommendations for Teachers

It is recommended that support for pupils with special or additional needs should be an integral part of teaching. Teachers should consider how to improve the support given to pupils with special needs. This is necessary to promote and encourage classroom practices and procedures which are inclusive of all pupils and further develop an awareness of God in each person. Thought needs to be given to strategies that can effectively support pupils with special needs; these may include giving them additional time, one-to-one support during lessons, using different teaching techniques, peer mentoring and the use of learning aids.

It is suggested that pupils require access to independent resources both prior to the lessons and after. These may include access to online resources and/or library sites. Teachers should incorporate in their teaching a variety of teaching techniques and methodologies, suited to their pupils' different learning styles, including visual, auditory and kinesthetic activities; leading pupils through facilitation; coordination and ensuring that pupils are supported to develop greater skills and responsibility for their own learning, which is currently hampered by pupils' inability to access independent study.

Teachers must ensure the inclusion of an approach towards faith formation; every lesson, irrespective of the subject matter, should be an encounter with Jesus. The approach used in the biology lesson observed as part of this study is a good example of this in practice and should be the model for other lessons.

The provision of training is essential to ensure sustainable investment in continuing professional and vocational development of teachers and leaders; it is suggested that this might include creating a supportive working environment including the use of peer mentoring and shadowing so as to attract and retain high-performing educators who are willing to take on leadership roles and share their expertise. This may include the establishment of fixed funds to train and prepare teachers; this could be in partnership and broader networking with other dioceses.

Teachers should to be encouraged by head teachers to take on more responsibility in relation to the policy implementation. This will increase a sense of ownership and belonging, as well as providing opportunities for leadership training which may help to increase the retention rate among lay Catholic teachers.

Teachers should also to be encouraged to view teaching in Catholic schools as a vocation and not just a teaching job, resonating with Lydon's point regarding the integrity of vocation and profession (2011: 143). They should, through performance management targets, be willing to commit to and be given opportunities for on-going (religious) formation alongside their professional development that enhances their personal sanctification and apostolic mission, two inseparable elements in a Christian vocation.

For teachers to be committed to mission integrity, it is suggested that they should be seen by the community that they serve as being witness to Christ; this is especially true for pupils who need to see that the teachers' actions are authentic.

Teachers should further model their interactions with pupils on the person of Christ, be willing to support pupils not just academically but pastorally as well, especially during times of need; this might include encouraging pupils to use their talents; to become involved in religious activities and being available to pupils who need additional support (this may not necessarily be academic support) and providing emotional support.

8.4.4 Recommendations for Future Research Inquiry

To enhance further the understanding of how the Bukoba Policy and mission integrity can be promoted in secondary education, a larger sample size might be used in future enquiry which might include interviews with children, parents and governors of the school. The sample might also include data collection at other secondary schools in the region and more time spent in the field to observe teaching over a period of time. Focus group interviews might also be employed to encourage more dialogue about everyday practice. Given that participants were also very concerned about the confidential nature of the information they shared, it might be that interviews could be conducted away from the school setting. This study did not allow for this. In an ideal world it would be helpful to be able to audio-record the interviews and combine this with the recording of field notes.

In reviewing the findings of this study and where it is situated within published literature, there was much published material on mission integrity and how it can be achieved but no research had been undertaken in the Bukoba diocese. The findings

from this study can be utilised in Bukoba Diocese; there is, however, a need to undertake further research to explore the impact on mission integrity of exempting pupils who are not Catholic from liturgical activities, especially in secondary schools with a sizeable pupil population of those of other faiths. In addition, in light of the challenges in implementing Catholic education policy in Bukoba Diocese, there is a need for further research on the role of lay teachers in maintaining mission integrity in the Catholic education context and how this can be achieved. Further research is also required on developing creative funding strategies, perhaps by researching good practice in other countries, for example, the introduction of free schools.

8.5 Reflections on the Researcher's Journey

I take this opportunity to reflect on this research journey; including what has been learned, recognising achievements and identifying the challenges encountered. I can say positively that I have in the main enjoyed this research journey. Though difficult at times to dedicate myself totally to engage the research due to competing commitments from my role as a priest, on the whole, the research and writing was pleasurable and the work was much more manageable than I thought it would be. Prior to commencing the research, I kept a research diary which helped me to record relevant non-verbal communication, future questions and any biases that emerged during time spent in the field. It also enabled me to keep the data uncontaminated from my personal views. The unexpectedness of not being granted permission to audio record all interviews also served a significant challenge and instilled how flexible a researcher needs to be in the reality of practice and how important it is to plan for the unexpected so as to ensure the rigour of a study is not compromised. Reading through the diary has enabled me to easily identify new skills, more confidence and knowledge that I have acquired as a result of the research journey. A new skill that I have acquired from

this research journey is the ability to filter through my bias to ensure that the participants' views are not influenced.

My negotiating skills have also improved as it took much negotiating to arrange the interviews with the participants and the observations. Similarly, as part of this research journey, documentary analysis was undertaken which has also enriched my appreciation and knowledge of the substantial contributions of the Church to Catholic education, especially for those financially disadvantaged.

I can reflect and realise that this immense experience has helped me as novice researcher to articulate and share some constructive thoughts and ideas among academics. I have gained a much deeper understanding and experience of the challenges facing our contemporary Catholic schools and how at every level, they can be supported to achieve their goals and objectives. This has been a valuable and enjoyable experience to encounter and I am very grateful.

8.6 Chapter Summary

This chapter using the themes that emerged from the findings has made some recommendations on how Catholic leaders, head teachers and teachers in Bukoba Diocese can enhance its goals and objectives to implement its Catholic Education policy. It has also reflected on the extent to which the original aims and objectives of the study have been met and has included suggestions for future enquiry. Finally, it has reflected on the researcher journey throughout this process and reveals personal growth and experiences in the Catholic education context.

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<http://www.rc.net/tanzania/tec/tec@cts-net.com>

<http://www.rc.net/tanzania/tec/tecsec.htm>

APPENDICES

Appendix 1 – Application for Ethical Approval



St Mary's
University
Twickenham
London

Approval Sheet

Name of applicant: Fr Auson Kamugisha Mushosi

Name of supervisor: Dr John Lydon and Dr David Fincham

Programme of study: MPhil/PhD

Title of project: The extent to which the Bukoba Diocesan Educational Policy influences the way in which mission integrity is maintained in Catholic secondary schools in the Kagera region of Tanzania.

Supervisors, please complete section 1 or 2. If approved at level 1, please forward a copy of this Approval Sheet to the School Ethics Representative for their records.

SECTION 1

Approved at Level 1

Signature of supervisor (for student applications)...*J.J Lydon*.....

Date.....1st June 2016

SECTION 2

Refer to School Ethics Representative for consideration at Level 2 or Level 3

Signature of supervisor.....

Date.....

SECTION 3

To be completed by School Ethics Representative

Approved at Level 2

Signature of School Ethics Representative.....

Date.....

Appendix 2 – Informed Consent Form for Individual



St Mary's
University
Twickenham
London

INFORMED CONSENT FORM FOR INDIVIDUAL INTERVIEWS

Title: The extent to which the Bukoba Diocesan Educational Policy influences the way in which mission integrity is maintained in Catholic secondary schools in the Kagera region of Tanzania.

Researcher and Contact Details: Auson Kamugisha Mushosi

The purpose of this research is to focus on the extent to which the Bukoba Diocesan Educational Policy influences the way in which mission integrity is maintained in Catholic secondary schools in the Kagera region of Tanzania. Interviews will be tape recorded and last approximately 1 hour. During these interviews, questions will be asked regarding your feelings about how mission integrity is achieved and maintained in your Catholic secondary school in the Diocese. The tapes will be made available to the researcher and his supervisors but will not be shared with any other. There may be not direct benefits to the participants of this study but at the end, the results will be publicised and disseminated for general consideration and your school will be provided with feedback. As a result of the teaching practices and policy may be amended to enhance the student learning experience and facilitate the promotion of mission integrity in your school. This is to certify that I ----- hereby agree to participate as a volunteer in the above named study. I have read the Participant Information Sheet and I understand what my role will be in this research.

I understand that I am free to deny any answer to specific questions. I also understand that I am free to withdraw my consent and terminate my participation at any time, without penalty. I have been given the opportunity to ask whatever questions I desire, and all such questions have been answered to my satisfaction.

Name of participants ----- Signed ----- Date -----
Name of Researcher ----- Signed ----- Date -----

Appendix 3 – Informed Consent Form for Participant Observation



St Mary's
University
Twickenham
London

INFORMED CONSENT FORM FOR PARTICIPANT OBSERVATION

Full title of Project: The extent to which the Bukoba Diocesan Educational Policy influences the way in which mission integrity is maintained in Catholic secondary schools in the Kagera region of Tanzania.

Name, position and contact address of Researcher:

Auson Kamugisha Mushosi – PhD student

St Mary's University

Waldegrave Road, Strawberry Hill

Twickenham TW1 4SX

07716174417

kamugisha72@yahoo.com

I confirm that I have understood the purpose of the above study and I have been give the opportunity to ask whatever questions I desire and all such questions have been answered to my satisfaction. I have read the Participant Information Sheet and I understand what my role will be in this research.

I understand that the researcher will make observations of activities at various times during my teaching session in the class.

I agree to take part in the above study. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving reason.

I understand that this study has been approved by the relevant Ethics Committee and approved by the Head teacher.

I understand there may be not direct benefits to the participants of this study but at the end, the results will be publicised and disseminated for general consideration and my school will be provided with feedback. As a result of the teaching practices and policy may be amended to enhance the student learning experience and facilitate the promotion of mission integrity in my school.

Name of participants ----- Signed ----- Date -----

Name of Researcher ----- Signed ----- Date -----

Appendix 4 - Sample Interview Questions for Priest/Bishop (Aide Memoir)

1. How long have you worked with School A and/or B? How long have you worked in Catholic Education? Is this part or full time? How many different Schools have you worked at? What roles have you undertaken within these Schools? Were you involved in writing the policy and if so how. If the policy was already written when you joined the dioceses how were you introduced to it?
2. What would you say is the core purpose of a Diocesan educational policy?
3. What do you understand your role to be in relation to the policy? What specifically is your responsibility?
4. What do you see are the challenges and/or barriers in implementing the policy effectively and how can these challenges be overcome?
5. Do you ever review with the Head Teachers how effective they are at ensuring the policy is effectively implemented? What support do you provide to the Schools in respect of policy implementation?
6. What, in your opinion, are the key factors that facilitate the implementation of the policy?
7. What leadership training if any did you receive to enable you to ensure that the policy is effectively implemented? Is your performance relating to policy implementation ever monitored? Do you ever have to report to the Governors on the effective implementation of the policy?
8. Is policy implementation ever discussed at your appraisal?
9. What training is available to facilitate the implementation of the policy? What support is given to enable head teachers and teachers to implement the policy in the school? If none, what sort of support do you think is needed?

10. Do you believe parents and students are familiar with the content of the policy?
If yes could you expand a bit more – if no do you believe they should be familiar with it and why?
11. How often is the policy reviewed and if it is who reviews it – is there consultation on any review and if so who with?
12. What resources are available to support the implementation of the policy and cope with the challenges that are presented?
13. Do you feel it is important for both the School, Parish and Families to work together in ensuring that children get a good catholic education developing the right morals and ethics and if so why – if not why not? How do you in your leadership roles encourage this engagement between the school, the family and the parish?

Appendix 5 - Sample Interview Questions for Head Teachers (Aide Memoir)

1. How long have you been in your post at the School? How long have you worked in Catholic Education? Is this part or full time? How many different Schools have you worked at? What teaching roles have you undertaken within these Schools? Have you always worked in a Faith School? If yes please describe experience. When you started at the School did you receive your own copy of the policy? As part of your induction to the School were you introduced to the Policy?
2. Are you familiar with the Bukoba Catholic Education Policy document? If Yes - Can you describe what the key messages are? Where is the Policy located? How can you access it? If you are not familiar with the Policy? What do you think the key message in the document should be?
3. What would you say is the core purpose of a Diocesan educational policy? If you are unsure, what do you think should be the core purpose?
4. Does the policy inform day to day practice in the School and specifically in class and assembly? Is the policy ever referred to at staff meetings? Do you as Head Teacher ever review how effective they are at ensuring the policy is effectively implemented?
5. What, in your opinion, are the key factors that facilitate the implementation of the policy?
6. What leadership training if any did you receive to enable you to ensure that the policy is effectively implemented? Is your performance relating to policy implementation ever monitored? Do you report to the Governors on the effective implementation of the policy?
7. Is policy implementation ever discussed at your appraisal?

8. What training is available to facilitate the implementation of the policy? What support is given to enable teachers to implement the policy in the school? If none, what sort of support do you think is needed?
9. Are you ever asked or assessed on whether the policy is being implemented in class or Assembly? To what extent, if at all, do you feel that parents/government contribute to the implementation of the policy? Do you believe parents and students are familiar with the content of the policy? If yes could you expand a bit more – if no do you believe they should be familiar with it and why?
10. What is your understanding of the concept of mission integrity? Can you explain it in your own words? Does it relate to your experience? What experience, any comment about it?
11. How often is the policy reviewed and if it is who reviews it – is there consultation on any review and if so who with?
12. What do you see are the challenges and/or barriers in implementing the policy effectively and how can these challenges be overcome?
13. What resources do you feel are necessary for effective implementation?
14. Do you feel it is important for both the School, Parish and Families to work together in ensuring that children get a good catholic education developing the right morals and ethics?

Appendix 6 - Sample Interview Questions for Teachers (Aide Memoir)

1. How long have you been in your post at the School? How long have you worked in Catholic Education? Is this part or full time? How many different Schools have you worked at? What teaching roles have you undertaken within these Schools? Have you always worked in a Faith School? If yes please describe experience. When you started at the School did you receive your own copy of the policy? As part of your induction to the School were you introduced to the Policy?
2. Are you familiar with the Bukoba Catholic Education Policy document? If Yes - Can you describe what the key messages are? Where is the Policy located? How can you access it? If you are not familiar with the Policy? What do you think the key message in the document should be?
3. What would you say is the core purpose of a Diocesan educational policy? If you are unsure, what do you think should be the core purpose?
4. Does the policy inform day to day practice in the School? Is the policy ever referred to at staff meetings? Does the Head Teacher or do other Teachers ever review how effective they are at ensuring the policy is effectively implemented?
5. What, in your opinion, are the key factors that facilitate the implementation of the policy?
6. What training is available to facilitate the implementation of the policy? What support is given to enable teachers to implement the policy in the school? If none, what sort of support do you think is needed?
7. Are you ever asked or assessed on whether the policy is being implemented in class or Assembly? To what extent, if at all, do you feel that

parents/government contribute to the implementation of the policy? Do you believe parents and students are familiar with the content of the policy? If yes could you expand a bit more – if no do you believe they should be familiar with it and why?

8. What is your understanding of the concept of mission integrity? Can you explain it in your own words? Does it relate to your experience? What experience, any comment about it?
9. Do you feel it is important for both the School, Parish and Families to work together in ensuring that children get a good catholic education developing the right morals and ethics and if so why – if not why not?

Appendix 7 -Two Weeks Timetable Gathering Information – St Daniel’s School

Week 1 w/c 21/09/15	Monday 21/09	Tuesday 22/09	Wednesday 23/09	Thursday 24/09	Friday 25/09
Morning	Visit school to prepare for interviews and observation and obtain informed consent. Gather documentation needed.	Interview with Bishop A	Interview Teacher 1	Interview Teacher 3	
Afternoon		Interview Head Teacher - H1	Interview Teacher 2	Interview Teacher 4	
Week 2 w/c 28/09/15	Monday 29/09	Tuesday 29/09	Wednesday 30/09	Thursday 1/10	Friday 2/10
Morning	Preparation for Observation of Teaching Practice and Assembly at St Daniel’s School	Observation of Teaching Practice in St Daniel’s School.	Observation of Assembly in St Daniel’s School.	Interview with Priest Q.	
Afternoon					

Appendix 8 -Two Weeks Timetable Gathering Information – St Monica’s School

Week 1 w/c 05/10/15	Monday 05/10	Tuesday 06/10	Wednesday 07/10	Thursday 08/10	Friday 09/10
Morning	Visit school to prepare for interviews and observation and obtain informed consent. Gather documentation needed.	Interview with Bishop B	Interview Teacher 1	Interview Teacher 3	
Afternoon		Interview Head Teacher - H2	Interview Teacher 2	Interview Teacher 4	
Week 2 w/c 12/10/15	Monday 12/10	Tuesday 13/10	Wednesday 14/10	Thursday 15/10	Friday 16/10
Morning	Preparation for Observation of Teaching Practice and Assembly at St Monica’s School	Observation of Teaching Practice in St Monica’s School.	Observation of Assembly in St Monica’s School.		
Afternoon					

Appendix 9 - Letter to Head of Diocesan Educational Department



St Mary's
University
Twickenham
London

20th May 2015

Dear Head of Educational Department,

I will be visiting Tanzania on the 19th September 2015 for a period of 6 weeks. During that time it is my wish to undertake a piece of research for a PhD I am undertaking at St Mary's University in London. The aim of my study is to focus on the extent to which the Bukoba Diocesan Educational Policy influences the way in which mission integrity is promoted and maintained in two Catholic secondary schools in the Kagera region of Tanzania. The aim of this research is to examine in depth how the Bukoba Diocese specifically, despite many challenges, is striving to ensure the Diocesan Education Policy is implemented and thus how Mission Integrity is being achieved and/or maintained in Catholic secondary schools.

In order to achieve the ultimate aim of the study I want to visit two Schools; St Daniel's School and St Monica's School in the Bukoba Diocese. During my visit to each school I would like to conduct a number of interviews with the Head Teacher and I estimate 4 teachers in each school. It is also my desire to observe one teaching session and one assembly in each school respectively.

I am writing to you out of courtesy to seek your permission to approach the schools about undertaking this research. I would extremely grateful if you confirm whether this would be possible.

I would very much welcome a reply by the 20th June 2015. If you do have any further questions about the study please do not hesitate to contact me directly by way of email – kamugisha72@yahoo.com

Appendix 10 - Reply from Head of Diocesan Educational Department

Dear Father Auson,

I acknowledge to have received your letter dated May 20th 2015 concerning your PhD research issues.

I have contacted the Heads of School concern and I got positive response. They are all ready and eager to meet you when you arrive here in Tanzania.

I will also be around in case of any assistance.

Remain blessed!

Sincerely,

(Participant Q)

Diocesan Education Secretary
Bukoba Catholic Diocese.

[Sent from Yahoo Mail on Android](#)

From:"auson kamugisha"
Date:Wed, May 20, 2015 at 19:30
Subject:Utafiti mashuleni!

Habari za kazi ***(Participant Q)***,

Mh Padre, naomba kutuma kwako maombi kufanya utafiti katika shule zako mbili za sekondari.

Nimeambatanisha barua hiyo ya maombi kupitia email hii. Natumai lengo langu litakubaliwa.

Kazi njema na Mungu azidi kukubariki Padre.

Nduguyo Auson Kamugisha

Appendix 11 - Letter for Access to Head teacher – St Daniel’s School



19th August, 2015

Dear Headmaster – St Daniel’s School,

I will be visiting Tanzania on the 19th September 2015 for a period of 6 weeks. During that time, it is my wish to undertake a piece of research for a PhD I am undertaking at St Mary’s University in London. The aim of my study is to focus on the extent to which the Bukoba Diocesan Educational Policy influences the way in which mission integrity is promoted and maintained in two Catholic secondary schools in the Kagera region of Tanzania. The aim of this research is to examine in depth how the Bukoba Diocese specifically, despite many challenges, is striving to ensure the Diocesan Education Policy is implemented and thus how Mission Integrity is being achieved and/or maintained in Catholic secondary schools.

In order to achieve the ultimate aim of the study I would like to visit your School. During my visit to your school I would like to conduct a number of interviews one with yourself as Head Teacher and I estimate one interview with 4 teachers working in the school. It is also my desire to observe one teaching session and one assembly in the school.

I am writing to you out of courtesy to seek your permission to visit your school to undertake this research. I would extremely grateful if you confirm whether this would be possible.

I would very much welcome a reply by the 01st September, 2015. If you do have any further questions about the study please do not hesitate to contact me directly by way of email – kamugisha72@yahoo.com. I look forward to hearing from you.

Kind regards,

Father Auson Kamugisha, SDS

Appendix 12 - Reply from Head teacher - St Daniel's School

Hallow Sir,

Your request has been granted and you are welcome to our school

Regards

(Participant HI)

Dear Headmaster – St Daniel's School,

I hope this finds you well.

Please find attached my Permission to Access School Letter.

I look forward to hearing from you.

Wishing you every blessing,

Fr Auson Kamugisha, SDS

Appendix 13 - Letter for Access to Headteacher – St Monica’s School



St Mary's
University
Twickenham
London

19th August, 2015

Dear Headmaster, St Monica’s School,

I will be visiting Tanzania on the 19th September 2015 for a period of 6 weeks. During that time it is my wish to undertake a piece of research for a PhD I am undertaking at St Mary’s University in London. The aim of my study is to focus on the extent to which the Bukoba Diocesan Educational Policy influences the way in which mission integrity is promoted and maintained in two Catholic secondary schools in the Kagera region of Tanzania. The aim of this research is to examine in depth how the Bukoba Diocese specifically, despite many challenges, is striving to ensure the Diocesan Education Policy is implemented and thus how Mission Integrity is being achieved and/or maintained in Catholic secondary schools.

In order to achieve the ultimate aim of the study I would like to visit your School. During my visit to your school I would like to conduct a number of interviews one with yourself as Head Teacher and I estimate one interview with 4 teachers working in the school. It is also my desire to observe one teaching session and one assembly in the school.

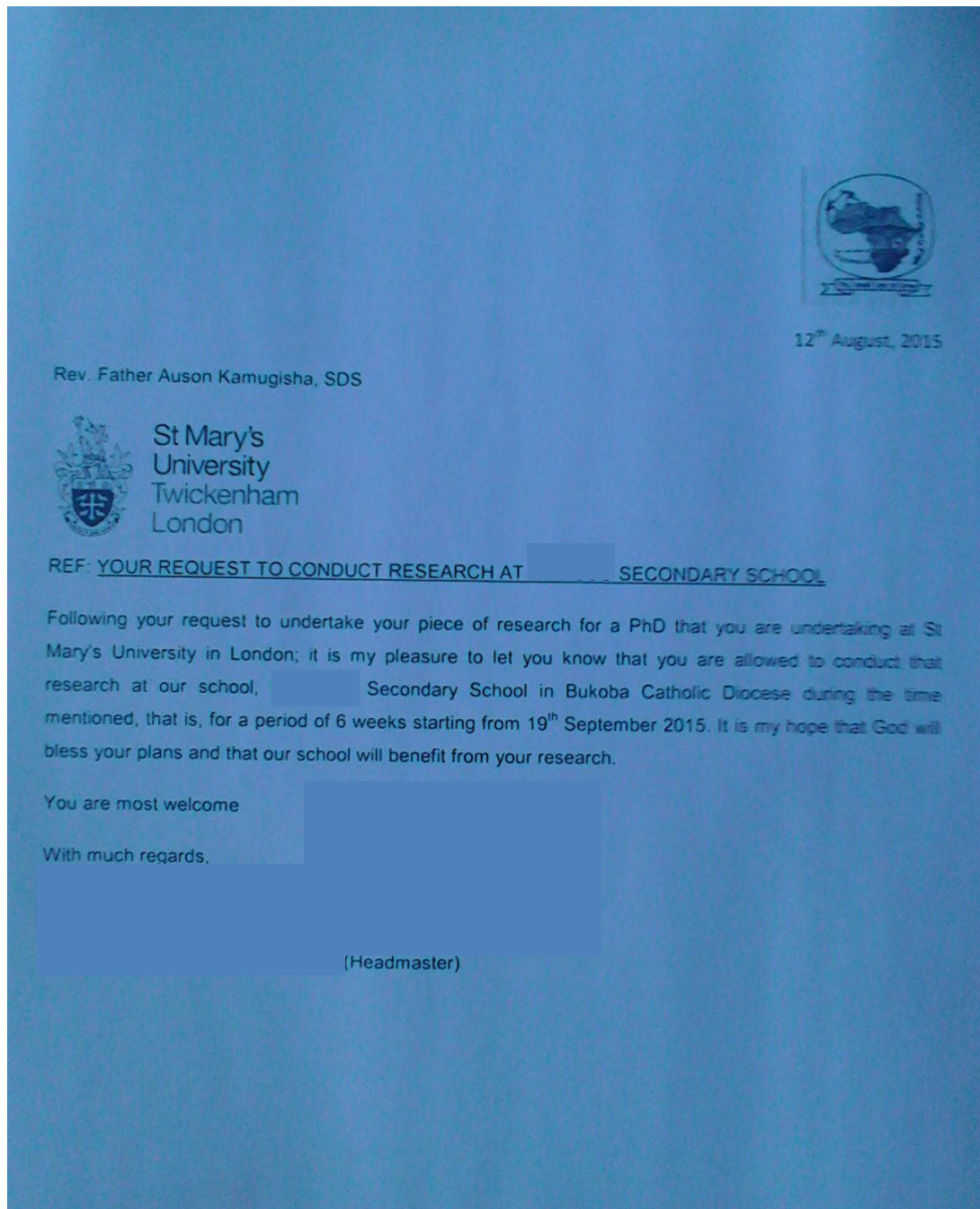
I am writing to you out of courtesy to seek your permission to visit your school to undertake this research. I would extremely grateful if you confirm whether this would be possible.

I would very much welcome a reply by the 01st September, 2015. If you do have any further questions about the study please do not hesitate to contact me directly by way of email – kamugisha72@yahoo.com

I look forward to hearing from you.

Kind regards,

Appendix 14 – Reply from Headteacher – St. Monica’s School



Appendix 15– Sample of Transcription from One Participant

Transcription for Participant 1

Researcher: Thank you ... for your time as I said earlier I am doing my study and investigating the implementation of the Diocesan Educational Policy. Could I start by asking you how long you have worked in Catholic Education?

Participant 1: Father, I have been working in Catholic Education for many many years. I have worked in the education department for a long long time. As well as Bukoba Diocese is concerned I came here in 2010 and before that I was ... in Dar es Salaam and before that I was ... for ten years and in both roles I was working with the schools. So I could say, from 1991 to date I have been working in Education in different capacities; one, as ... – that is, globally, second, ten years in the Archdiocese of Dar es Salaam as ... and now five years in Bukoba Diocese as ...

In that way, I was not teaching in schools, instead I was more looking over the general running of the policy and being somehow one above and trying to coordinate them and to show them how to go. And as far as little things are concerned, I bother much on running the morality and the ethics in the schools, the academic performance and also the financial part, to see how we can help how to support the schools going. For all that, I have been involved there.

Researcher: Thank you ..., may be on the question of involvement, I have got a question there, were you involved in writing the policy and if so how?

Participant 1: Yes, I was involved in writing the policies: first, when I was still the ..., I was involved when we were trying to formulate the national education policy which covered actually from the beginning up to the university level and actually when

I was a ... when we were starting the First Catholic Tanzanian University, I was involved in the policy writing and see how it goes around it; so I actually have been involved all through in the policy writing; and so when I came to Bukoba Diocese, I brought that experience and helped those who were writing that policy so that at the end the board to accept it and to pass it. So, it was written when I was around.

Researcher: Thank you ..., my next question: What would you say is the core purpose of a Diocesan educational policy?

Participant 1: The core intention or purpose of the Diocesan educational policy is to know who is who and what is what. Let me explain this, many schools of ours have been started in different ways. Take for example in Bukoba Diocese, some schools were started by the Diocese itself and those are very few, like seminaries; there are some schools which came into existence by the initiatives of certain priests – a priest who is under the Bishop, makes an effort, looks for funds with guidance of the Bishop builds a school. There are some schools which are founded by parishes – parish priest together with the faithful, build a primary or secondary school. So, the parish itself with the permission of the Bishop and under the guidance of the Bishop – the parish priest who is in that parish is the leading agent for the foundation of that school; and also there are schools founded by religious congregations, but of course, when religious men and women come in the Diocese, find these schools under the guidance and leadership of the Bishop – but they are the ones running those schools.

So by making this policy – you define and identify the rules for all these people; that they are under the big umbrella and this is the Diocese; that the basic Catholic principles should be maintained and observed by all these schools, no matter who found them; no matter who built them, so that the core elements: the moral ethics in

the schools; the integrity and the proficient governance of the schools; to see how we can help the poor in the school and at the same time to keep the school running – because the school needs funds to run. But at the same time to be able to cater to see that all these poor gets chance in schools – need to balance the two – and this involves the good selection of teachers and head teachers who are the leading roles/running these schools. If you don't have well behaved and committed teachers, you cannot maintain Catholic identity. So, all that is found in the policy. You find other details like, who is to do what; what is the role of the owner; what is the role of the director of the school; what is the role of the Bishop – so all this is mentioned in the policy.

There comes our relationship with the government; because all these schools are registered by the government, so we have to look at the guidance and rules of the government and see how we relate to them to us and who is responsible to the government and in what. And this also this is found in the policy. Also the solidarity between the schools – mainly in academic policies and in material solidarity; like starting a school – the older school can help the younger school, for example experience or sometimes providing places for practicals or even places for doing exams – this kind of solidarity, especially the stronger ones helping the weaker ones – to feel that we are one.

There is also another element, Since 1992, we have an operation among Christian denominations – here, I mean the main streams, like Lutherans and Anglicans who have their own organisations – together where we agree we cooperate to have a bigger voice, to have a stronger voice; so in that sense, we see in the policy how we can cooperate with the government, but keeping our Catholic identity and at the same time to open an ecumenical initiative, because sometimes we find ourselves with common issues with the government and sometimes with donors. When they see us we are

together they become ready and come assured. All this is also found in the policy. This is another view of the purpose of the policy.

Researcher: To cut you short ... in your explanation you mentioned the other denominations – could you, please ..., elaborate that more?

Participant 1: Ok Father, In short, they are called Christians Denominations. You have, for example, Tanzania Episcopal Conference (TEC) – this is a Catholic one, then you have Christian Council of Tanzania which normally includes the Lutherans who are the majority; the Anglicans; the Morovians, the Menonites and other little small denominations.

Researcher: Thank you so much ... for the explanations; my next question would be what specifically is your responsibility in relation to the Diocesan policy?

Participant 1: My responsibilities I find myself as I am a chairperson on the number of school boards and also in other schools some heads come to me, as ..., to have a little chat and ask for some guidance on some challenging issues and I try to offer them with some insights and suggestions and some I report to the Bishop – So I am one of the people who help to maintain and sustain the policy and clarify to someone who do not understand well the policy how to go about it; and as I am one of the authorities, I encourage and make follow ups for the implementation of the policy.

Researcher: ..., What do you see are the challenges and/ or barriers in implementing the policy effectively and how can these challenges be overcome?

Participant 1: There are quite number of challenges. The very first one, is to harmonize the schools; seeing that they are found in a different way. There are schools found by associations, for example, the society of X which is an international

association from Q running running schools – they are running some schools under the Diocese. These are better schools I can say, they get funds and even scholarship easily; but on the other side of the coin, we have schools which are found in remote areas, for example, In X Parish where there is our secondary school, predominantly Muslim area – so these two extremes, to coordinate and harmonize them is also one challenge; but also to make them feel they are brothers and sisters, that they are the same; that somehow they should help each other – that is one side, on the other side we have schools started by religious congregations which are different – these are also local like those of diocesan sisters – they have a primary school as well as a secondary school. So religious congregations come from outside, like the Congregation of the Missionary so called “X Sisters” who started and run a primary school; The Sisters of X who are running a primary school – in a way it was built by the parish, only they looked for funds – it is not completely theirs, they are only the managers of the schools but it is under the Diocese. And there are schools founded by the Diocese in a way through a priest; like St Monica Secondary School – It is a very nice school; Fr X who out of his initiative looked for funds under the guidance of the Bishop and built a school and it is a very nice secondary school. The Father is still there as the director of the school but the school is under the Diocese and myself I am the chairperson of that school and actually yesterday we had a meeting. So such schools. All these to give them a common policy. This is one of the big challenges.

The second challenge is the basic principle option for the poor; Obvious a private school is supposed to be more efficient than a public school. The government put condition to private school which is not one tenth of the public school in terms of: laboratories, about equipment, about books – the school should have money to run and again you want to help the poor – so marrying the two is big big challenge. We expect

private Catholic schools should be excellent: in management, in having good teachers, in books, in laboratories and at the same time you don't like to burden these otherwise it becomes the school of the rich – now to marry these: to get scholarship for those who have not or to give more chances to the rich so that you can get more money and maintain the status of a private school; in that way you won't be doing justice to the poor, and for sure the heart will hurt and this becomes not Catholic.

Another challenge is sticking to Catholic ethics and teaching; here with the exclusion of seminaries – the rest of our schools are multid denominational – many religions, Moslem being there for example. That all of them are to stick to the Catholic teaching – not meaning they should be participating in our religious ceremonies/liturgies but the Catholic principles should be maintained. Like in our Catholic schools no wearing of hijab by Muslim girls' pupils. This becomes a big problem, but also we need to show by example – we don't allow our student sisters (nuns) to wear veils in our schools even if we would like them to be identified. But so far we have managed in a greater part, for example there are a good number of Muslim pupils who attend mass but we don't force and we let their parents know not to think that they are lost. So in these circumstances again we need morally well trained and committed teachers to run our schools in a Catholic way and so keep our Catholic distinctiveness, which is another challenge. Sometimes it is very difficult to get one. In some of our schools we ask our priest to be heads because we don't have good lay people who can be appointed as heads, so at least we ask some our priest to intervene. At least we know them and we have trained them; but a priest might have a degree in theology or a doctorate and can be good teacher and can be very good in leadership but having no government certificate to qualify for the job – also this becomes a big problem. We have religious women as head teachers so far in our secondary schools for girls but not in our

secondary schools for co-education. There are good lay head teachers who can be heads but they are retired. They are tired. They have no new ideas. So, to get a fresh good lay head teacher, you need to pay him/her a big salary – in this way you find yourself in a situation where you are not able to cater option for the poor – this is another challenge to implement the policy.

Another challenge as I said before, is financial problem – to have enough is another big issue. Unless you have somebody else who is paying for capital expenditure, otherwise it becomes more difficult, it becomes more difficult – to depend on the school fees, to make capital expenditure so it becomes very difficult because the fees will be very high which is not very Catholic. This is another big challenge which goes through everywhere.

Researcher: Thank you ... My next question to you is: Do you ever review with the Head teachers how effective they are at ensuring the policy is effectively implemented? What support do you provide to the schools in respect of policy implementation?

Participant 1: Normally we have meetings of head teachers, of course, organised by Head of Education Department – at present is Q who is also the principal of our Teachers' Training College – so by becoming the principal of Teachers' Training College, you should know what teachers should do. He has the religious sister who is helping him. He calls the head teachers one and then to be able review and revise together the policy, and this brings the commonness.

And also another element is that we have Catholic schools nationally; here all heads of Education Departments from different Dioceses and school head teachers meet together at the Catholic level nationally and there they conduct dialogues, and have

chance to compare notes – because the basics of the policies are the same at the national level, only they become particular according to each Diocese environment. They all draw from the general national policy. They meet to discuss on the general principles of Catholic education. Also this involves the heads of the Education Department from all Dioceses in the country – to have a common review and general common look of education department so that when they go back to their respective Dioceses coordinate better. And when we ... meet we get feedbacks, we get reports, which give us a picture how education is being run nationally and gives us the opportunity as ... to pick up elements which we feel are not going well and see together how we can implement better the national policy as well as this particular policy.

Also, on the schools, we have in our schools, school boards/school committee – I am the chairperson to a quite good number of them, to the bigger ones when I get chance I go to attend to check how things are running. But for the secretary general in the Diocese he should and must attend all the meetings because he is the one to check the day to day running of our schools; but I think we are moving forward though we still have a way to go.

Researcher: Thank you ..., my question again to you is: What, in your opinion, are the key factors that facilitate the implementation of the policy?

Participant 1: The key factors that facilitate the implementation of the policy is that in one way or another all the Catholic schools have got Catholic people or leaders connected with them; meaning either priests or sisters even if he is not the Head Teacher of the School, he is, the parish priest that built that school, he is the director of that school. You have the Head Teacher the director of the school and the parish which helps to build that school. You often find the Head Teacher of a school is a

priest if it is a religious school the sister, the priest all of them are vest with the Catholic teaching and catholic policy and it is easier to teach them. Even the few schools that have lay head teachers normally have been those head teachers who have been very near the church and sometimes you find they have passed through the seminary and they can easily help to teach in these schools. They passed through the seminary but they did not become a priest they became a teacher. It is easier to entice them to come into our schools and head them. In that way they can help to implement the policy because they all think in a catholic way and they are the ones who are in charge in one way or another of those schools.

Researcher: Thank you ..., my next question is about What leadership training if any did you receive to enable you to ensure that the policy is effectively implemented? Is your performance relating to policy implementation ever monitored? Do you ever have to report to the Governors on the effective implementation of the policy?

Participant 1: Well in my position priesthood is the training I got and also I wrote about the history of the evangelisation of Bukoba Diocese where the schools started and how they were running them and how Rome intervened in the 1920's so I have been running the history in the Diocese of the education. So my experience as ... not only as in charge but also of health and pastoral. Health and Education was where I was in charge. All this has helped me to be able to have enough about the Education Policy because that included reading the Roman Documents and Catholic Social Documents reading the documents about what the Government needs on the negotiating table with the Government issues. 10 years as ... I was a member of those Government Committees which were dealing with education and about nationalisation. I was also involved when the government promised that it would never nationalise those Catholic Schools again. So I have been in those kind of committees

and also have helped me with the composition of the national policy. This has helped me again to contribute at the local level in my Diocese. I don't have the Governors to check on me. Except we have got ourselves and committees I do not work alone we have committees where we work together and we check on each other to make sure that things are moving. As the implementer I have the work of checking on others but also on the national level we also are checked from the national level and try to follow up how things are moving.

Researcher: Thank you ... Now I would like to ask is policy implementation ever discussed at your appraisal?

Participant 1: Yes the appraisal is when the teachers meet and discuss the policy. I did some elements not the whole policy - if there are any striking elements in the policy.

Researcher: Thank you ... Can I ask what training is available to facilitate the implementation of the policy? What support is given to enable head teachers and teachers to implement the policy in the school? If none, what sort of support do you think is needed?

Participant 1: Here as I said there is only meetings we don't have any formal training maybe on this point we should have maybe regular or a bit longer time seminars and meetings hopefully for 2 days meetings to deal with these because sometimes we have new teachers and we should have more time seminars, with one week seminars to talk about the policy to compare and discuss there I think there is a need that is not yet done. So I find that on the higher level the Head Teachers at least they have got the knowledge of the policy but for the case of the other teachers they need seminars to understand the details of what the policy is and this I find to be the shortcoming.

Researcher: Thank you ... Do you believe parents and students are familiar with the content of the policy? If yes could you expand a bit more – if no do you believe they should be familiar with it and why?

Participant 1: Yes and no. Yes in that school out of that policy extracts elements on concrete way the requirements of the regulations of the school which is given to students and to parents. There are so many elements which they are not concerned with and they do not need to know them. Like who runs the school but out of this policy key elements extracted from each school to be able to write down the requirements of the school each student or pupil who comes to that school the parent who brings that child to the school must adhere to are extracted from that policy. They may add a few elements that are local that the school is concerned but the key elements in the policy should be maintained. How to study academics, relationships about even the dresses extracted from the policy and put on a sheet the parents know them and the students if they are old enough know them. So in Kindergarten the parents know it. In the global one they don't know everything. They know the parts that concern them in case later there is a problem later the school will be in a position to tell the parent 'look you signed here'. So in a way they know the essentials, they know the essentials of the policy in all the schools. If the school does not do that that is another issue they have to do it.

Researcher: Thank you ... Can you tell me how often is the policy reviewed and if it is who reviews it – is there consultation on any review and if so who with?

Participant 1: Our policy which we had worked on it in 2011 and it was finished in 2012 when we got a new Bishop in 2013 being a teacher he has spent most of his time as a teacher in the seminary he liked to look at it and in 2013 to review it again. And

in the review we included key teachers were part of it in the review. Actually the recent policy was started in 2013. So the review is very recent and actually we are still asking out if anyone has any ideas to be submitted for the next review. Actually there are some elements that are national ones which cannot be changed. Some local implementations which we are able to chip in and include in our policy implementation.

Researcher: Thank you ... And now, what resources are available to support the implementation of the policy and cope with the challenges that are presented?

Participant 1: The resources, the resources one of the resources that we do not have enough of is money for seminars and things like that because when we want to conduct seminars we ask the schools to contribute to pay for the expenses for their seminars and so far we have had no problem some come with their own transport and for the lunch and whatever. The other resource that we have is the national office. What we need from the national office we get and they help us when they can, not very often but when they can they come. Another resource we have is from the Ecumenical Office, we have got the CSSC, Christian Social? Christian Social Services Commission. Sorry, I should know it. It is a strong office which as I said includes two offices the TEC (Tanzanian Episcopal Conference) is the Catholic one and is the Christian one and together we have got a common office. It helps us to co-ordinate normally and education and health because we need them together. It is working so well for example like Mwanza where there is a permanent zone office. So from these offices of course we contribute to their running also we can call upon help when we need it. In additions when we need help from the Government we get it and where we find common interest we co-operate.

Researcher: Thank you ... And finally, do you feel it is important for both the School, Parish and Families to work together in ensuring that children get a good Catholic education developing the right morals and ethics and if so why, if not why not? How do you in your leadership roles encourage this engagement between the school, the family and the parish?

Participant 1: Both the School, parish and families do work together in ensuring that children get a good Catholic education developing the right morals and ethics. They should. Without co-operation with these 3 you can't get far. From the part of the school, the school has to administer because most of our schools are day schools but some are boarding schools and the parish is where they are. When it is a boarding school there is a parish nearby there, parishioners and the parents of those students in collaboration with the parish priest build the schools under the guidance of the Bishop. If one of these 3 doesn't chip in there is trouble. The school, if you have a school for instance a Diocesan School run by a priest then the parish priest won't chip in very much, a local parish priest, because the students come from all over the country. If you have other schools which are in a parish they are not run by a priest you need the parish priest to chip in and if you have a school that was built by the parish itself then even the Lay Council has to chip in to know what is going on because they built it for that area. Not only the parish priest but the parish council has to chip in. We have, for example, D and M schools, primary and secondary schools, were built by the parish not only the priest but the parish council has to chip in and see how they can help. But even in those schools which are built by the priest the priest should chip in to stop the children running into the village and to get the feedback from the neighbours, what they think about the students, what they think that they are doing. For example if they are going to the village for drinking. Without the feedback of the surrounding

neighbours you cannot run the school very well. They have in a way to chip in, some more, some less. And the families they are the parents and I speak mostly of the parents, they should know what their children are being taught that is why they are given a list of the regulations and requirements. The policy of the school so that they know you take your child to school you should know what they are doing and how they are running and also when the child comes back home even on holidays they should continue with the discipline as they were at school . It is not for school it is for life. They may think when they leave school that it is finished but it is not it is for life. At home he knows he is learning for life it is not just for school. School is academic education but ethics is just a bother that they are oppressing us. That's why every year sometimes even twice, parents meetings in all the schools where it is not only celebrating graduations no, it is just a parents day where they sit the whole day discussing issues about the school the parents can just ask questions about the issues in the school and the teachers update them about the ethics in the school and the issues that they have to enforce where they find the shortcomings among the pupils so the parents can follow it up in general but also get reports on not only academic reports but also about the behaviour of the child with the other pupils and their respect for the teacher. They do manual work, sports and so on and so on type of language so they give that input for each student so that the parents can follow up the shortcomings with their children. For example if the child misbehaves in a very grave way the parent is called to the school to come and deal with the child it is not only the teacher who gives the punishment but only if it is a grave mistake the parent is called. The parent comes to the school to sit with the child and tell him or her the parent and the teacher together, they deal with the child. The child knows that this is serious, at school and is sent home

and they will know why. That is why you need good participation between especially the school and the parent. I think we are finished. Anything else?

Researcher: Many thanks ... Thank you for your active participation, your time and your patience. Do you have comments on my study?

Participant 1: Thank you for your interest and if I can help any further do not hesitate to contact me. I know for sure this is a long journey so I am sure you will need some people to guide you, to support you on this journey, so do not think you are alone.

Appendix 16 - Analysis of Transcription for Participant 1

<p>Researcher: Thank you ... for your time as I said earlier I am doing my study and investigating the implementation of the Diocesan Educational Policy. Could I start by asking you how long you have worked in Catholic Education?</p>	
<p>Participant 1: Father, I have been working in Catholic Education for many many years. I have worked in the education department for a long long time. As well as Bukoba Diocese is concerned I came here in 2010 and before that I was an ... in Dar es Salaam and before that I was ... for ten years and in both roles I was working with the schools. So I could say, from 1991 to date I have been working in Education in different capacities; one, as ... – that is, globally, second, ten years in the Archdiocese of Dar es Salaam as ... and now five years in Bukoba Diocese as ...</p>	<p>Experience Expertise Leadership Management Expertise Leadership Governance Overseer</p>
<p>In that way, I was not teaching in schools, instead I was more looking over the general running of the policy and being somehow one above and trying to coordinate them and to show them how to go. And as far as little things are concerned, I bother much on running the morality and the ethics in the schools, the academic performance and also the financial part, to see how we can help how to support the schools going. For all that, I have been involved there.</p>	<p>Coordinator Guidance Morality Ethics Academic Excellency Finances</p>
<p>Researcher: Thank you my ..., may be on the question of involvement, I have got a question there, Were you involved in writing the policy and if so how?</p>	

<p>Participant 1: Yes, I was involved in writing the policies: first, when I was still ..., I was involved when we were trying to formulate the national education policy which covered actually from the beginning up to the university level and actually when I was a ... when we were starting the First Catholic Tanzanian University, I was involved in the policy writing and see how it goes around it; so I actually have been involved all through in the policy writing; and so when I came to Bukoba Diocese, I brought that experience and helped those who were writing that policy so that at the end the board to accept it and to pass it. So it was written when I was around.</p>	<p>Policy writing Experience Leadership Leadership Experience Provision of guidance Collaboration</p>
<p>Researcher: Thank you ..., my next question: What would you say is the core purpose of a Diocesan educational policy?</p>	
<p>Participant 1: The core intention or purpose of the Diocesan educational policy is to know who is who and what is what. Let me explain this, many schools of ours have been started in different ways. Take for example in Bukoba Diocese, some schools were started by the Diocese itself and those are very few, like seminaries; there are some schools which came into existence by the initiatives of certain priests – a priest who is under the Bishop, makes an effort, looks for funds with guidance of the Bishop builds a school. There are some schools which are founded by parishes – parish priest together with the faithful, build a primary or secondary school. So the parish itself with the permission of the Bishop and under the guidance of the Bishop – the parish priest who is in that parish is the leading agent for the</p>	<p>Engagement with policy Good initiative Team work spirit Collaboration Working together Collaboration Cooperation</p>

<p>foundation of that school; and also there are schools founded by religious congregations, but of course, when religious men and women come in the Diocese, find these schools under the guidance and leadership of the Bishop – but they are the ones running those schools.</p> <p>So by making this policy – you define and identify the rules for all these people; that they are under the big umbrella and this is the Diocese; that the basic Catholic principles should be maintained and observed by all these schools, no matter who found them; no matter who built them, so that the core elements: the moral ethics in the schools; the integrity and the proficient governance of the schools; to see how we can help the poor in the school and at the same time to keep the school running – because the school needs funds to run. But at the same time to be able to cater to see that all these poor gets chance in schools – need to balance the two – and this involves the good selection of teachers and headteachers who are the leading roles/running these schools. If you don't have well behaved and committed teachers, you cannot maintain Catholic identity. So all that is found in the policy. You find other details like, who is to do what; what is the role of the owner; what is the role of the director of the school; what is the role of the Bishop – so all this is mentioned in the policy.</p> <p>There comes our relationship with the government; because all these schools are registered by the government, so we have to look at the guidance and rules of the government and see how we relate to them</p>	<p>Leadership</p> <p>Intent of Policy</p> <p>Basic Principles for Catholic Schooling</p> <p>Maintenance</p> <p>Achieving Community and Solidarity</p> <p>Morals, Ethics & Integrity</p> <p>Management</p> <p>Preferential Option for the Poor</p> <p>Finances</p> <p>Preferential Option for the Poor</p> <p>Recruitment of good people</p> <p>Leadership</p> <p>Mission integrity</p>
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<p>to us and who is responsible to the government and in what. And this also this is found in the policy. Also the solidarity between the schools – mainly in academic policies and in material solidarity; like starting a school – the older school can help the younger school, for example experience or sometimes providing places for practicals or even places for doing exams – this kind of solidarity, especially the stronger ones helping the weaker ones – to feel that we are one.</p> <p>There is also another element, Since 1992, we have an operation among Christian denominations – here, I mean the main streams, like Lutherans and Anglicans who have their own organisations – together where we agree we cooperate to have a bigger voice, to have a stronger voice; so in that sense, we see in the policy how we can cooperate with the government, but keeping our Catholic identity and at the same time to open an ecumenical initiative, because sometimes we find ourselves with common issues with the government and sometimes with donors. When they see us we are together they become ready and come assured. All this is also found in the policy. This is another view of the purpose of the policy.</p> <p>Researcher: To cut you short, ..., in your explanation you mentioned the other denominations – could you, please ..., and elaborate that more?</p> <p>Participant 1: Ok Father, In short they are called Christians Denominations. You have, for example, Tanzania Episcopal Conference (TEC) – this is a Catholic one, then you have Christian</p>	<p>Witness & Vocation</p> <p>Catholic Distinctiveness</p> <p>Church & State Collaboration & Cooperation</p> <p>Collegiality</p> <p>Achieving Community and Solidarity</p> <p>Providing learning materials</p> <p>Education of all Community and Solidarity</p>
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<p>Council of Tanzania which normally includes the Lutherans who are the majority; the Anglicans; the Morovians, the Menonites and other little small denominations.</p>	<p>Preferential Option for the Poor</p> <p>Working together</p> <p>Collaboration, Cooperation</p> <p>Collegiality</p>
<p>Researcher: Thank you so much ... for the explanations, my next question would be what specifically is your responsibility in relation to the Diocesan policy?</p>	
<p>Participant 1: My responsibilities I find myself as I am a chairperson on the number of school boards and also in other schools some heads come to me, as ..., to have a little chat and ask for some guidance on some challenging issues and I try to offer them with some insights and suggestions and some I report to the Bishop – So I am one of the people who help to maintain and sustain the policy and clarify to someone who do not understand well the policy how to go about it; and as I am one of the authorities, I encourage and make follow ups for the implementation of the policy.</p>	<p>Collaboration, Cooperation</p> <p>Cooperation</p> <p>Catholic Distinctiveness</p> <p>Collegiality</p> <p>Collaboration</p>
<p>Researcher: ..., What do you see are the challenges and/ or barriers in implementing the policy effectively and how can these challenges be overcome?</p>	
<p>Participant 1: There are quite number of challenges. The very first one, is to harmonize the schools; seeing that they are found in a different way. There are schools found by associations, for example,</p>	<p>Collegiality</p> <p>Solidarity</p>

<p>the society of Kolping which is an international association from Germany running running schools – they are running some schools under the Diocese. These are better schools I can say, they get funds and even scholarship easily; but on the other side of the coin, we have schools which are found in remote areas, for example, In Ngarama Parish where there is our secondary school, predominantly Muslim area – so these two extremes, to coordinate and harmonize them is also one challenge; but also to make them feel they are brothers and sisters, that they are the same; that somehow they should help each other – that is one side, on the other side we have schools started by religious congregations which are different – these are also local like those of diocesan sisters – they have a primary school as well as a secondary school. So religious congregations come from outside, like the Congregation of the Missionary so called “Mkombozi Sisters” who started and run a primary school; The Sisters of Mother of Good Counsel who are running a primary school – in a way it was built by the parish, only they looked for funds – it is not completely theirs, they are only the managers of the schools but it is under the Diocese. And there are schools founded by the Diocese in a way through a priest; like St Monica’s School Secondary School – It is a very nice school; ... who out of his initiative looked for funds under the guidance of the Bishop and built a school and it is a very nice secondary school. The Father is still there as the director of the school but the school is under the Diocese and myself I am the chairperson of that school and actually</p>	<p>Leadership & Management</p> <p>Provision of Guidance</p> <p>Accompaniment</p> <p>Experience</p> <p>Insights & Royalty</p> <p>Maintenance, Sustenance</p> <p>Governance/Leadership</p> <p>Mission Integrity</p> <p>Achieving inclusiveness</p> <p>Achieving Community and Solidarity</p>
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<p>yesterday we had a meeting. So such schools. All these to give them a common policy. This is one of the big challenges.</p> <p>The second challenge is the basic principle option for the poor; Obvious a private school is supposed to be more efficient than a public school. The government put condition to private school which is not one tenth of the public school in terms of: laboratories, about equipments, about books – the school should have money to run and again you want to help the poor – so marrying the two is big big challenge. We expect private Catholic schools should be excellent: in management, in having good teachers, in books, in laboratories and at the same time you don't like to burden these otherwise it becomes the school of the rich – now to marry these: to get scholarship for those who have not or to give more chances to the rich so that you can get more money and maintain the status of a private school; in that way you won't be doing justice to the poor, and for sure the heart will hurt and this becomes not Catholic.</p> <p>Another challenge is sticking to Catholic ethics and teaching; here with the exclusion of seminaries – the rest of our schools are multidenominational – many religions, Moslem being there for example. That all of them are to stick to the Catholic teaching – not meaning they should be participating in our religious ceremonies/liturgies but the Catholic principles should be maintained.</p> <p>Like in our Catholic schools no wearing of hijab by Muslim girls' pupils. This becomes a big problem, but also we need to show by</p>	<p>Education of All</p> <p>Preferential Option for the Poor</p> <p>Education and the Common Good</p> <p>Privileged vs Unprivileged</p> <p>Finances</p> <p>Preferential Option for the Poor</p> <p>Achieving Community and Solidarity</p> <p>Achieving inclusiveness - Education of All</p> <p>Education and Common Good</p> <p>Witness & Vocation</p> <p>Preferential Option for the Poor</p>
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<p>example – we don't allow our student sisters (nuns) to wear veils in our schools even if we would like them to be identified. But so far we have managed in a greater part, for example there are a good number of Muslim pupils who attend mass but we don't force and we let their parents know not to think that they are lost. So in these circumstances again we need morally well trained and committed teachers to run our schools in a Catholic way and so keep our Catholic distinctiveness, which is another challenge. Sometimes it is very difficult to get one. In some of our schools we ask our priest to be heads because we don't have good lay people who can be appointed as heads, so at least we ask some our priest to intervene. At least we know them and we have trained them; but a priest might have a degree in theology or a doctorate and can be good teacher and can be very good in leadership but having no government certificate to qualify for the job – also this becomes a big problem. We have religious women as headteachers so far in our secondary schools for girls but not in our secondary schools for co education. There are good lay headteachers who can be heads but they are retired. They are tired. They have no new ideas. So to get a fresh good lay headteacher, you need to pay him/her a big salary – in this way you find yourself in a situation where you are not able to cater option for the poor – this is another challenge to implement the policy.</p> <p>Another challenge as I said before, is financial problem – to have enough is another big issue. Unless you have somebody else who is paying for capital expenditure, otherwise it becomes more difficult, it</p>	<p>Leadership & Management</p> <p>Good initiative</p> <p>Funds</p> <p>Guidance</p> <p>Leadership</p> <p>Developing harmony</p> <p>Education of All</p> <p>Education and the Common Good</p> <p>Preferential Option for the Poor</p> <p>Lack of enough physical resources and</p>
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<p>becomes more difficult – to depend on the school fees, to make capital expenditure so it becomes very difficult because the fees will be very high which is not very Catholic. This is another big challenge which goes through everywhere.</p> <p>Researcher: Thank you ..., My next question to you is: Do you ever review with the Headteachers how effective they are at ensuring the policy is effectively implemented? What support do you provide to the schools in respect of policy implementation?</p> <p>Participant 1: Normally we have meetings of headteachers, of course, organised by Head of Education Department – at present is ... who is also the principal of our Teachers’ Training College – so by becoming the principal of Teachers’ Training College, you should know what teachers should do. He has the religious sister who is helping him. He calls the headteachers one and then to be able review and revise together the policy, and this brings the commonness.</p> <p>And also another element is that we have Catholic schools nationally; here all heads of Education Departments from different Dioceses and school headteachers meet together at the Catholic level nationally and there they conduct dialogues, and have chance to compare notes – because the basics of the policies are the same at the national level, only they become particular according to each Diocese environment. They all draw from the general national policy. They meet to discuss on the general principles of Catholic education. Also this involves the heads of the Education Department from all Dioceses in the country –</p>	<p>learning materials</p> <p>Preferential Option for the Poor</p> <p>Basic Principles for Catholic Schooling:</p> <ul style="list-style-type: none"> • Morals & Faith • Search for Excellency • Education of All • Uniqueness of the Individual • Education of the Whole Person <p>Preferential Option for the Poor</p>
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<p>to have a common review and general common look of education department so that when they go back to their respective Dioceses coordinate better. And when we ... meet we get feedbacks, we get reports, which give us a picture how education is being run nationally and gives us the opportunity as ... to pick up elements which we feel are not going well and see together how we can implement better the national policy as well as this particular policies.</p>	<p>Catholic Distinctiveness</p> <p>Morals and Ethics</p> <p>Inclusiveness</p>
<p>Also on the schools, we have in our schools, school boards/school committee – I am the chairperson to a quite good number of them, to the bigger ones when I get chance I go to attend to check how things are running. But for the secretary general in the Diocese he should and must attend all the meetings because he is the one to check the day to day running of our schools; but I think we are moving forward though we still have a way to go.</p>	<p>Catholic Identity</p> <p>Catholic principles</p> <p>To lead and teach as Jesus led and taught</p>
<p>Researcher: Thank you ..., my question again to you is: What, in your opinion, are the key factors that facilitate the implementation of the policy?</p>	
<p>Participant 1: The key factors that facilitate the implementation of the policy is that in one way or another all the Catholic schools have got Catholic people or leaders connected with them; meaning either priests or sisters even if he is not the Head Teacher of the School, he is, the parish priest that built that school, he is the director of that school. You have the Head Teacher the director of the school and the parish which helps to build that school. You often find the Head Teacher of a school</p>	<p>Witness and Vocation</p> <p>Morals and Good Ethics</p> <p>Leadership and Management</p>

<p>is a priest if it is a religious school the sister, the priest all of them are vest with the Catholic teaching and catholic policy and it is easier to teach them. Even the few schools that have lay headteachers normally have been those head teachers who have been very near the church and sometimes you find they have passed through the seminary and they can easily help to teach in these schools. They passed through the seminary but they did not become a priest they became a teacher. It is easier to entice them to come into our schools and head them. In that way they can help to implement the policy because they all think in a catholic way and they are the ones who are in charge in one way or another of those schools.</p>	<p>Catholic distinctiveness</p> <p>Mission integrity</p> <p>Leadership and Management</p> <p>Formation of personnel</p>
<p>Researcher: Thank you ..., my next question is about What leadership training if any did you receive to enable you to ensure that the policy is effectively implemented? Is your performance relating to policy implementation ever monitored? Do you ever have to report to the Governors on the effective implementation of the policy?</p>	<p>Qualification criteria</p>
<p>Participant 1: Well in my position priesthood is the training I got and also I wrote about the history of the evangelisation of Bukoba Diocese where the schools started and how they were running them and how Rome intervened in the 1920's so I have been running the history in the Diocese of the education. So my experience as ... not only as in charge but also of health and pastoral. Health and Education was where I was in charge. All this has helped me to be able to have enough about the Education Policy because that included reading the Roman</p>	<p>Lack of headteachers in co education</p> <p>New invention</p>

<p>Documents and Catholic Social Documents reading the documents about what the Government needs on the negotiating table with the Government issues. 10 years as ... I was a member of those Government Committees which were dealing with education and about nationalisation. I was also involved when the government promised that it would never nationalise those Catholic Schools again. So I have been in those kind of committees and also have helped me with the composition of the national policy. This has helped me again to contribute at the local level in my Diocese. I don't have the Governors to check on me. Except we have got ourselves and committees I do not work alone we have committees where we work together and we check on each other to make sure that things are moving. As the implementer I have the work of checking on others but also on the national level we also are checked from the national level and try to follow up how things are moving.</p> <p>Researcher: Thank you Now I would like to ask is policy implementation ever discussed at your appraisal?</p> <p>Participant 1: Yes the appraisal is when the teachers meet and discuss the policy. I did some elements not the whole policy - if there are any striking elements in the policy.</p> <p>Researcher: Thank you ... Can I ask what training is available to facilitate the implementation of the policy? What support is given to</p>	<p>Avoiding neglect</p> <p>Preferential Option for the Poor</p> <p>Finances and funds</p> <p>Catholic identity</p> <p>Collaboration & Cooperation</p> <p>Leadership & Management</p> <p>Working together</p> <p>Collegiality & Collaboration</p> <p>Providing support</p> <p>Reviewing Policy</p> <p>Achieving Community and Solidarity</p> <p>Education and the Common Good</p>
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<p>enable head teachers and teachers to implement the policy in the school? If none, what sort of support do you think is needed?</p> <p>Participant 1: Here as I said there is only meetings we don't have any formal training maybe on this point we should have maybe regular or a bit longer time seminars and meetings hopefully for 2 days meetings to deal with these because sometimes we have new teachers and we should have more time seminars, with one week seminars to talk about the policy to compare and discuss there I think there is a need that is not yet done. So I find that on the higher level the Head Teachers at least they have got the knowledge of the policy but for the case of the other teachers they need seminars to understand the details of what the policy is and this I find to be the shortcoming.</p> <p>Researcher: Thank you ... Do you believe parents and students are familiar with the content of the policy? If yes could you expand a bit more – if no do you believe they should be familiar with it and why?</p> <p>Participant 1: Yes and no. Yes in that school out of that policy extracts elements on concrete way the requirements of the regulations of the school which is given to students and to parents. There are so many elements which they are not concerned with and they do not need to know them. Like who runs the school but out of this policy key elements extracted from each school to be able to write down the requirements of the school each student or pupil who comes to that school the parent who brings that child to the school must adhere to are extracted from that policy. They may add a few elements that are</p>	<p>Collaboration & Cooperation</p> <p>Team work spirit</p> <p>Collegiality</p> <p>Principles of Catholic Education</p> <p>Collaboration & Cooperation</p> <p>Team work spirit</p> <p>Coordinate</p> <p>Collegiality</p>
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<p>local that the school is concerned but the key elements in the policy should be maintained. How to study academics, relationships about even the dresses extracted from the policy and put on a sheet the parents know them and the students if they are old enough know them. So in Kindergarten the parents know it. In the global one they don't know everything. They know the parts that concern them in case later there is a problem later the school will be in a position to tell the parent 'look you signed here'. So in a way they know the essentials, they know the essentials of the policy in all the schools. If the school does not do that that is another issue they have to do it.</p> <p>Researcher: Thank you ... Can you tell me how often is the policy reviewed and if it is who reviews it – is there consultation on any review and if so who with?</p> <p>Participant 1: Our policy which we had worked on it in 2011 and it was finished in 2012 when we got a new Bishop in 2013 being a teacher he has spent most of his time as a teacher in the seminary he liked to look at it and in 2013 to review it again. And in the review we included key teachers were part of it in the review. Actually the recent policy was started in 2013. So the review is very recent and actually we are still asking out if anyone has any ideas to be submitted for the next review. Actually there are some elements that are national ones which cannot be changed. Some local implementations which we are able to chip in and include in our policy implementation.</p>	<p>Provision of guidance</p> <p>Leadership</p> <p>Management</p> <p>Leadership</p> <p>Providing support</p> <p>Working together</p> <p>Facilitation of discussion</p> <p>Knowledge of Catholic Education</p> <p>Well educated in the faith</p> <p>Witness and Vocation</p> <p>Ministers</p> <p>Leadership and Management</p> <p>Catholic Principles</p>
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<p>Researcher: Thank you ... And now, what resources are available to support the implementation of the policy and cope with the challenges that are presented?</p> <p>Participant 1: The resources, the resources one of the resources that we do not have enough of is money for seminars and things like that because when we want to conduct seminars we ask the schools to contribute to pay for the expenses for their seminars and so far we have had no problem some come with their own transport and for the lunch and whatever. The other resource that we have is the national office. What we need from the national office we get and they help us when they can, not very often but when they can they come. Another resource we have is from the Ecumenical Office, we have got the CSSC, Christian Social? Christian Social Services Commission. Sorry, I should know it. It is a strong office which as I said includes two offices the TEC (Tanzanian Episcopal Conference) is the Catholic one and is the Christian one and together we have got a common office. It helps us to co-ordinate normally and education and health because we need them together. It is working so well for example like Mwanza where there is a permanent zone office. So from these offices of course we contribute to their running also we can call upon help when we need it. In additions when we need help from the Government we get it and where we find common interest we co-operate.</p> <p>Researcher: Thank you ... And finally, do you feel it is important for both the School, Parish and Families to work together in ensuring that</p>	<p>To teach and to lead as Jesus taught and led</p> <p>Well educated in the faith</p> <p>Witness & Vocation</p> <p>Modes of education</p> <p>Education in the Faith</p> <p>Commitment</p> <p>Mission integrity</p> <p>Experience & Expertise</p> <p>Knowledge</p> <p>Modes of education</p> <p>Church Materials for Knowledge</p> <p>Gaining State support</p> <p>Collaboration</p> <p>Cooperation</p> <p>Provision of guidance</p>
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<p>children get a good Catholic education developing the right morals and ethics and if so why, if not why not? How do you in your leadership roles encourage this engagement between the school, the family and the parish?</p> <p>Participant 1: Both the School, parish and families do work together in ensuring that children get a good Catholic education developing the right morals and ethics. They should. Without co-operation with these 3 you can't get far. From the part of the school, the school has to administer because most of our schools are day schools but some are boarding schools and the parish is where they are. When it is a boarding school there is a parish nearby there, parishioners and the parents of those students in collaboration with the parish priest build the schools under the guidance of the Bishop. If one of these 3 doesn't chip in there is trouble. The school, if you have a school for instance a Diocesan School run by a priest then the parish priest won't chip in very much, a local parish priest, because the students come from all over the country. If you have other schools which are in a parish they are not run by a priest you need the parish priest to chip in and if you have a school that was built by the parish itself then even the Lay Council has to chip in to know what is going on because they built it for that area. Not only the parish priest but the parish council has to chip in. We have, for example, and ... schools, primary and secondary schools, were built by the parish not only the priest but the parish council has to chip in and see how they can help. But even in those</p>	<p>Achieving Community and Solidarity</p> <p>Collaboration</p> <p>Achieving self inspection</p> <p>Leadership and Management</p> <p>Facilitation of discussion</p> <p>Collaboration</p> <p>Cooperation</p> <p>Collegiality</p> <p>Collaboration</p> <p>Cooperation</p> <p>Providing support</p> <p>Accompaniment</p> <p>Guidance</p> <p>Experience</p> <p>Need of imparting knowledge in practice</p> <p>Teaching skill development</p>
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<p>schools which are built by the priest the priest should chip in to stop the children running into the village and to get the feedback from the neighbours, what they think about the students, what they think that they are doing. For example if they are going to the village for drinking. Without the feedback of the surrounding neighbours you cannot run the school very well. They have in a way to chip in, some more, some less. And the families they are the parents and I speak mostly of the parents, they should know what their children are being taught that is why they are given a list of the regulations and requirements. The policy of the school so that they know you take your child to school you should know what they are doing and how they are running and also when the child comes back home even on holidays they should continue with the discipline as they were at school . It is not for school it is for life. They may think when they leave school that it is finished but it is not it is for life. At home he knows he is learning for life it is not just for school. School is academic education but ethics is just a bother that they are oppressing us. That's why every year sometimes even twice, parents meetings in all the schools where it is not only celebrating graduations no, it is just a parents day where they sit the whole day discussing issues about the school the parents can just ask questions about the issues in the school and the teachers update them about the ethics in the school and the issues that they have to enforce where they find the shortcomings among the pupils so the parents can follow it up in general but also get reports on not only academic reports but also about the behaviour of the child with the</p>	<p>Morals and Ethics</p> <p>Rules</p> <p>Basic Principles for Catholic Schooling:</p> <ul style="list-style-type: none"> • Faith & Morals • Search for Excellency • Education of All/Education and Common Good • Uniqueness of the Individual • Education of the Whole Person <p>Engagement with parents</p> <p>Commitment</p> <p>Mission integrity</p> <p>Basic Principles for Catholic Schooling</p> <p>Vocation & Witness</p> <p>Experience in teaching</p> <p>Expertise in teaching</p> <p>Collaboration & Cooperation</p> <p>Collegiality</p>
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Experience	7
Expertise	3
Leadership	22
Management	10
Governance	2
Overseer	1
Coordinator	3
Guidance	6
Ethics & Morals	11
Academic Excellency	2
Finances/Funds	6
Policy writing	1
Collaboration	24
Engagement with Policy	1

Team work spirit	5
Cooperation	20
Intent of Policy	1
Basic Principles for Catholic Schooling	4
Maintenance	2
Community and Solidarity	10
Integrity	1
Preferential Option for the Poor	11
Mission Integrity	10
Witness and Vocation	10
Catholic Distinctiveness	4
Church and State	3
Collegiality	11

Education of All	4
Insights/New invention	2
Royalty	2
Accompaniment	1
Sustenance	1
Education and the Common Good	5
Inclusiveness	1
Catholic Identity	2
Formation	2
Qualification Criteria	1
Ministers	1
Education in the Faith	2
Commitment	2
Church Documents	1

Self Inspection/Review	2
Accompaniment & Support	2
Rules	1
Consultation	1
Education as a means and not as end	2

Appendix 18 - Grouping of Codes and Emergent Themes – Participant 1

Substantive Codes	Emergent Theme
<p>Leadership</p> <p>Management</p> <p>Guidance</p> <p>Accompaniment</p> <p>Maintenance</p> <p>Sustenance</p> <p>Governance</p> <p>Inclusiveness</p> <p>Collaboration</p> <p>Cooperation</p> <p>Collegiality</p> <p>Team work spirit</p> <p>Catholic identity</p> <p>Coordination</p> <p>Discipline</p> <p>Gaining State support</p> <p>Recruitment of good people</p> <p>Good initiative</p> <p>Developing harmony</p> <p>Providing support</p>	<p>Effective School Leadership</p>
<p>Fulfilling the call</p> <p>Imparting knowledge in practice - Mission integrity</p> <p>Experience in teaching</p> <p>Expertise in teaching</p> <p>Commitment</p> <p>Well educated in the Faith</p> <p>Knowledge of Catholic Principles</p>	<p>Attributes of the Catholic Educators</p>

Achieving community and solidarity Achieving inclusiveness – Education for all Avoiding neglect Developing communities Serving others Developing potential Finances and funds Achieving self sufficiency	Dealing with Challenge
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