



**Diakonhjemmet  
Høgskole**

**WITH EMPHASIS ON ROMAN CATHOLIC SECONDARY  
SCHOOLS IN KUMBO**

**DIOCESE, HOW ARE THE VALUES OR MORALITY, GOOD  
BEHAVIOR AND HOLISTIC DEVELOPMENTS PROMOTED  
THROUGH PEDAGOGIES AND MANAGEMENT**

**IN SCHOOLS**

**MASTER'S THESIS IN**

**DIAKONIA AND CHRISTIAN SOCIAL PRACTICE**

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**JUNE 2015**

## **ABSTRACT**

The church as one of its goals is to foster education. Education remains critically important in the formation of the human person. The research is based primary to answer the following question

With emphasis on Roman Catholic Secondary Schools in Kumbo diocese, how are the values of morality, good behavior and holistic developments promoted through pedagogies and management in schools?

The following words from Pope Francis' address during the Welcoming Ceremony upon his arrival at Rio de Janeiro, Brazil on July 23, 2013 well articulates the vision of education and is an apt place within which Catholic education can be situated.

“Our generation will show that it can rise to the promise found in each young person when we know how to give them space. This means that we have to create the material and spiritual conditions for their full development; to give them a solid basis on which to build their lives; to guarantee their safety and their education to be everything they can be.”

The Roman Catholic Secondary Schools in the Kumbo Diocese are directly run or managed under the supervision of the Education Secretariat of the Diocese of Kumbo. Catholic education addresses the development of the whole person through spiritual and academic formation based on Gospel values, and at the same time provides a particular environment for young people to contribute to the common good by becoming active members of the faith community and society at large.

It is thus the work of this research to find out or investigate how the values of morality, good behavior and holistic developments promoted through pedagogies and management in schools?

## **DEDICATION**

I dedicate this work to God the Almighty for making it possible to realize this project. Also I dedicate this work for the Catholic education family in the Kumbo Diocese. To my family who have been there for me from the start right to this date. Many thanks to my family here in Norway Yenika Edwin and Dzeayeh Paulette. Also dedicate this work to Chotu Pamela and take this opportunity to remember my lovely sister Wandzewan Catherine

## **ACKNOWLEDGEMENT**

I sincerely give thanks first to God Almighty for giving me the strength and good health to realize this piece of work. A million thanks to my supervisor Professor Hans Morten for guiding me in a professional manner through out.it is thanks to this that I could see this work through despite the difficulties. i also wish to express my gratitude to the entire staff at Diakonhjemmet university especially in the department of Diakonia

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## 1.0 CHAPTER ONE

### 1.1 INTRODUCTION

#### 1.1 INTRODUCTION

On October 28, 1965, the Second Vatican Council promulgated the Declaration on Christian Education *Gravissimum Educationis*. The document describes that which distinguishes the Catholic school from others in the following words:

*The Catholic school pursues cultural goals and the natural development of youth to the same degree as any other school. What makes the Catholic school distinctive is its attempt to generate a community climate in the school that is permeated by the Gospel spirit of freedom and love. It tries to guide the adolescents in such a way that development of the “new culture” that each one has become through baptism. It tries to relate all of human cultures to the good news of salvation so that the light of faith will illumine everything that the students will gradually come to learn about the world, about life, and about the human person (Gravissimum Educationis, no. 8).*

The Council therefore points to holistic human development, spiritual and moral upbringing as the Catholic school’s distinctive characteristics.

Half a century has gone by since this declaration of the Council made recommendations for what can be done to make Catholic schools more effective in meeting the expectations of the Church, which expectations are shared by parents and students.

In a bid to implement the Council’s declaration, the Congregation for Catholic Education has published a number of documents specifically dealing with questions that directly concern Catholic education. *The Catholic School* develops a basic outline of the specific identity and mission of the school in the contemporary world. *Lay Catholics in Schools: Witnesses to the Faith* underlines the contributions of lay people who complement the valuable service offered in the past and still offered today by so many Religious men and women. *The Catholic School on the Threshold of the Third Millennium*, calls for courageous renewal on the part of the Catholic school in the context of a globalized world that rout with challenges that minimize the expected

outcomes of Catholic education. This research, based mainly on these sources, restricts its attention to Catholic secondary schools in Kumbo diocese of Cameroon.

How are Catholic secondary schools placed in the national academic tables in Cameroon? In addition to local support from Catholic communities, the schools are much sought after by parents of other Christian faith communities and by members of other faiths. In many parts of the country, and Kumbo diocese in particular, Catholic secondary schools are filled and are, in fact, oversubscribed by parents who are attracted by their reputation for academic success and serious spiritual and moral formation. As Cardinal Hume (1997) has put it:

*The Church's aim has always been to provide a place at a Catholic school for every Catholic child. Great strides are being taken towards achieving that goal. Today, schools are increasingly popular, not only because of the good academic results they often achieve, but also because many parents sense that a Catholic school might help their children to develop the self-discipline, moral resilience and spiritual maturity so necessary in surviving exposure as young adults to the winds of secularism and materialism in our society (pp. 25-26).*

Catholic schools in Kumbo diocese continue to respond to, and to serve, the needs of the parents who seek a Catholic education for their children. Hence, in building the faith of Christians and transforming the Cameroonian society, Catholic schools play a deliberate and vital role.

From the foregoing propositions, this research is design to find out how Catholic secondary schools in the diocese of Kumbo are able to speak for themselves effectively and convincingly in an environment characterized by many non-Catholic secondary schools. Precisely, this research was conducted to find out how are the values of morality, good behavior and holistic development promoted through pedagogies and management in Roman Catholic secondary schools in Kumbo

To be able to achieve this, this research will follow a sexpartite arrangement. The introduction will constitute the first chapter while the second will be an explanation of the theories I will employ in the research. In the third chapter, I will present the data collected in a structured manner. The fourth chapter will be an interpretation of the data and chapter five will be an analysis of the data. Chapter 6 will then put the research to a shutter by means of a summary, recommendations and conclusion.

## **1.2 RESEARCH QUESTIONS**

The main research question is

With emphasis on Roman Catholic Secondary Schools in Kumbo Diocese, how are the values of morality, good behavior and holistic developments promoted through pedagogies and management in schools?

In order to achieve this objective, this research shall attempt to answer the following questions:

1. What constitutes the substance of Roman Catholic secondary education
2. What are its positive values and how do they build the faith of the students and help society in general?
3. What are the challenges faced by these Roman Catholic secondary schools?
4. What recommendations can be put forward in order for the secondary schools to meet the standards they envisage?

### **1.3 Efforts by the Diocese and why Catholic Secondary Education?**

One of the most important decisions parents can make is where to send their children to school. From a wide array of schools, many parents choose Catholic schools for a number of personal reasons; could one of them be the belief that their children will receive a stronger academic education than in public schools? We will get to find out about that in the subsequent chapters when the data is analyzed. In addition, another assumption could be that many parents believe that Catholic education will help their children to be well grounded in the faith as well as become morally upright and integrally developed citizens. The extent to which this assumption is correct will be analyzed subsequently.

The Second Vatican Council and in subsequent publications of the Congregation for Catholic Education enunciate the distinctive nature of Catholic education. With highly qualified and caring teachers committed to the practice and celebration of Christian values, Catholic secondary schools provide religious and moral education and opportunities for faith and moral development in communities where prayer and sacramental celebrations are integral to life. The purpose of this section is to explore what sets education in Catholic secondary schools apart from those that are non-Catholic.

Article 26 of the universal Declaration of Human Rights (UDHR) 1946, adopted by the United Nations General Assembly has the following points on education:

**1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.**

**2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.**

**3. Parents have a prior right to choose the kind of education that shall be given to their children.**

The International Covenant on Economic, Social and Cultural Rights (ICESCR) 1966, Article 13.1:”The States Parties to the present Covenant recognize the right of everyone to education. They agreed that education shall be directed to the full development of the human personality and the sense of its dignity, and shall strengthen the respect for human rights and fundamental freedoms. They further agree that education shall enable all persons to participate effectively in a free society, promote understanding, tolerance and friendship among all nations and all racial, ethnic or religious groups, and further the activities of the United Nations for the maintenance of peace.”

From the above articles by international organizations, the Roman Catholic Church is no exception in pursuing education by taking up the challenge to institute secondary schools for the development of young students for the betterment of society.

#### **1.4 The Educational Climate and Community in Kumbo**

Today as in the past, experts on education underline the importance of the climate of a school: the sum total of the different components at work in the school, which interact with one another in such a way as to create favorable conditions for a formation process. Education usually takes

place through activities of a group of individuals who interact among themselves within a certain space and time. Therefore, the elements to be considered in developing an organic vision of a school climate are persons, space, time, relationships, teaching, study, and various other activities (CCE, 1988, no. 24).

The climate of Catholic Secondary schools is constituted by the interaction and collaboration of its various components: students, parents, teachers, directors and non-teaching staff (CCE, 1988, n22). Attention is rightly given to the importance of the relations existing between all those who make up the educating community. During childhood and adolescence, a student needs to experience personal relations with outstanding educators, and what is taught has greater influence on the student's formation when placed in a context of personal involvement, genuine reciprocity, coherence of attitudes, life-styles and day-to-day behavior.

The school is not only an institution; it is a community. While respecting individual roles, the community dimension should be fostered, since it is one of the most enriching developments for the contemporary school (CCE, 1988, n22). The declaration *Gravissimum Educationis* notes that everyone directly involved in the school is part of the school community: teachers, directors, administrative and auxiliary staff. In Catholic secondary schools, "prime responsibility for creating this unique Christian school climate rests with the teachers, as individuals and as a community" (CCE, 1988, n26). Parents too have a particularly important part to play in the educating community, since it is to them that primary and natural responsibility for their children's education belongs. Close collaboration with parents is especially important when treating sensitive issues such as religious, moral, or sexual education, orientation toward a profession, or a choice of one's vocation in life (Congregation for Catholic Education, *Religious Dimension of Education in a Catholic school*, n. 42). Unfortunately, in our day there is a widespread tendency to delegate this unique role (*The Catholic School on the Threshold of the Third Millennium*, no. 19).

The physical environment of a Catholic secondary school in Kumbo has sufficient space for classrooms, sporting activities and recreation. They also boast a staff room and a hall for Parent-Teacher Association (PTA) meetings. It must be noted that the availability of these vary from

one school to another as there are those schools whose buildings and other amenities are in need of rehabilitation.

The religious dimension of the school climate is expressed through the celebration of Christian values. The physical proximity of Catholic secondary schools to a Church can contribute a great deal toward their spiritual upbringing.

All curriculum areas have a religious dimension: inviting students to examine the world of human culture and the world of religion, exploring a Catholic worldview, fostering the search for meaning and truth, and making links to the Good News of Jesus. This religious dimension is given depth by the faith witness of staff through their presence, relationships and teaching. Most of these schools are under the direction of Religious Congregations, whose members enrich the educational climate by bringing into it the values of their own Religious communities. Each congregation, through dedicated service that is not remuneration-driven, brings the richness of its own educational tradition to the school. Consequently, students develop a rich spiritual formation that endures long after they leave the school (CCE, 1988, n. 35). The work done by these Religious men and women in educating the youths is supplemented by the work of lay teachers who contribute their competence and faith witness to the Catholic secondary school.

Catholic secondary schools view Religious Education as a core curriculum area. As well as being an opportunity to develop knowledge and skills, values and dispositions, Religious Education in a Catholic school invites students into a deepening encounter with the living God.

### **1.5 Holistic Education**

Education remains critically important in the formation of the human person. Catholic education addresses the development of the whole person through spiritual and academic formation based on Gospel values, and at the same time provides a particular environment for young people to contribute to the common good by becoming active members of the faith community and society at large.

The Catholic school sets out to be a school for the human person and of human persons. "The person of each individual human being, in his or her material and spiritual needs, is at the heart of Christ's teaching: this is why the promotion of the human person is the goal of the Catholic school" (John Paul II, *Address to the I National Meeting of the Catholic School in Italy*, in "L'Osservatore Romano", 24 November 1991, p. 4.). 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 fulfillment and unity in Christ (CCE, 1988 no. 35). This awareness expresses the centrality of the human person in the educational project of the Catholic school, strengthens its educational endeavor and renders it fit to form strong personalities (*The Catholic School on the Threshold of the Third Millennium*, no. 9).

### **1.6 Catholic Secondary Schools are Catholic**

In its ecclesial dimension another characteristic of the Catholic school has its root: it is a school for all, with special attention to those who are weakest. In the past, the establishment of the majority of Catholic educational institutions has responded to the needs of the socially and economically disadvantaged. Today, as in the past, material poverty prevents many youths and children from having access to formal education which is public based and adequate human and Christian formation which are the catholic schools. In other areas new forms of poverty challenge the Catholic, school (*The Catholic School on the Threshold of the Third Millennium*, no. 15). It is no novelty to affirm that Catholic schools have their origin in a deep concern for the education of children and young people left to their own devices and deprived of any form of schooling.

Not all of these students in Catholic secondary schools are Catholic; some are not even Christian, a reality that the Council called attention to when it maintained that, "the Church has a deep respect for those Catholic schools, especially in countries where the Church is young, which have large numbers of students who are not Catholics" (Gravissimum educationis, no. 9). It is therefore reasonable that these students should see the school as an extension of their own homes.

## **1.7 Catholic Secondary Schools are at the service of society**

The school cannot be considered separately from other educational institutions and administered as an entity apart, but must be related to the world of politics, economy, culture and society as a whole. The Catholic school, therefore, undertakes a cordial and constructive dialogue with states and civil authorities. Such dialogue and collaboration must be based on mutual respect, on the reciprocal recognition of each other's role and on a common service to mankind. To achieve this end, the Catholic school willingly occupies its place within the school system of the different countries and in the legislation of the individual states, when the latter respect the fundamental rights of the human person, starting with respect for life and religious freedom. A correct relationship between state and school, not only a Catholic school, is based not so much on institutional relations as on the right of each person to receive a suitable education of their free choice (*The Catholic School on the Threshold of the Third Millennium*, no. 17).

Thus it follows that the role of Catholic secondary education in promoting faith and good moral behavior in Kumbo is irreplaceable and therefore should serve as a reference to all other forms of education in the area that often fail to meet these strengths portrayed by Catholic secondary schools. Against this backdrop, Catholic secondary education remains a reference point and a source of light for morality among the youth.

## **1.8 Challenges faced by Catholic Secondary Schools**

Despite the above, not everyone approves of the Catholic School. In recent times there have been critics who seriously question the level of resources that have been invested by the Catholic Church in Catholic schools and they challenge the assumption that the attendance at a Catholic secondary school ensures practice of the faith and morality in later life.

The fall in church attendance by a great number of alumni of these schools together with their parents today would seem to bear this out, but it is important to see this issue in context. It takes place in a milieu that no longer understands or respects religious faith, despite the fact that in certain circles there has never been more public talk about it, and where there is a pervading



cynicism about church and churchgoing. *The Catholic School on the Threshold of the Third Millennium* echoes this when it notes:

On the threshold of the third millennium education faces new challenges which are the result of a new socio-political and cultural context. First and foremost, we have a crisis of values which, in highly developed societies in particular, assumes the form, often exalted by the media, of subjectivism, moral relativism and nihilism. The extreme pluralism pervading contemporary society leads to behavior patterns which are at times so opposed to one another as to undermine any idea of community identity. Rapid structural changes, profound technical innovations and the globalization of the economy affect human life more and more throughout the world (no. 1).

The social and cultural context of our time, therefore, is in danger of obscuring "the educational value of the Catholic school, in which its fundamental reason for existing and the basis of its genuine apostolate is to be found"(CCE,1988. no. 3). The Catholic school is thus confronted with children and young people who experience the difficulties of the present time.

Among existing difficulties, there are also situations in the political, social and cultural sphere, which make it harder or even impossible to attend a Catholic school. The reality of large-scale poverty and hunger in many parts of the world, internal conflicts and civil wars, urban deterioration, the spread of crime in large cities, impede the implementation of projects for formation and education.

In other parts of the world, governments themselves put obstacles in the way, when they do not actually prevent the Catholic school from operating, in spite of the progress, which has been made as far as attitude, democratic practice and sensitivity to human rights are concerned. Finance is a source of further difficulties, which are felt more acutely in those states in which no government aid is provided for non-state schools. This places an almost unbearable financial burden on families choosing not to send their children to state schools and constitutes a serious threat to the survival of the schools themselves. Moreover, such financial strain not only affects the recruiting and stability of teachers, but can also result in the exclusion from Catholic schools of those who cannot afford to pay, leading to a selection according to means, which deprives the Catholic school of one of its distinguishing features, which is to be a school for all (no. 7).

In spite of numerous obstacles, Catholic secondary schools have continued to thrive. For these challenges are part of the wider historical and cultural transformation that has characterized the modern era. This has seen Catholic schools adapt and continue to endure in a world that poses

many challenges to its vision. As explicitly acknowledged in *The Catholic School on the Threshold of the Third Millennium (1997)*, "... now, as in the past, the Catholic school must be able to speak for itself effectively and convincingly. It is not merely a question of adaptation, but of missionary thrust, the fundamental duty to evangelize, to go toward men and women wherever they are, so that they may receive the gift of salvation" (no. 3).

Whatever the reason, one can be sure that fall-off in practice is not the fault of the schools. No amount of exposure to a Catholic school, with committed Catholic teachers and even nominally Catholic school fellows, can outweigh the influence of homes that are increasingly secular, and an increasingly godless environment. The fact that this secularity and godlessness is implied in lifestyle and outlook rather than voiced in explicit terms does not make it less effective.

## **1.9 SECONDARY EDUCATION IN CAMEROON AND IN KUMBO**



Figure 1: Map of Cameroon (Retrieved from: <https://www.google.com/search?q=Kumbo+Diocese+of+Cameroon+Map>)



Figure 2: Map of Kumbo Diocese (Retrieved From: <http://www.dioceseofkumbo.org>)

Cameroon has two official education structures - each according to the legacy of British or French colonial control specific to different geographic areas. The North West and South West regions are associated with the British legacy system and the remaining eight regions with the French legacy system. Both structures have durations of six years for primary education but diverge at the secondary level: the Anglophone school structure is 5-2, and the Francophone school structure is 4-3. Overall, the duration of secondary education is the same but boundary between lower and upper secondary in each structure differs. In principle, the school year is roughly 36 weeks and is broken down into trimesters; September-December, January-March, and April-June (UNESCO IBE: 2010).

Formal or Western Education was introduced firstly in the Cameroonian community the early missionary societies. The Basel and the Baptist were the first missionaries to introduce formal education into the Cameroonian context for the scramble for Africa and Cameroon in peculiar. Traditional forms of education thus greatly witnessed a decline. The Germans being the first colonial masters of Cameroon had a system of education rooted in their master's which was mainly aimed at the promotion of German cultures and civilization. (Ngoh:1998).After the defeat by the Germans in the First World War (WW1), the British and French took over Cameroon and partitioned into two parts and most of the territory was given to France and just a fraction to Britain. The British thus shifted the education to the missionaries with little assistance from their administration. The Diocese of kumbo thus became part of the British area and German schools became closed (Ngoh 1998).

Catholic schools have been a major component of Cameroon's education system since the arrival of the early missionaries until date. The Diocese of Kumbo, established on March 18, 1982, within territory taken from the Archdiocese of Bamenda follows the British legacy of education. Situated in the Western Grassfield area of the North West of Region of Cameroon, the diocese of Kumbo in the northwestern region of Cameroon with an approximate population of 771,664 of which about 151,971 are Roman Catholics covers a surface area of 8,000square kilometers (3,090 Square Miles). According to Diocese of Kumbo (undated).

The advent of Christianity to this region was championed by the Pallotine Missionaries who arrived in the territory on October 1, 1890. However, the entire territory which is now the Diocese of Kumbo was first evangelized by the German Sacred Heart Missionaries of St. Quentin in 1878. In 1922, the Sacred Congregation for the Evangelization of Peoples (*Propaganda Fide*) entrusted the evangelization of the whole of the then Southern Cameroons (now the South West and the North West Regions of Cameroon) to St. Joseph's Society for Foreign Missions (the Mill Hill Missionaries).

Since the arrival of the Mill Hill Missionaries, the Catholic Church in Kumbo has grown. Their impact has been felt in many sectors, but more so in the education sector.

The growth of Roman Catholic secondary schools has been very substantial in the kumbo Diocesan area. As of the moment, there are 15 Roman Catholic Secondary Schools in the kumbo diocesan region with some being boarding and others day schools as illustrated by Appendix 3. Besides Catholic Secondary Schools in the kumbo Diocesan area, there exist many public or Government Secondary Schools, as well as other Christian but non-Catholic secondary Schools. While the Baptists run two (2) secondary schools, the Presbyterians on their part run two (2) secondary schools in the Kumbo Area.

As of the moment, the researcher was collecting data, 415 secondary school teachers managed and taught various subjects in these 15 catholic secondary schools. The curriculum employed in these catholic secondary schools is the same as those designed by the Government. The only difference is Roman Catholic schools from Form 1-5 has a special form of education known as Education for Integrity.

Despite the economic hardships faced by the Diocese, many diocesan Secondary Schools have been opened. Through these, Diocese has been able to respond to the requests of hundreds of poor parents who seek education, and particularly education in the Catholic Faith, for their children. With the exception of Saint Aloysius Minor Seminary, in Kitiwum and Saint Augustine College, in Kumbo, all our Catholic Secondary Schools offer possibilities for boarding and day students. Saint Peter's College is exclusively a day school for both boys and girls.

### **1.9.1 STATEMENT OF THE PROBLEM**

Clearly, Catholic education in Kumbo diocese was birthed by the early Christian Missionaries in line with Church doctrines and the number of Catholic schools there present has burgeoned considerably. Leadership within the diocese envisioned a continued comprehensive education for secondary students. Through the Catholic Education Secretariat, the Diocese has strived to maintain the highest standards so as to be able to offer each generation of students the most up-to-date and quality educational experience.

In recent years, Catholic secondary schools have continued to develop and to grow in numbers, quality and public esteem, adapting to changing circumstances and changing times. Today, Catholic schools in Kumbo Diocese are relatively well equipped and staffed by well-qualified, committed teachers as compared to public schools. In addition, while following the education policy set by the Ministry of Secondary Education, they have an expanded curriculum that gives an appropriate moral and religious instruction that is based on Catholic doctrine and practice, as mentioned above education for integrity. Furthermore, they also have distinctive goals and features which are crucial to their character and mission: they produce outstanding academic results; foster a holistic development of the students (spiritually, ethically, socially, intellectually, physically and psychologically); and also involve parents in the education of their children through Parent Teacher Associations (PTAs). For these and many other reasons, parents continue to send their children to Catholic secondary schools. Accordingly, the demand for Catholic education in the diocese of Kumbo remains very high.

Despite these reasons, criticisms against Catholic education are legion. Critics attack it for being too spiritually-oriented and for charging so much for tuition in an area where poverty is a conspicuous reality. In addition, the salaries paid to the staff who are the backbones in the management of these institutions, both teaching and auxiliary, are minimal and as a consequence, there is an ever-increasing exodus of teachers from Catholic to other private and public secondary schools due to lack of motivation in terms of wages. What is more, some critics discredit Catholic education on the grounds that some of the students who graduate from Catholic secondary schools are not morally upright and are not developed in a holistic fashion.

Another issue is that sometimes the catholic secondary schools go apart most of the time from the government designed curriculum to pursue certain religious activities which are not part of the curriculum.

It is within this context that this research seeks to find out, how the values of morality, good behavior and holistic developments promoted through pedagogies and management in schools play an important role in the life of students and their formation?

### **1.9.2 MAIN OBJECTIVE OF THE STUDY**

From the foregoing, the main objective of this study is to investigate how moral conduct, good behavior and holistic development in Catholic Secondary Schools in Kumbo Diocese of Cameroon affect the community positively and promote Christian faith.



## **CHAPTER TWO: THEORETICAL FRAMEWORK**

### **2.1 DEFINITION OF KEY TERMS**

The following key terms are defined in the context of this study: Catholic education, Catholic school, moral conduct, Christian faith, holistic development, and community.

#### **2.1.1 Catholic Education**

In Cameroon and probably many other parts of the world, when people talk about education, especially in relation to the education of their children, they almost invariably refer to the learning which takes place in school resulting in the acquisition of knowledge and skills, passing examinations and obtaining certificates. They tend to equate the quality of education with the level of performance and achievement of learners. Education is, however, much more than the acquisition of knowledge, skills and certificates.

Unfortunately, educationists and educational philosophers do not seem to have a general consensus regarding the definition of education. The International Covenant on Economic, Social and Cultural Rights (ICESCR 13.1) views education as follows: “The States Parties to the present Covenant recognize the right of everyone to education. They agree that education shall be directed to the full development of the human personality and the sense of its dignity, and shall strengthen the respect for human rights and fundamental freedoms. They further agree that education shall enable all persons to participate effectively in a free society, promote understanding, tolerance and friendship among all nations and all racial, ethnic or religious groups, and further the activities of the United Nations for the maintenance of peace.” They have tended to define education differently even though in the final analysis they would seem to be saying the same thing from different perspectives. It is not the intention in this research to undertake a philosophical definition of education as stated by secular educationists and philosophers of education. Since this paper is concerned with Catholic secondary education, it suffices to limit the definition of education to the definition of education as stated in the philosophy of education of the Catholic Church.

In the Encyclical Letter *Divini Illius Magistri* of 1929, Pope Pius XI defined education as the sacred task of forming the character of the child and aiding him to attain the purpose of existence. It is stated in Can.795 of the *Code of Canon Law* that “education must pay regard to the formation of the whole person so that all may attain their eternal destiny and at the same time promote the common good of society. Children and young persons are therefore to be cared for in such a way that their physical, moral and intellectual talents may be develop in a harmonious manner so that they may attain a greater sense of responsibility and a right use of freedom and be formed to take an active part in social life.”

Recalling the statement made by the Fathers of the Second Vatican Council that “Holy Mother Church ... has a role in the progress and development of education” (*Gravissimum Educationis*, Preface), it become clear that the Roman Catholic Church has placed education at a privileged position in her mission. Pope Francis, in his address during the Welcoming Ceremony upon his arrival at Rio de Janeiro, Brazil on July 23, 2013 well-articulated the implications of this mission of the Church to educate when he maintained: “This means that we have to create the material and spiritual conditions for their full development; to give them a solid basis on which to build their lives; to guarantee their safety and their education to be everything they can be.”

### **2.1.2 Catholic Schools**

In order to perform her role effectively in the education of children, the Church requires schools. Can. 796(1) states: “Among the means of advancing education, Christ’s faithful are to consider schools as of great importance since they are the principal means of helping parents to fulfill their role in education.” The Sacred Congregation for Catholic Education has defined school as “a place for integral formation by means of a systematic assimilation of culture.” It further states that the school should not be merely a place where values which are being actively lived are presented but also be a community whose values are being transmitted through the interpersonal and sincere relationship of its members and through individual and cooperative adherence to the outlook on life that permeates the school.

It is significant to note that the Church needs not just a school for the purpose of carrying out her obligations to students and the wishes of their parents, she requires Catholic schools –

“understood to be one which is under the control of the competent ecclesiastical authority or a public ecclesiastical juridical person, or one which in a written document is acknowledged as Catholic by the ecclesiastical authority” (Can. 803). Paragraph two of the same Canon adds that ‘education in a Catholic school must be based on the principles of Catholic doctrine and the teachers must be outstanding in true doctrine and upright life.’”

Pope John Paul II had pointed out in 1986 that “a Catholic school should do all that is in its power so that the Gospel of Christ may be a source of light and of discernment from the over-abundant input of modern culture and to evaluate it with a code of true values.” Catholic schools are expected to ensure that all Catholic children would be in Catholic schools in order to protect their faith from an environment that is hostile. In such an environment, the school is essentially an agent of the Church, protecting, preserving and strengthening the faith of Catholics who are a minority group in most countries of the world and no less so in Kumbo. It does not however follow that Catholic schools are intended for only Catholic children. The Catholic Church attaches great importance to Catholic schools which also accommodates non-Catholic children.

### **2.1.3 Holistic Development**

Holistic development is a process of self-actualization and learning that combines an individual's mental, physical, social, emotional and spiritual growth. Its premise is that an individual finds purpose and meaning in life through connections to the natural world, the community and through other values. As a development method, it attempts to integrate and encompass multiple layers of experience and meaning rather than placing a narrow focus on an individual's potential and possibilities. Perhaps, this definition is echoed by Francis Cardinal Arinze (1965) when he maintained that education is “the development of the whole man; soul, body, intellect, will, emotion, and physical well-being.”

### **2.1.4 Moral Conduct**

“Morality” refers to the most important code of conduct put forward by a society and accepted by the members of that society. It refers to important attitudes of individuals that must be

distinguished from etiquette, law, and religion. The operational definition of moral conduct, therefore, refers to conformity with the rules of right conduct.

### **2.1.5 Christian Faith**

Translated in the New Testament from the Greek word “pistis,” faith means “firm persuasion producing a full acknowledgement of God’s revelation or truth,” “a personal surrender to Him,” and “conduct inspired by such surrender” (*Vine’s Complete Expository Dictionary of Old and New Testament Words*, 1985, “Faith”). From this it can be inferred that Christian faith is attitude, conviction and conduct based on a right relationship with God. It is not static, but grows in strength and depth as one nourishes that relationship with one’s Creator throughout one’s life.

### **2.1.6 Community**

Businessdictionary.com defines community as a “self-organized network of people with common agenda, cause, or interest, who collaborate by sharing ideas, information, and other resources.” In this respect, the Kumbo diocesan area has been referred to in this work as a community.

I intend to situate this research within the context of a two theories: behaviorism and the control theory of motivation; as well as the following approaches: the functionalism, constructivism, and social learning theory.

## **2.2 Behaviorism**

A main theory that shall guide this research is behaviorism. Behaviorism is primarily concerned with observable and measurable aspects of human behavior. In defining behavior, behaviorist learning theories emphasize changes in behavior that result from stimulus-response associations made by the learner. Behavior is directed by stimuli. An individual selects one response instead of another because of prior conditioning and psychological drives existing at the moment of the action (Parkay & Hass, 2000).

John B. Watson (1878-1958) and B. F. Skinner (1904-1990) are the two principal originators of behaviorist approaches to learning. Watson believed that human behavior resulted from specific stimuli that elicited certain responses. Watson's basic premise was that conclusions about human development should be based on observation of overt behavior rather than speculation about subconscious motives or latent cognitive processes (Shaffer, 2000). Watson's view of learning was based in part on the studies of Ivan Pavlov (1849-1936).

Behaviorists assert that the only behaviors worthy of study are those that can be directly observed; thus, it is actions, rather than thoughts or emotions, which are the legitimate object of study. Behaviorist theory does not explain abnormal behavior in terms of the brain or its inner workings. Rather, it posits that all behavior is learned habits, and attempts to account for how these habits are formed.

In assuming that human behavior is learned, behaviorists also hold that all behaviors can also be unlearned, and replaced by new behaviors; that is, when a behavior becomes unacceptable, it can be replaced by an acceptable one. A key element to this theory of learning is the rewarded response. The desired response must be rewarded in order for learning to take place (Parkay & Hass, 2000).

In education, advocates of behaviorism have effectively adopted this system of rewards and punishments in their classrooms by rewarding desired behaviors and punishing inappropriate ones. Rewards vary, but must be important to the learner in some way. As with all teaching methods, success depends on each student's stimulus and response, and on associations made by each learner.

The most popular case in point is Pavlov's observation that dogs salivate when they eat or even see food. In essence, humans, as animals, are biologically wired or conditioned so that a certain stimulus will produce a specific response. Behavioral conditioning occurs when a response to a stimulus is reinforced. Basically, if a reward follows the response to a stimulus, then the response becomes more probable in the future. The prominent behaviorist, B.F. Skinner used behavioral conditioning to teach pigeons to dance. In Cameroon, and particularly in Catholic Secondary schools, punishments and rewards are sometimes used to instill discipline.

## **2.3 Theory of Motivation**

Closely connected to the above is the theory of Motivation as proposed by Abraham Maslow, Frederick Herzberg, David McClelland, and Clayton Alderfer. The following definitions of motivation were deduced from a variety of psychology textbooks and reflect the general consensus that motivation is an internal state or condition (sometimes described as a need, desire, or want) that serves to activate or energize behavior and give it direction (Kleinginna and Kleinginna, 1981). Franken (2006) provides an additional component in his definition: the arousal, direction, and persistence of behavior.

While still not widespread in terms of introductory psychology textbooks, many researchers are now beginning to acknowledge that the factors that energize behavior are likely different from the factors that provide for its persistence. Most motivation theorists assume that motivation is involved in the performance of all learned responses; that is, a learned behavior will not occur unless it is energized.

For Glasser, boss teachers use rewards and punishments to coerce students to comply with rules and complete required assignments. Lead teachers, on the other hand, avoid the use of force and are rather motivational. While Catholic Secondary schools in Kumbo have some boss teachers, most of them are motivational. The outcome of this is that learning goes beyond satisfying official requirements of good grades to include a healthy relationship between teachers and students characterized by mentorship. This is generally absent in many public schools where an interpersonal relationship between teacher and student is not a priority. They simply focus on good grades.

## **2.4 Social Learning Theory**

Social Learning theory authored by Albert Bandura a Canadian psychologist, is another theoretical framework within which this research shall be situated. There are three core concepts at the heart of social learning theory. First is the idea that people can learn through observation. Next is the notion that internal mental states are an essential part of this process. Finally, this theory recognizes that just because something has been learned, it does not mean that it will

result in a change in behavior. The underlying principle behind this theory is that an observer will imitate the behaviors or qualities of a model that he/she finds attractive or desirable.

Those hired to teach in Catholic Secondary schools in Kumbo are of high integrity and committed. Students in these schools pay attention to the attractive qualities these teachers exhibit, retain them, and later on reproduce them. Hence, is the sound moral behavior often displayed by these students partly as a result of observational learning from their teachers?

## **2.5 Functionalism**

The functionalist theory focuses on the ways that universal education serves the needs of society. Functionalists first see education in its manifest role: conveying basic knowledge and skills to the next generation. Emile Durkheim (French Sociologist), the founder of the functionalist theory, identified the latent role of education as one of socializing people into society's mainstream. This "moral education," as he called it, helps form a more cohesive social structure by bringing together people from diverse backgrounds. Functionalists point to other latent roles of education such as transmission of core values and social control.

Another benefit that functionalists see in education is sorting - separating students on the basis of merit. The Cameroonian society's needs demand that the most capable people get channeled into the most important occupations. Catholic Secondary schools identify the most capable students early. Those who score highest in classroom and nationwide exams, particularly those from poor financial backgrounds, are awarded scholarships to pursue further studies.

Another function assumed by Catholic Secondary schools in Kumbo is in the domain of the family. A number of issues ranging from career development, discipline, and human sexuality - once the domain of the family - now play a routine part in school curriculum. Some parents and guardians opt to send their children to these schools in order that they may get a holistic education. Therefore, the carefully constructed curriculum of Catholic Secondary schools in Kumbo Diocese helps students develop core values that place communal concerns over above individual ones.

## **2.6 Constructivism**

Constructivism, as propounded by John Dewey, Jean Piaget and Jerome Bruner amongst others, is one other approach upon which this research shall be based. It is founded on the proposition that, by reflecting on our experiences, we construct our own understanding of the society in which we live. The purpose of education is that learners must be able to construct meaning from experience. Within this context, Catholic Secondary education in Kumbo Diocese is structured in such fashion that students adjust their mental modes to accommodate new experiences. That is to say, the curriculum is built around issues from which students are actively trying to construct meaning, and not merely regurgitating specific answers to age-old questions. Based upon this theory, the curricula of Catholic Secondary schools in Kumbo Diocese have been customized to eliminate the standardized outdated curriculum of many public schools. As an immediate consequence, teachers in these schools all over the diocese have tailored their teaching strategies in such fashion that they encourage students to be analytic and critical.



## **3.0 CHAPTER THREE: RESEARCH METHODOLOGY**

### **3.1 Introduction**

This chapter is about the research design and methodology which shall be employed for the collection, presentation and analysis of data. The study employs a cross-sectional design with both quantitative and qualitative approaches. The study shall also apply purposive and non-probability sampling in obtaining the sample size. Questionnaires and interviews were used as research instruments in the collection of data. The choice of all the methods to be employed reflects the overall research question which is, to investigate how certain Christian values (morality, Good Behavior and holistic development), in Roman Catholic Secondary Schools in Kumbo Diocese of Cameroon can be promoted through pedagogies and management in schools.

### **3.2 Research Design, Methods and Instruments**

#### **3.2.1 Research Design**

This study is guided by a cross-sectional research design. According to Nachmais & Nachmias (1996), a research design is the compass that guides the researcher in the process of collecting, analyzing and interpreting data (p. 99). The research design normally involves a scheme, outline or plan that helps to generate answers to research problems. As for Bryman (2008), cross-section research design entails the collection of data from more than one case at a single point in time (p. 44). Due to limited time and resources, this design is more appropriate since it will enable the researcher to collect data from twelve (12) subjects within a month.

#### **3.2.2 Research Methods**

Both qualitative and quantitative methods will be used as research methods in this study.

The qualitative study uses open-ended questions which emphasize in depth and detailed information. This will provide the researcher with comprehensive information about the study phenomena.

The quantitative study on the other hand, uses close-ended questions which enable the researcher to collect quantitative data for statistical analysis (Orodho, 2003, p. 8). With the quantitative method, the researcher will also be able to collect data that is logical and numerical. The integration of these two methods (interviews and questionnaire) used in collecting data will therefore make up for the setbacks each provide in the data gathering process, and so will complement one another to cover lapses from the other.

### **3.3.3 Research Instrument**

This study used Questionnaires and Interviews as data collection instruments. A questionnaire is simply a tool for data collection on a particular issue of interest. The questionnaire in this context has definite purposes which are constructed in such fashion as to meet the objectives of this study as well as answering the research questions. This study prefers the use of questionnaire as an instrument for data collection because it shall help obtain accurate and reliable answers which will make data analysis valid and reliable. Besides, the instrument is not time consuming. Furthermore, this instrument is to be employed because it also gives respondents freedom to independently bring out their views concerning the study (Kombo & Tromp, 2006, p. 86).

The questionnaire consisted of three sections: First of all, the introductory part was based on the essence of Roman Catholic secondary education and its positive values and how they help the society and community in general. The next section was based on the challenges faced by these Roman Catholic secondary schools in general as well as in particular. Basically, these questions seek to establish whether or not the challenges faced by Roman Catholic secondary schools are equally faced by other secondary schools in Kumbo. Finally, last but not the least, the questions here are focused more on what is required in order for the secondary schools to reach the standard they envisage, seeking to understand at the same time, how the principals assess the long term achievements of Roman Catholic secondary schools.

Not only shall did I use questionnaires, I also employed some interviews as an instrument of data collection. An interview is a pattern of verbal interaction between two or more individuals as initiated by the interviewer for a specific purpose and focused on specific content areas in order to gather information (Wu, 1967, p. 79). In this particular study, I used structured interviews to

collect primary data. That is to say, each respondent was provided with exactly the same questions in the same order. Structured interviews are preferred over other forms as they allow the respondents to respond freely to the questions the researcher poses.

### **3.4 Population and Sampling**

#### **3.4.1 Population**

Mugenda and Mugenda (1999) define population as an entire group of individuals, events or objects having common observable characteristics (p. 9). This study shall focus on the specific target population. According to Borg and Cal (1989), a target population refers to a set of people or objects to which a researcher wishes to generalize the result of the research study. The target population for this study will be selected according to their knowledge and experience of, as well as familiarity with, the study. Therefore, the target population of this research was comprised of principals and teachers mostly of Roman Catholic Secondary Schools and few from public secondary schools or Government secondary schools in Kumbo area, as they are the most reliable source for information regarding this study.

#### **3.4.2 Sampling**

The purposive and non-probability sampling methods were used in this study. These sampling methods were preferred because they helped the researcher obtain the target sample size. Orodho (2003) defines sampling as a selection of a given number of subjects from a defined population as a representative of the actual population (p. 7). A purposive sampling is a form of non-probability sampling in which decisions concerning the individuals to be included in the sample size are taken by the researcher, based upon a variety of criteria. These criteria may include specialist knowledge of the research phenomenon, as well as the willingness to participate in the study (Oliver, 2006, p. 245). Therefore, the choice of sample from the population was based on the researcher's interest that best focuses on answering the research questions.

This study is composed mainly of two sample groups. The first group consisted of principals and teachers of Catholic secondary schools in Kumbo diocese. The second group was made up of

principals and teachers from public secondary schools in Kumbo. As already mentioned, a purposive sampling was used to select a sample from this target population.

### 3.4.3 Sample size

The researcher's sample size was thirty five (35) that will serve as a representation of the general population. In deciding on the sample size, the researcher has taken into account the capacity and availability of respondents as well as their familiarity, knowledge and experience of the research phenomenon.

The breakdown of the sample size is as illustrated in the table below:

<b>POPULATION</b>	<b>INTERVIEWS</b>	<b>QUESTIONNAIRS</b>	<b>SAMPLE SIZE</b>
Principals of Catholic Secondary schools	<b>6</b>	<b>9</b>	<b>15</b>
Principals of Public Secondary schools	<b>2</b>	<b>2</b>	<b>4</b>
Teachers of Catholic Secondary schools	<b>2</b>	<b>2</b>	<b>4</b>
Teachers of Public Secondary schools	<b>1</b>	<b>1</b>	<b>2</b>

<b>TOTAL</b>	<b>25</b>
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There were thirty five copies of questionnaires and interviews which were distributed to the respondents (catholic and secondary school principals and catholic and secondary school teachers) as illustrated in the above table. The selection of the sample size from the population based on the following reasons: first, since the principals and teachers of Catholic secondary schools are directly involved in catholic education the sample of between 7 to 15 of them thus provided the researcher with firsthand information concerning how certain values(morality, Good Behavior and holistic development), in Roman Catholic Secondary Schools in Kumbo Diocese of Cameroon can be promoted through pedagogies and management in schools.; second, a sample of a few principals and teachers of public schools in Kumbo on the same will provide a basis for critiquing the information provided by the principals and teachers of Catholic secondary schools in the same region; lastly, The researcher also conducted one face to face interview via Skype with the education secretary of the Kumbo Diocese even though this was a problem as internet connections back in kumbo are very unstable and sometimes unreliable due to slow bandwidth and frequent blackouts . The interviewees comprised 2 principals (one from the Catholic schools and the other from public schools), 2 teachers (one from the Catholic schools and one from public schools).

### **3.5 Data Collection**

The two major sources of data in this research are primary and secondary sources. Data is defined as all information a researcher gathers for the study (Mugenda & Mugenda, 1999, p. 12). Kombo and Tromp (2010) define primary data as the information gathered directly from the respondents while secondary data involves gathering information that has already been collected by someone else.

The information from data collection aims at providing facts about the study. It is important for a researcher to have a clear understanding of the kind of information he wants to obtain from the respondents based on the study objectives.

Primary data in this research was collected through questionnaires and interviews from selected respondents. The researcher had intended travel to Kumbo to collect data from research subjects and all that but some difficulties prevented him from doing so and had to delegate a contact person resident in kumbo area to collect these data on his behalf. And also mostly the researcher conducted mail interviews. Secondary data was obtained from published and unpublished academic materials like books, articles and electronically stored information.

### **3.6 Research site and Time Frame**

The study was carried out in Kumbo Diocese in the North West region of Cameroon. This area is important for the study because Kumbo, though a community characterized by high levels of poverty and illiteracy, is vulnerable to corruption by negative Western values that is rife in the television and internet media which portray immorality as a norm. The researcher also felt the need to give something back to the diocese and thus researching on this field exposes them to the world at large so they can improve on such areas to make education a priority. Hence, the need for moral and faith-based education that is holistic and that can have positive spillover effects in the community is crucial. Against this backdrop, the study will focus on how Catholic secondary education meets these needs. This study or research was conducted as 4<sup>th</sup> semester master's thesis at Diakonhjemmet University College Oslo with submission deadline set at 1<sup>st</sup> of June 2015.

### **3.7 Ethical question**

Research ethics refers to the moral principles guiding and conducting research in a responsible and morally defensible way (Mugenda and Mugenda, 1999). In conducting the research, no harm was caused to any person or the environment. The researcher ensured that all respondents understood what they were sampled to take part in. The information acquired was also treated with an extremely high degree of confidentiality. Reliability here was ensured by asking competent and committed persons about crucial issues relating to their work or involvement, the answers were consistent and by using different data collection methods, I also got consistent answers. The internal validity is ensured by highlighting central concepts of Christian educational efforts. For external validity, a case study cannot easily be used for generalization

but the core approach and justifications are likely to be found in other catholic churches or relief organizations as I limited my study with Catholic social doctrine

### **3.8 Limitations to the study**

In carrying out the study, the researcher anticipated various constraints. These include the constraints over which the researcher had no control over such as inadequate time. This being a survey research, ample time would have been an added asset. However, the amount of time for the research was a limitation as this study was to be completed within academic deadlines yet the respondents of the study consisted of very busy populations with little time to devote to a process of critical research. However, the researcher booked appointments with respondents and set deadlines for the submission of responses to questionnaires and mail interviews in a bid to overcome this difficulty.

Another constraint was the inability to get all the thirty-five respondents to provide responses to the questionnaires and interviews that would adequately provide qualitative data representing the situation of all Catholic secondary schools in the Kumbo diocesan area. However, this has been overcome by reliability of the research instruments employed in this research. Accordingly, the findings of this study can be generalized in all the schools in the area.

### **3.9 Data Analysis**

The data collected from the field will be analyzed through the use of qualitative and quantitative tools of analysis. After the data analysis, the information will be presented using any or all of the following: graphs, tables and charts.

## **Chapter Four**

### **4.1 Presentation of Data**

Many people have stressed the need for good institutions for education given that the ever-changing society or world at large calls for curricula that will meet its demands. This study's purpose was to investigate whether Morality, Good Behavior and Holistic development play a role in the development of students and better Christian society through their implementation in Roman Catholic Secondary Schools in Kumbo Diocese.

The study was conducted under the guidance of four research questions: What constitutes the substance of Roman Catholic secondary education; What are its positive values and how do they build the faith of the students and help society in general; What are the challenges faced by these Roman Catholic secondary schools; What recommendations can be put forward in order for the secondary schools to meet the standards they envisage?

This chapter is an interpretation of the primary data got from research subjects within the context of the literature on Catholic Secondary education in Kumbo Diocese and the theories and approaches employed. The entire chapter puts forth the information collected from the respondents in a critical and systematic way.

#### **4.1 Presentation of population of Respondents**

The study targeted teachers and principals from both Catholic and public secondary schools in the area as. The thirty five (35) research subjects are divided as follows: Catholic secondary school principals (25), Catholic secondary school teachers (4), public secondary school principals (4) and public secondary school teachers (2). However, only twenty-five (25) of these research subjects responded to the questionnaires and interviews and are represented as follows in the following table:

Table 1: Grouping of respondents



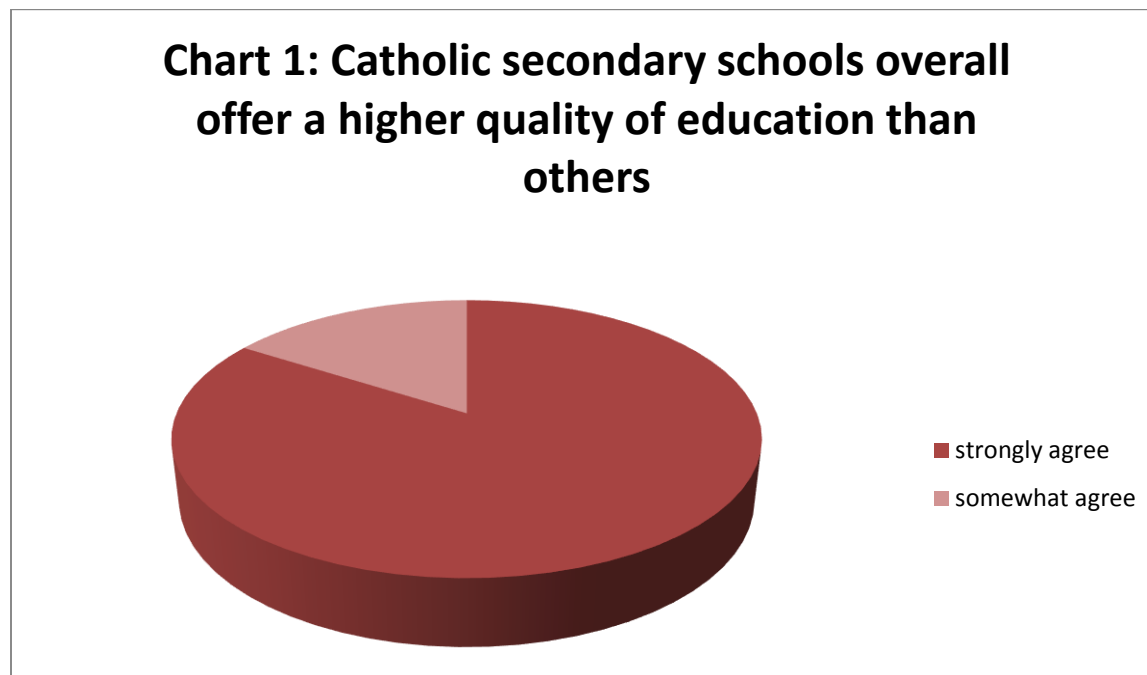
<b>Respondent</b>	<b>Number of respondents interviews</b>	<b>Number of Respondents Questionnaires</b>	<b>Percentage</b>
<b>Catholic secondary school Principals</b>	6	9	60%
<b>Catholic secondary school teachers</b>	2	2	16%
<b>Public secondary school principals</b>	2	2	16%
<b>Public secondary school teachers</b>	1	1	8%
<b>Total</b>	11	14	100%

Table 1 above presents the respondents to the interviews and questionnaires. This clearly indicates that those who were interviewed and those who filled the questionnaires are the right target population as they either have a stake in secondary education in general, or Catholic secondary education in particular.

#### **4.2 The Substance of Roman Catholic Secondary Education in Kumbo**

The first research question focuses on the essence of Roman Catholic secondary education in Kumbo diocese. The respondents were presented with questionnaires and interviews comprising of matrix questions with the following response set: strongly disagree, somewhat disagree, somewhat agree, strongly agree, neither agree nor disagree, do not know.

To find out what the respondents thought was the essence of Catholic secondary schools in the Kumbo diocesan area they were asked first of all whether Catholic secondary schools are overall of a higher quality as compared to the public schools in Kumbo. The following pie chart is a representation of their opinions.

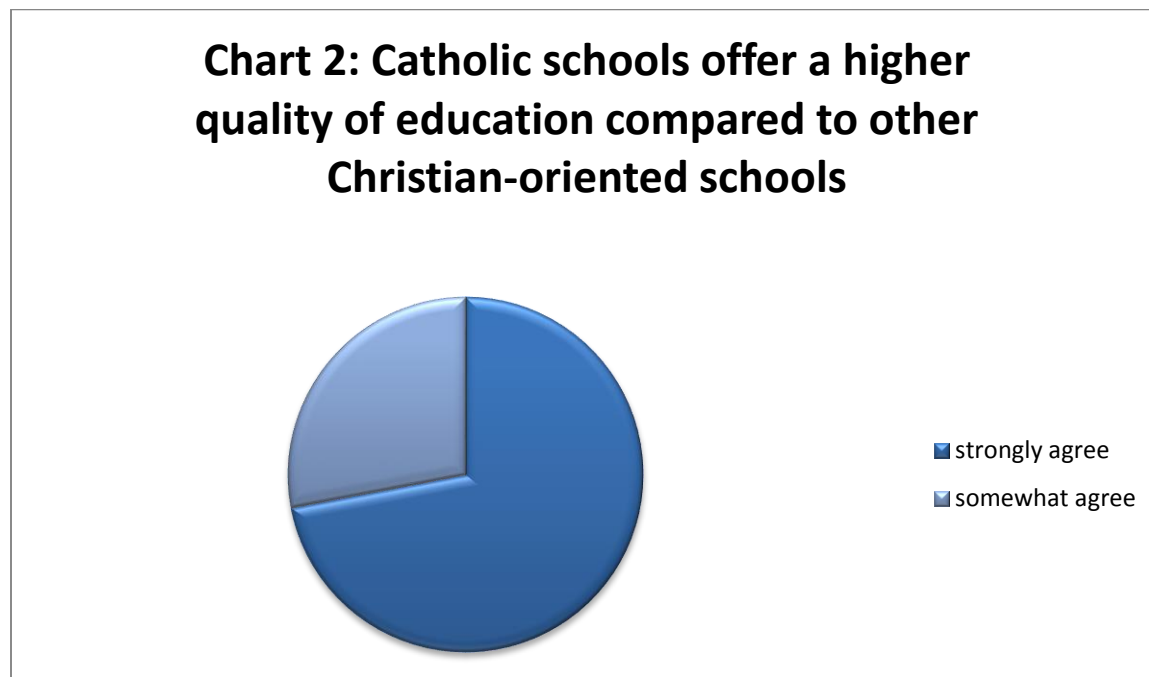


From the above pie chart it is clear that every respondent agrees that Catholic secondary schools are overall of a higher quality as compared to the public schools in Kumbo. Only the degree to which they agree differs. While 21 out of 25 respondents representing 84% strongly agree with the assertion, only 4 of these (16%) somewhat agree.

Those who were interviewed shared the same opinion more or less. According to a principal of a public secondary school (P<sub>1</sub>), “the very first reason is the good results which the Roman Catholic secondary schools in Kumbo diocese have been noted for. The Roman Catholic secondary schools have [been] credited for their moral and religious upbringing of children. Another reason is the intensive campaign usually undertaken by the Roman Catholic secondary schools at the beginning of each new academic year.” In the same vein a teacher of a public school added that

this is also due to the fact that the school environment is usually conducive for studies that are holistic in nature with not only an academic aspect being emphasized, but also moral and spiritual aspects. What is more, the level of discipline in these schools compared to others is high. As a result, most of the students in Roman Catholic secondary schools perform really well in both internal and external examinations.

Asked if the other Christian-based secondary schools in Kumbo were equally good in comparison to the Catholic secondary schools, the respondents generally tended to agree as indicated by the chart below:



It can be observed that the responses do not vary substantially. The table indicates that Catholic secondary schools in Kumbo offer an overall higher quality of education compared to other Christian and public schools in the area. This can be verified from the fact that of the twenty-five (25) respondents, eighteen (18) strongly agreed to that proposition. The opinions of these eighteen (18) respondents were replicated by the interviewees. Of the ten (10) who were interviewed, nine (9) strongly agree that Catholic secondary schools offer a better education package than non-Catholic secondary schools.

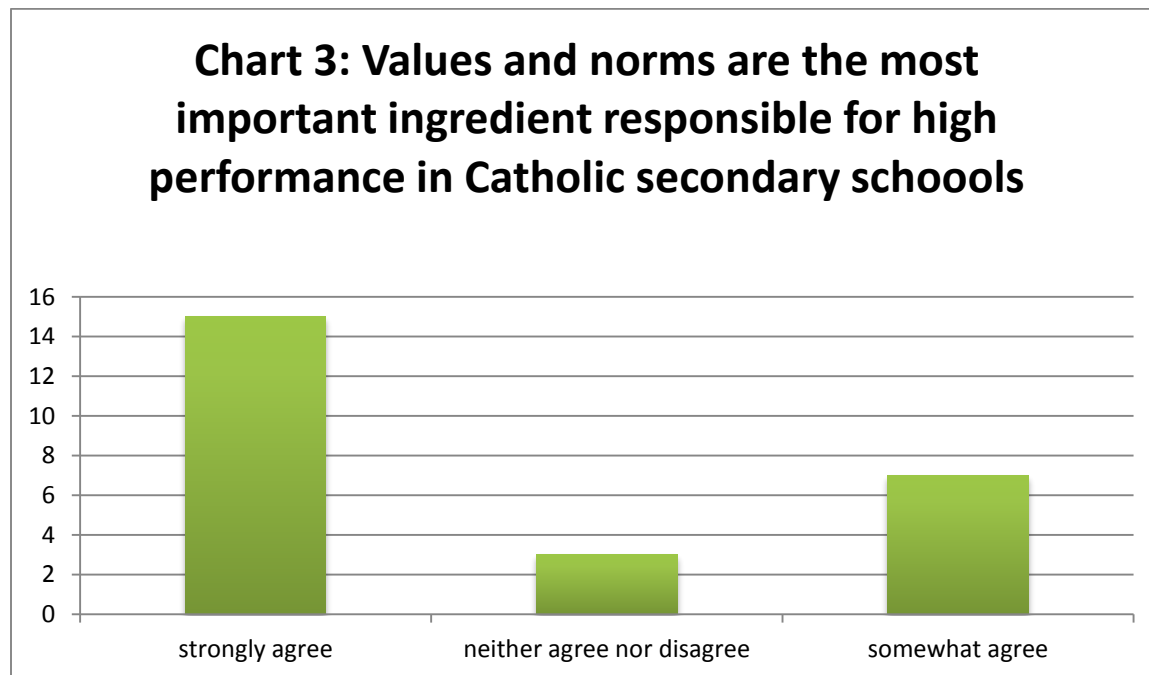
The 28% represented in the chart above points to the fact that Christian-based secondary schools tend to offer quality education too. However, 72% of the respondents tend to hold that even though they offer quality education, Catholic secondary schools in the Kumbo Diocesan area offer the best. The following reasons are put forth to support this assertion: the conditions under which the said education is delivered to the students could be considered – they have qualified teachers who are always committed to making sure that they complete their syllabuses. Besides, most of the students have the required text books and those who might lack these books can always make use of their usually well-stocked libraries. Further, this is due in part to the fact that most of the Roman Catholic secondary schools motivate teachers whose subjects perform well during the internal as well as external examinations. One interviewee further noted that the presence of priests, nuns and the laities in these schools is a major factor accounting for their high quality.

This emphasis on values is very important for parents and teachers as well as for students alike. One of the respondents noted that teachers pay a lot of attention to Christian values because they contribute immensely to discipline both in and out of school. Another added that Jesus Christ is the model for Catholic teachers and so they do not only focus on the intellectual development of the students in their charge, but also on their moral upbringing. They therefore go the extra mile to place emphasis on values that would shape these students into better Christians and morally upright citizens. In this vein, one of the interviewees, a teacher in a public school, is worth quoting: “most parents enroll their children into Catholic secondary schools not so much for academics but to see them morally well formed.” Another, working for the Catholic Education Secretariat in the Diocese of Kumbo added that “they consider this very vital because they who are now elderly understand the impact of Christian values on their children as a majority of those do not attend Catholic schools tend to be mischievous.” Therefore, parents’ choice of Catholic secondary schools for their children is highly due to the emphasis these schools lay on moral education. Hence, as parents want to see their children morally and spiritually upright, they send them to Catholic schools trusting that teacher will take up their parental role of ensuring Christian upbringing of their children which at the same time promotes moral behavior.

Students too, are equally aware that Catholic schools more than any other school in Kumbo offer a holistic education that does not only help their intellectual growth, but also serves their faith and morality. One interviewee who was a student in a Catholic secondary school in Kumbo notes that the students “grow up as God-fearing children and they eventually contribute to societal well-being when they grow up thanks to the emphasis on moral values.” Because society has rapidly changed, another respondent maintained, students need a moral foundation in order to be able to avert the many ills in society.

From the interviews, it was observed that the good academic performances recorded by Roman Catholic secondary schools was not only ascribed to the fact that these schools hire qualified teachers, but a great emphasis was laid on the high moral and religious values they boast of. But is the instruction of Christian values and norms the most important ingredient to the good performance recorded at these schools?

Three (3) respondents neither agreed nor disagreed, while the remaining twenty-one (22) agreed, with fourteen (15) strongly agreeing and seven (7) somewhat agreeing. This can be illustrated as follows:



The degree to which Catholic secondary schools are seen to offer more valuable education compared to public and other Christian schools is indicated by the chart above. The question of how these schools can impact positively on the faith of the students as well as a spillover positive effect on society becomes a central consideration here. As can be gleaned from the chart, three (3) respondents remained neutral while seven (7) agree, though not strongly. A number of them explained that while moral and religious values are emphasized in Catholic secondary schools in Kumbo, a number of these students do not live according to these values especially when they graduate from secondary schools (principal of public secondary school, P<sub>2</sub>). But they are quick to add, however, that only a few of these students tend to be mischievous. A good number of them live according to Christian values when they leave school. “There is no doubt about that,” wrote an interviewee (P<sub>3</sub>). “Those who have been through these schools do things differently, portraying good religious and moral values within the community,” he concluded.

From this, a majority of the respondents opined that due to the stress laid on moral values, the admission into Catholic secondary schools should be open to everyone, Catholic or otherwise. But admission would entail considerations of school fees. Aware of this, the researcher sought to find out whether school fees were generally higher in Catholic secondary schools or in other Christian schools. Table 2 below illustrates how the research subjects responded.

**Table 2:**

	Admissions into Roman Catholic secondary schools should be for everyone	Fees in other Christian-based schools are higher than in Roman Catholic secondary schools
<b>Strongly disagree</b>	Nil	7
<b>Somewhat disagree</b>	Nil	7
<b>Somewhat agree</b>	5	Nil
<b>Strongly Agree</b>	14	4
<b>Neither agree nor disagree</b>	6	Nil
<b>Do not know</b>	Nil	7

It can be observed that none of the research subjects disagreed with the proposition that all and sundry be admitted to Roman Catholic secondary schools. Nineteen (19) agreed, with fourteen (14) strongly agreeing and the other five (5) somewhat agreeing.

The number of respondents who thought fees in other Christian-based schools were higher than those in Roman Catholic secondary schools was four (4) out of twenty-five (25). Fourteen (14) of these research subjects generally disagreed with seven (7) strongly disagreeing and seven (7) somewhat disagreeing. Of the twenty-five (25) respondents, seven (7) did not know if Catholic secondary schools charged lesser fees than other Christian-based secondary schools in the Kumbo diocesan area. Clearly, the majority of the respondents think Catholic schools charge higher school fees than all the others in the area.

The researcher then proceeded to find out whether enrollment into Catholic secondary schools would exceed their capacity should the fees be as low as those charged by public schools. This is how the research subjects responded:

Table 3:

	<b>Enrollment into Catholic secondary schools would exceed their capacity if fees were as low as in public schools</b>	<b>Percentage</b>
Strongly disagree	Nil	0%
Somewhat disagree	Nil	0%
Somewhat agree	4	16%
Strongly Agree	21	84%
Neither agree nor disagree	Nil	0%
Do not know	Nil	0%

All respondents, though in varying degrees, tend to agree that if Roman Catholic secondary schools in Kumbo diocese charged as low as public secondary schools in terms of school fees, many students will be able to go to Catholic schools to the extent that the schools would not be able to accommodate everyone for want of space. One of the interviewees, a government secondary school principal (P<sub>4</sub>), confirms this when he said, “Parents tend to gravitate towards schools that have very low fees – be it Catholic or public schools.”

The statistics above clearly indicate that the values Catholic secondary schools transfer to their students can eventually be useful in the community and the Cameroonian society at large.

This finding is in agreement with Can.795 of the *Code of Canon Law* that “[Catholic] education must pay regard to the formation of the whole person so that all may attain their eternal destiny and at the same time promote the common good of society. Children and young persons are therefore to be cared for in such a way that their physical, moral and intellectual talents may be develop in a harmonious manner so that they may attain a greater sense of responsibility and a right use of freedom and be formed to take an active part in social life because more practical moral lessons are made aware for students to implement with plenty of Christian activities like retreats made available to students.” The carefully constructed curriculum of Catholic Secondary schools in Kumbo Diocese helps students develop core values that place communal concerns over above individual ones. Indeed, this function of Catholic secondary education fits neatly within the functionalist theory which also points to roles of education such as transmission of core values and social control.

This being the case, the question begs, what challenges are faced by Catholic secondary schools in Kumbo?

### 4.3 Challenges

After finding out what constitutes the essence of Roman Catholic secondary schools in the Kumbo diocesan area, the researcher then proceeded to find out what challenges these schools face. The researcher specifically sought to find out if the main challenge at the Roman Catholic secondary schools is to have adequate number of overall competent teachers; or to have adequate number of teachers who are committed to highlighting Christian values and norms; or to have adequate funding for our long-term investments; or to have adequate funding for our monthly expenses; or to recruit adequately competent teachers who can accept an adequately low salary; or to have students with lack of moral upbringing back from home who are admitted to our school; or to comply with the national curriculum provided by the state. These constituted questions 6 to 12 of the questionnaires and Table 4 below indicates how the research subjects responded.

Table 4: Challenges faced by Roman Catholic Secondary schools in Kumbo

	Strongly	Somewhat	Neither	Strongly	Somewhat	Do not
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	Disagree	Disagree	agree nor disagree	Agree	Agree	Know
To have adequate number of overall competent teachers	Nil	Nil	Nil	21	4	Nil
To have adequate number of teachers who are committed to highlighting Christian values and norms	10	Nil	Nil	5	10	Nil
To have adequate funding for our long-term investments	8	3	3	3	8	Nil
To have adequate funding for our monthly expenses	4	Nil	Nil	17	4	Nil
To recruit adequately competent teachers who can accept an adequately low salary	4	7	Nil	Nil	14	Nil
To have students who lack moral upbringing at home being admitted to our school	10	4	Nil	Nil	4	7
To comply with the national curriculum provided by the state	13	4	Nil	4	4	Nil

The statistical values presented in the table above indicate that having adequate number of overall competent teachers as well as adequate funding for monthly expenses are the main challenges facing Catholic secondary schools in Kumbo. However, not every respondent thought that was the case. Regarding the number of overall competent teachers, an interviewee was quick to mention that graduates from ENS and ENSET (government teachers' training colleges in Cameroon) make up a significant number of the teachers employed in Catholic secondary school. According to him, therefore, these schools do not suffer from lack of competent teachers. The lack of adequate funds on the other hand has the greatest association with the fact that parents and guardians in the Kumbo diocesan area are not mainly well-off. This generalization is derived from the fact that twenty-one (21) out of the twenty-five (25) respondents maintained that many parents and sponsors do not have the means to pay such high fees. That is why a number of them would rather send their children to other Christian schools that ask less for tuition compared to

Catholic schools. Some still cannot afford to send their children to these schools and so send them to public schools, not because they offer quality education, but because they are less costly, observed one research subject. Hence, not so many parents can afford to send their children to Catholic secondary schools though a small minority can afford that. Consequently, the funds available for running the school are limited. These twenty-one (21) therefore affirm that financial constraints are a major challenge to Catholic secondary schools in Kumbo. In this respect, one respondent (T<sub>1</sub>) said that “funding which is pegged on enrollment” remains one of the major challenges facing Catholic secondary schools in Kumbo.

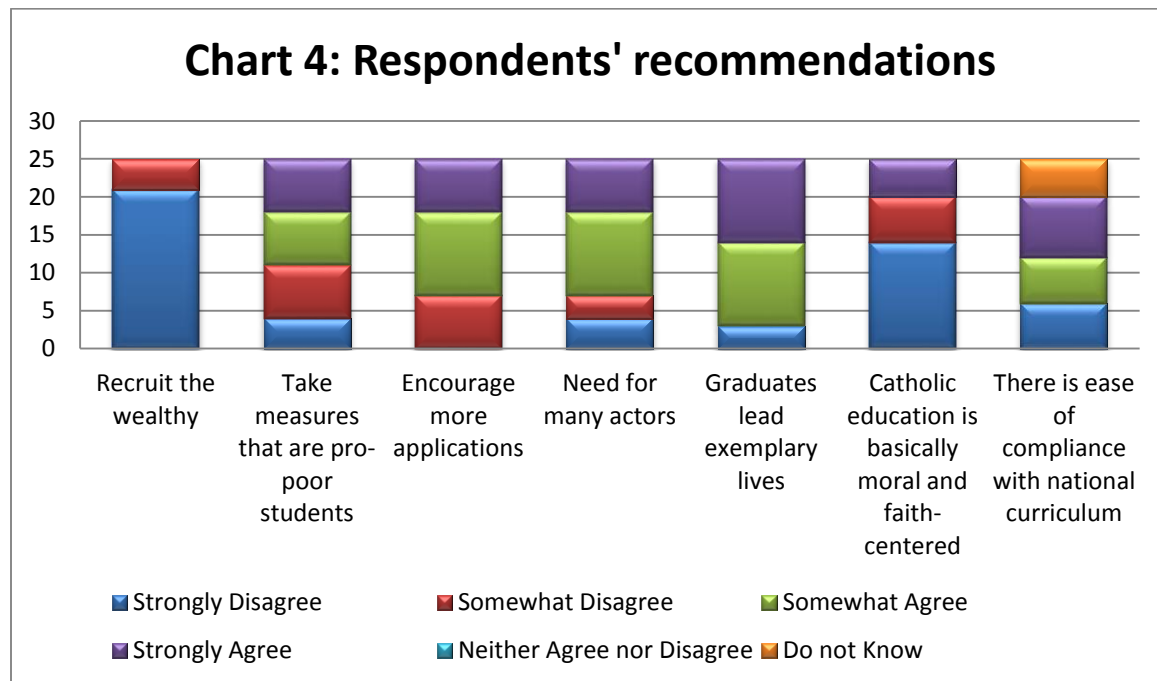
A closer look at the results generated from the responses to whether recruiting adequately competent teachers who can accept an adequately low salary was another challenge indicates that low funds for monthly expenses (including teachers’ salaries) concomitantly translate into the challenge of recruiting an adequate number of competent teachers overall. However, having adequate funding for long-term investments seems not to be a major challenge as eleven (11) respondents tended to disagree while eleven (11) others tended to agree on the same. The fact that the other three (3) were neutral shows that it is hardly a challenge at all. What is more, having students who lack a moral upbringing at home being admitted to Catholic secondary schools and complying with the curriculum provided by Cameroon’s Ministry of Secondary Education are not really challenges as a majority of the respondents – fourteen (14) and seventeen (17) respectively – disagreed at varying degrees.

Regarding the challenges, many of the interviewees went along with the position that the two major challenges for Catholic secondary schools in Kumbo are inadequate funding pegged on enrollment and the limited number of qualified teachers who have a commensurate salary. For this reason, even the few competent teachers present in Catholic secondary schools immediately flee upon being offered better pay packages elsewhere. According to an interviewee, “Roman Catholic schools in general offer very low salaries compared to those working in public schools, even though they work for longer hours. That is why they migrate to public schools.” These findings show clearly the chief concerns that need to be addressed for Catholic secondary schools to meet their vision.

#### **4.4 Requirements and Expectations**

The challenges facing Catholic secondary schools in Kumbo diocese having been outlined, questions thirteen (13) to eighteen (18) of the questionnaires focused more on what is required in order for the secondary schools to reach the standard they have set for themselves, seeking to understand how the principals assess the long term achievements of Roman Catholic schools. The following matrix questions were posed, requiring the respondents to answer according to the response set provided: in order to address the lack of funds, there is need to recruit students from the wealthier social classes; more needs to be done in order to admit poor students who are not able to study in Roman Catholic secondary schools; to achieve good grades in examinations at all levels, it is important to encourage more applications in order that the very best may be chosen to attend Catholic secondary schools; Roman Catholic secondary school can do very little to provide the formation of more responsible and disciplined individuals if parents and other societal actors do not play their part; not all students upon completion from Roman Catholic secondary schools tend to live as an example to others or to the community; the requirements set by the Catholic Church as concerns the overall achievements are limited to the religious and moral instructions; the requirements on the content of the overall teaching as set by the public school authorities are generally easy to comply with.

Chart 4 below is a representation of their responses.



From the above chart, none of the respondents tends to think that recruiting students from the wealthier social classes would help address the challenge arising from lack of funds. While twenty-one (21) strongly disagree, four (4) somewhat disagree.

Regarding whether more needs to be done in order to admit poor students who are not able to study in Roman Catholic secondary schools, the respondents seven (7) somewhat disagree, seven (7) somewhat agree, seven (7) strongly agree, and four (4) strongly disagree. Cumulatively, fourteen (14) respondents think more needs to be done in order that poor students may also benefit from Catholic secondary education in Kumbo while the remaining eleven (11) think otherwise.

In order to achieve good grades in examinations at all levels, a majority of the respondents strongly agree that it is important to encourage more applications in order that the very best may be chosen to attend Catholic secondary schools. However, opinions are equally divided amongst the other fraction of the respondents: eleven (11) of these somewhat agree while the other seven (7) somewhat disagree.

On whether Roman Catholic secondary schools can do little to provide the formation of more responsible and disciplined individuals if parents and other societal actors do not play their part, eighteen (18) research subjects tended to agree at varying degrees: eleven (11) only somewhat agreeing and seven (7) strongly agreeing. On the other hand, four (4) strongly disagree and the other three (3) somewhat disagree that the formation of responsible and disciplined students can be done by Roman Catholic schools minus collaboration with parents and other societal actors.

With respect to whether all students upon completion from Roman Catholic secondary schools tend to lead exemplary lives in the community, 88% of the respondents answered in the affirmative with 44% strongly agreeing and the other 44% somewhat agreeing. Nevertheless, there were some who differed, accounting for 12% of the sample population. This data seems to confirm what an interviewee (P<sub>5</sub>) wrote: “for the most part, they exhibit good behavior...at times there are a few cases of recalcitrant children.”

That the requirements set by the Catholic Church as concerns the overall achievements are limited to the religious and moral instructions was met with a lot of disagreement. While fourteen (14) respondents strongly disagreed, six (6) others somewhat disagreed. The other five (5) strongly agreed to this proposition.

Fourteen (14) of the respondents go with the view that it is generally easy to comply with the requirements on the content of the overall teaching as set by the Ministry of Secondary Education. Meanwhile, six (6) of the sample population strongly disagrees and the other five (5) do not know.

The analysis of the above data clearly shows the linkage between various variables in the research questions based on whether Morality, Good Behavior and Holistic development play a role in the development of students and better Christian society through their implementation in Roman Catholic Secondary Schools in Kumbo Diocese. Any conclusions deduced from this kind of analysis therefore, must be cautious.

Fundamental to this chapter is the fact that the sample population had the opportunity to freely express their thoughts on the subject of Catholic secondary schools in Kumbo as they relate to the research questions. Many questions emerging from this research require broader considerations. Nevertheless, the information gotten from the respondents is reliable.

## **CHAPTER FIVE: INTERPRETATION AND OVERVIEW OF DATA**

### **5.1 Overview of Chapter**

From the data above, this chapter seeks to provide an interpretation to the data collected in a systematic manner.

The responses to the research question on the substance of Roman Catholic secondary schools shall be interpreted according to the questionnaires and interview schedule, and within the context of various theoretical frameworks guiding this study.

### **5.2 Substance of Catholic secondary schools in Kumbo Diocesan area**

The first of these questions sought to establish whether Catholic secondary schools are overall of a higher quality compared to the public schools in the Kumbo diocesan area. Indeed, this function of Catholic secondary education fits neatly within the functionalist theory which also points to roles of education such as transmission of core values into the students who will later influence society as a result. A functionalist's perspective on education is to have a consensus perspective: examine society in terms of how it is maintained for the common good. A functionalist will put an emphasis on positive aspects of schools such as socialization; education helps maintain society by socializing young people into values of achievement, competition and equality of opportunity. Durkheim views education as an entity creating social solidarity: community, cooperation. Education transmits culture: shared beliefs and values. Schools are a miniature society: cooperation, interaction, rules – universalistic standards. Specialist skills: division of labor – schools teach specialist knowledge and skills.

The responses from the research subjects were presented on a pie chart and all the respondents in varying degrees agreed with the proposition. The fact that 21 out of 25 respondents strongly agreed that Catholic secondary schools are overall of a higher quality as compared to the public schools in Kumbo, indicates that 84% of the respondents comply without reservation. However, the remainder of the respondents agrees only slightly. What this means is that there are reasons as to why they do not entirely agree. Perhaps it is due to the fact that there are other non-Catholic secondary schools in the Kumbo diocesan area that are of similar quality in terms of the good results they produce during both internal and external examinations. Or it could be due to the

high level of discipline exhibited in these schools as well as the strict insistence of good moral conduct. Besides, in many public schools in the Kumbo diocesan area, religious instruction is held on high esteem. Prayers are said at the early-morning assembly before classes begin and Religious Studies is taught as an examinable course at the GCE examinations. That is why one of the interviewees noted that it will be unfair to place all non-Catholic secondary schools into one category and discredit them in relation to Catholic secondary schools in terms of quality. However, the findings show that Catholic secondary schools in the final analysis are of an overall higher quality compared to other public schools. From the interviews, it was observed that the high quality of education in Roman catholic secondary schools is not only in terms of academic performance, but it was greatly ascribed to the high emphasis these schools laid on moral and spiritual values like honesty, benevolence, just, diligence, integrity, self-control, respect, tolerance and being prayerful, amongst others. This is most often seen in the way students who graduate from these Catholic secondary schools conduct themselves in the community. As earlier underlined, a good number of them live according to Christian values when they leave school for holidays or upon graduating from high school. From the manner in which they do things, members of the community of Kumbo diocese find it easier to infer that they must have been through the Catholic secondary schools. They are usually the most respectful, diligent, and so on. As a consequence, many employers tend to give preference to them over those from public schools. But the irony springs from the fact that some of these students who have been through these schools with great value-systems end up being mischievous. This does not in any way nullify the value of moral and religious instruction in these Catholic secondary schools.

But what about other Christian-based secondary schools in Kumbo? Asked if they were equally good in comparison to the Catholic secondary schools, the respondents generally tended to agree as the chart points out. When the data presented in the chart is compared with that of the pie chart that portrayed Catholic secondary schools as of a higher quality than public schools, it can be observed that relative to other Christian secondary schools, Catholic secondary schools still offer a higher quality of education. Yet, the number of respondents who strongly agreed dropped from about 84% in the above case to 71% in the questionnaires and 90% of interviewees replicated the same. This means that more respondents tended to agree more that Christian



secondary schools offer a better package of education than do public secondary schools in the Kumbo diocesan area. The reduction of the percentage of those who strongly agreed to the assertion does not, therefore, entail an increase in the denial of the assertion. Rather, the increased recognition of the fact that other Christian schools in the area also offered a high quality of education is a pointer to the fact that Christian secondary schools are to be preferred over public secondary schools. Catholic secondary schools being Christian per se clearly offer a high quality of education, which is still much higher compared to other Christian schools. The evidence of this can be seen from the statistics presented in Chart 1. These statistics are substantiated by the reasons advanced by the interviewees. Thanks to the conducive environment created - committed teachers who cover their syllabuses adequately; the availability of required texts for students in these schools; and the presence of religious men and women (a feature unique to Catholic schools) – the quality of education is bound to be higher in Catholic secondary schools than in non-Catholic ones.

The third consideration with respect to the substance of Roman Catholic secondary schools in Kumbo focused on whether the instruction of Christian values and norms in the Roman Catholic secondary schools are the most important ingredient to the good performances recorded at the schools. Few of the respondents neither agreed nor disagreed but none substantiated their position with reasons. However, the majority of the research subjects agreed in varying degrees. Since none of the respondents disagreed outrightly, the findings of this study lead the researcher to the conclusion that the most important element that accounts for the good performances Catholic secondary schools are noted for, is the instruction of Christian values and norms in these schools. Being the most important, entails it is not the only ingredient. Therefore, other ingredients must be considered in a bid to guarantee the high performances in Catholic secondary schools in the Kumbo diocesan area.

This finding is in agreement with Can.795 of the *Code of Canon Law* that “[Catholic] education must pay regard to the formation of the whole person so that all may attain their eternal destiny and at the same time promote the common good of society. Children and young persons are therefore to be cared for in such a way that their physical, moral and intellectual talents may be develop in a harmonious manner so that they may attain a greater sense of responsibility and a

right use of freedom and be formed to take an active part in social life.” The carefully constructed curriculum of Catholic Secondary schools in Kumbo Diocese helps students develop core values that place communal concerns over above individual ones.

To the fourth question in this section, on whether it is important that admission to Roman Catholic secondary schools should be for everyone, not strictly for Roman Catholic Christians, respondents took three camps. While close to a third of the population neither agreed nor disagreed, the others agreed with the majority of the remaining percentage strongly agreeing and the minority only somewhat agreeing. This translates to the fact that a significant number of the respondents representing 28.5% of the sample population are neutral to the assertion. As one of the interviewees maintained, the choice of school for the students lays in the hands of their parents, guardians and sponsors. It can therefore be said that Catholic secondary schools cannot be for everyone since the existence of other schools necessitates the enrolment of students in them as well. Yet, the statistical values indicate that parents in the Kumbo diocesan area who want the best education for their children should send them to Roman Catholic secondary schools in the diocese.

But the fees at the Roman Catholic secondary schools are generally higher than in other Christian-based secondary schools according to the findings of this research. This presents an opportunity as well as a limitation. It is an opportunity in the sense that it limits the numbers that can be admitted into these schools. The flipside to this opportunity is a limitation in the sense that many who might be able to afford such a high quality education are forced to seek it elsewhere. Perhaps the justification for this is found in the question that follows which sought to find out if the enrolment would exceed the capacity of Catholic secondary schools should they charge less than they now do for fees. From the responses of the research subjects, it is clear that that would be the case. However, it must be underlined that these Catholic secondary schools are open to all – Catholics and non-Catholics alike, Christians and Muslims too.

These findings do not in any ways suggest that the Catholic secondary schools in Kumbo diocese do not function without challenges.

### **5.3 Challenges Catholic secondary schools in the Kumbo diocesan area encounter**

This section is an interpretation of the data collected regarding what constitutes the challenges Catholic secondary schools face in Kumbo. The researcher specifically sought to find out if the main challenge at the Roman Catholic secondary schools is to have adequate number of overall competent teachers; or to have adequate number of teachers who are committed to highlighting Christian values and norms; or to have adequate funding for our long-term investments; or to have adequate funding for our monthly expenses; or to recruit adequately competent teachers who can accept an adequately low salary; or to have students with lack of moral upbringing back from home who are admitted to our school; or to comply with the national curriculum provided by the state.

The information presented in Table 4 indicates that all the above constitute challenges faced by Catholic secondary schools in Kumbo, albeit in varying degrees. From the table it can be observed that of the myriads of challenges bedeviling Catholic secondary schools in Kumbo, the inadequate number of overall competent teachers and adequate funding for the monthly expenses stand out conspicuously. Funding is partly the responsibilities of parents and Government subventions. Also some funding is from foreign donors to promote catholic education Nevertheless, some respondents did not tend to think that lacking competent teachers was a major challenge facing Catholic secondary schools in Kumbo. A number of teachers from state teachers' training colleges in Cameroon are employed in Catholic secondary schools although they may not be well paid. However, the data shows that the respondents mainly agreed that the lack of competent teachers posed a great challenge. The difference in statistical values between those who agreed and those who disagreed was not much.

But the situation is different considering that more respondents found the lack of adequate funds on the other hand, as the greatest challenge these schools face in the daily running of their planned activities. Doubtlessly, only a few highly qualified teachers from government teachers' training colleges can thus accept a low pay for the demanding work they do. It must be noted here that even as the lack of funds or insufficient funding means that many competent teachers who would require a big pay package cannot be hired, the performances of these students still

tend to be the best in the area. The explanation of this, perhaps, can be found in the theory of motivation.

There are many different theories of motivation. The major types of motivation for learning are intrinsic and extrinsic. Intrinsic motivation comes from within the student or from factors inherent in the task being performed. For example, students who love to read are intrinsically motivated to read - there is something about reading that they enjoy and that makes them want to do it even if there is no "reward" for it. Extrinsic motivation on the other hand comes from sources external to the student and the task. It can come through praise, recognition, or a system of rewards. For example, for students who do not enjoy reading, the offering of prizes to the best students at the end of an academic term may prompt them to read more often. In Catholic schools in Kumbo where there is an apparent shortage of highly qualified teachers, intrinsic motivation is encouraged in the students as it fosters a life-long learning. The teachers do this by maintaining curiosity and arousing interest in the subject matter by demonstrating to the students the relevance of the subject matter. Besides, the teachers help encourage intrinsic motivation by working in close collaboration with the students.

In addition, sometimes extrinsic motivators are used especially when the subject is uninteresting to the students. These extrinsic motivators are contingent on performance and recognize competence. In the final analysis, extrinsic motivators help develop intrinsic motivation. So students in Catholic secondary schools have the potential to perform well and this can be observed during preps when the students are serious even when teachers are not around to monitor them.

In this same vein, Maslow's Hierarchy of Needs as an important perspective of motivation. According to Maslow, each person has basic needs (such as food, shelter, love, and more) that must be met before learning can occur. These needs are often met in Catholic secondary schools (especially boarding schools) and so the students can be able to perform well even if they have few highly qualified teachers. Here, behaviorism is closely linked with the theory of motivation in that the desire for scoring high and getting into the best tertiary institutions of studies in and out of Cameroon often energizes and directs these students towards goal-oriented behavior.

This explains why despite the fact that public secondary schools boast of highly competent teachers, students in Catholic secondary schools who have only a limited number of these teachers attain much better educational outcomes deemed important by schools and the larger society.

Far from this, having adequate funding for long-term investments and having students who lack a moral upbringing at home being admitted to Catholic secondary schools and complying with the curriculum provided by Cameroon's Ministry of Secondary Education were not really seen by the respondents as major challenges. From the data presented in Chapter four, many respondents disagreed in varying degrees to the assertion that these were main challenges.

Using behaviorist theory in the Catholic secondary schools can be rewarding for these students. Behavioral change occurs for a reason; students work for things that bring them positive feelings, and for approval from people they admire. They change behaviors to satisfy the desires they have learned to value. They generally avoid behaviors they associate with unpleasantness and develop habitual behaviors from those that are repeated often (Parkay & Hass, 2000). The entire rationale of behavior modification is that most behavior is learned. If behaviors can be learned, then they can also be unlearned or relearned. This explains why some of these students become better persons after attending Catholic schools.

Therefore, the two major challenges for Catholic secondary schools in Kumbo from the analysis of the data are inadequate or insufficient funding pegged on enrollment and the limited number of qualified teachers who have a commensurate salary. The two challenges taken together account for the reason many of these teachers are tempted migrate to public schools when opportunity comes knocking as they offer better pay packages and allowances. Giving the fact that they also got families to cater for and depending only on the salary paid by the Roman Catholic institutions it is difficult to meet up.

Additionally, some of the responses provided by the research subjects, it seems that Roman Catholic secondary schools have lost their integrative societal practices as a result of some students' involvement in crime, examination malpractice, drug abuse, violence, cultism, amongst

others. These moral crises do suggest that the objectives of Catholic education are not being realized fully.

Nevertheless, a majority of the respondents were of different opinion. For some, the existence of moral crises reflects the increasing secularization of the Cameroonian society in general and the implicit placement of so much emphasis on materialism by the media. These factors seem to account for the thwarting of the efforts of Catholic secondary education in Kumbo diocese given that the advent of Science and Technology at a rate not envisioned have watered down the ethical principles by which individuals are judged. Yet, it cannot be said that the moral and social vices prevalent in the Kumbo diocesan area do not suggest that Catholic secondary schools have failed in realizing their objectives. It has done and continues to do more in terms of imparting high moral and religious values on the students. Rather, the problem is that secularism and materialism have beclouded the minds of these young and ambitious Cameroonians who are constantly searching for identity.

#### **5.4 Requirements and Expectations for Success of Catholic Secondary Schools in Kumbo**

The challenges facing Catholic secondary schools in Kumbo diocese having been outlined, the final set of questions focused more on what is required in order for the secondary schools to reach the standard they have set for themselves, seeking to understand how the principals assess the long term achievements of Roman Catholic schools. The following matrix questions were posed, requiring the respondents to answer according to the response set provided: in order to address the lack of funds, there is need to recruit students from the wealthier social classes; more needs to be done in order to admit poor students who are not able to study in Roman Catholic secondary schools; to achieve good grades in examinations at all levels, it is important to encourage more applications in order that the very best may be chosen to attend Catholic secondary schools; Roman Catholic secondary school can do very little to provide the formation of more responsible and disciplined individuals if parents and other societal actors do not play their part; not all students upon completion from Roman Catholic secondary schools tend to live as an example to others or to the community; the requirements set by the Catholic Church as concerns the overall achievements are limited to the religious and moral instructions; the

requirements on the content of the overall teaching as set by the public school authorities are generally easy to comply with.

The data from these respondents was presented in Chart 4 and recruiting students from wealthier social classes did not seem to be a possible solution to the challenge springing from inadequate funds. A greater number of the respondents thought it was necessary that more be done in a bid to enroll poorer students who otherwise would not afford studying in these expensive Catholic secondary schools. However, a significant number, though without giving reasons, disagreed in varying degrees that there was need for more to be done to see that students from poor family backgrounds attend Catholic schools. No respondents remained neutral.

In order to achieve good grades in examinations at all levels, majority of the respondents strongly agree that it is important to encourage more applications in order that the very best may be chosen to attend Catholic secondary schools. However, a few respondents tend to somewhat disagree.

The respondents held that Roman Catholic secondary schools can do very little to provide the formation of more responsible and disciplined individuals if parents and other societal actors do not play their part, as only a few of the research subjects disagreed.

Furthermore, the analysis of the data shows that not all students upon completion from Roman Catholic secondary schools led exemplary lives in the community. A majority of the respondents maintained that most of these students led exemplary lives in the communities in which they later found themselves. That notwithstanding, there are those respondents who opined that sometimes, and regrettably so, a few of these students conduct themselves in ways that are immoral and inconsistent with what they were taught in school.

The explanation of this could be found in Bandura's social learning theory. Albert Bandura's (1977) social learning theory, which can be said to be a cocktail of constructivism and behaviorism, is based on the idea that we learn from our interactions with others in a social context. Separately, by observing the behaviors of others, people develop similar behaviors. After observing the behavior of others, people assimilate and imitate that behavior, especially if their observational experiences are positive ones or include rewards related to the observed

behavior. The learner then takes everything positive about the observed and imitated behavior, and begins acting according to the experiences in what Bandura calls ‘behavior modeling.’

If students have a positive experience with their observed behaviors in non-educational environments, as in real-life, they are more likely to imitate them. On the other hand, if students observe, imitate, and model negative or non-desirable behavior, learning can most definitely be affected by it. According to him, then, human behavior can be explained in terms of continuous reciprocal interaction between cognitive, behavioral and environmental influences. In this case therefore, students in Catholic secondary schools in Kumbo Diocese learn faith and moral values from their teachers and could easily learn immorality from their peers. This explains why some research subjects do not hold that students from Catholic schools necessarily lead exemplary lives. Some, through observation imitation and subsequent behavior modeling, tend to behave in ways that are inconsistent with the formation they received throughout their years in school.

From the above, students from Catholic schools who are taught to behave in morally upright manner, through interaction with others out of the school environment and with the secularized mass media, pick up certain behaviors that are morally unacceptable. Hence, it cannot be concluded that the Catholic secondary schools do not do enough. Other students, in fact, the majority of them choose to act in a morally acceptable way within the same environment. He maintains that most human behavior is learned observationally through modeling; from observing others, one forms an idea of how new behaviors are performed and on later occasions this coded information serves as a guide for action. That is why in Kumbo, both teachers and parents recognize the importance of modeling appropriate behaviors so that their children may not stray from the right path.

The respondents disagreed with the assertion that the requirements set by the Catholic Church as concerns the overall achievements are limited to the religious and moral instructions. This is supported by the statistics which indicate that it is generally easy to comply with the requirements on the content of the overall teaching as set by the Ministry of Secondary Education. None of the respondents outrightly disagreed on the same as those within the sample population who did not clearly agree, either did not know, or neither agreed nor disagreed. This



means that as the national policy on secondary education is holistic at least in principle, Catholic secondary schools abide by it though with a few modifications in order to ensure an education that is holistic.

Based upon the constructivist theory, the curricula of Catholic secondary schools in Kumbo Diocese have been customized to eliminate the standardized outdated curriculum of many public schools. As an immediate consequence, teachers in these schools all over the diocese have tailored their teaching strategies in such fashion that they encourage students to be analytic and critical.

This chapter has interpreted the data collected from primary sources of this study within the theoretical frameworks mentioned earlier in Chapter One, using secondary data from a critical perspective. The findings shall be summarized in the final chapter of this work and recommendations put forth. The work shall then be put to a shutter with a general conclusion and a list of bibliographical data.

## **CHAPTER SIX: CONCLUSION**

This chapter presents the summary of the research findings, recommendations of the study and a general conclusion.

### **6.1 Summary and Findings of the Study**

This thesis has six main chapters. Chapter one enumerated the preliminaries of the study: background of the research, research problem, research questions, purpose of the study, specific objectives of the research, and definition of key terms.

The second chapter examined the conceptual framework which guided the researcher in presenting and analyzing the data collected. The research was conducted within two main theoretical frameworks, namely behaviorism and the theory of motivation. Functionalism, social learning theory and constructivism were also employed in this regard as approaches rather than theories that guided the research.

Chapter three tackled the methodology used for data collection. Quantitative and qualitative methods of data collection were employed and questionnaires and interviews were the main instruments for the collection of qualitative data that was in-depth and bias-free. The data was then presented by means of charts and tables using quantitative analytic approach. The sample population was thirty five (25) consisting of principals and teachers of both public and Catholic secondary schools within the Kumbo diocesan area in the North West Region of Cameroon. They were the target population and were the preferred respondents because the researcher judged they had expert knowledge on the study and so were in the best position to provide qualitative information that would be reliable and so lead to the validity of the findings of this research. Hence, purposive non-probability sampling was used.

Chapter four entailed a detailed presentation of the data collected from primary sources within the Kumbo Diocesan area. The responses they gave to the questions were analyzed and presented in Chapter four in forms of tables and charts followed by some explanation.

Chapter five was a critical interpretation of the data collected. The data was interpreted within the conceptual framework as outlined in Chapter two. The substance of Roman Catholic secondary schools in Kumbo can be gleaned from the fact that they offer an education that is holistic in the sense that it is directed towards the full development of the human person – spiritually, intellectually, physically, morally, emotionally, and otherwise. Besides, these schools are catholic given that they are not just for students with a Catholic background, but rather they are open for all – Catholics and non-Catholics alike. Further, the climate and sense of community in these secondary schools make them stand out as Catholic. The schools are proud owners of various amenities that make learning convenient and fun. These range from well-built classrooms (and dormitories for boarders) to well-stocked libraries, staff rooms and recreational facilities and a chapel in some cases. The school community comprises teaching and auxiliary staff, parents and students. What is more, these Catholic secondary schools are at the service of the community or society at large, for in promoting the faith of the students and in inculcating good morals in them, the community stands to benefit from the end product of the entire formation when the students graduate and are senior citizens.

The challenges these schools face have been brought out by this research to include mainly financial difficulties. The study revealed that the lack of funds and competent teachers arising from inadequate funding account for serious gaps in service delivery. But these are not the only challenges burdening Roman Catholic secondary schools in the area. More than lack of adequate funds and competent teachers who can accept low pay packages, the study also pointed to the high fees charged by Catholic secondary schools as another challenge. Furthermore, the research was able to establish that to have students with lack of moral upbringing back from home who are admitted to Catholic secondary schools and to comply with the national curriculum provided by the state were not actual challenges faced by these schools.

Regarding what was required in order for the secondary schools to reach the standard they have set for themselves, the study established that enrolling students from wealthier social classes did not seem to be a possible solution to the challenge springing from inadequate funds. Besides, the respondents negated the assertion that the requirements set by the Catholic Church as concerns the overall achievements are limited to the religious and moral instructions. It was a strongly

held position amongst the respondents that in order to achieve good grades in examinations at all levels, it is important to encourage more applications in order that the very best may be chosen to attend Catholic secondary schools. The findings further showed that Roman Catholic secondary schools can do very little to provide the formation of more responsible and disciplined individuals if parents and other societal actors do not play their part, as only a few of the research subjects disagreed. Furthermore, the analysis of the data shows that not all students upon completion from Roman Catholic secondary schools led exemplary lives in the community.

In chapter six, the summary, recommendations and general conclusion are stipulated.

## **6.2 Recommendations**

All these challenges call for urgent measures to address them if catholic secondary schools are to meet the goals they envisage for the students and the communities in which these students operate. With the stated challenges, there is dire need for the Catholic Education Secretariat in collaboration with various stakeholders of Catholic secondary education in the region to address them in order to achieve efficient, effective and sustainable education that guarantees unquestionable gains in terms of moral integrity of the students and a positive impact on the community. Therefore, the recommendations that followed from the findings are apt and should guide policy-making by the Catholic education secretariat and all concerned stakeholders in a bid to guarantee the inculcation of faith, intellectual and moral values in students that will not only benefit them in the long run, but the Cameroonian society in general and the Kumbo Diocesan community in particular. For this impact to be greatly maximized, the Catholic education secretariat must keep updating its curriculum and syllabus to meet the demands of the changing times. Besides, measures should be put in place to employ competent teachers and the necessary funds for their pay and running of the affairs of the schools. The study found out that although the catholic education secretariat and various catholic secondary schools organize fund raisers, the funds made available are hardly enough for the smooth running of the schools' programs.

Besides, the Catholic Church should do more in its capacity to promote the training of teachers. What is more, there is need for sensitizing the entire population of Kumbo of the value-system inherent in Roman Catholic secondary schools. Moreover, the catholic education secretariat should deduce proper strategies that will let the government send some teachers to teach in these catholic secondary schools while retaining their salaries as government teachers as most civil servants send their children to these schools.

### **6.3 General Conclusion**

As the background of this study highlighted, efforts of early missionaries to initiate, and run schools for Cameroonians, before and during the Colonial period were a major contribution to the development of the education in the country, especially in the diocese of Kumbo. In addition, Catholic secondary schools in Kumbo have played a central role in deepening the Christian faith of young people, providing the Church with great evangelizers and community builders. By their own admission, many of the respondents of this study who are graduates from some of these Catholic secondary schools learnt precious lessons for life, which has helped them, embrace their civic and family responsibilities with commitment. Many graduates of Catholic secondary schools have been champions and leaders in many fields of Cameroon's development, displaying heroic commitment to service of society. Such achievements would likely be very much more fruitful for the young people in societies that provide cultural identity and pride.

Thus, while the contribution of Catholic secondary schools to development in the Cameroonian society at large cannot be ignored, the challenges bedeviling them have greatly weakened the foundations on which a better Cameroonian society in general and the community of Kumbo in particular would have grown. If these challenges are not duly addressed, and the time for doing so is now, the hope for a better Cameroonian society that can come out of this holistic education that Catholic secondary schools in Kumbo offer will be considerably compromised.

In its ongoing engagement with multiple reforms, the Catholic Church in Kumbo can emphasize the path of financial sustainability. The opportunity of a Catholic secondary school is a prerogative of developing communities of holistic development to make this option sustainable in the lives of the young people and their families. The opportunities embraced in this direction

have been the chief occupation of this research in terms of the values these schools inculcate in the youths.

The catholic schools form a significant fraction of the total number of schools in the Kumbo diocesan area, and their influence has been remarkable and enduring in spite of the many challenges they encounter. Catholic secondary schools in Kumbo are distinctive because of the philosophy underpinning their approach to education. The person of each and every student is seen as central in the education process, hence the so much emphasis on values of a religious and moral nature that will eventually impact on society later on. These are matters that the Catholic Education Secretariat in Kumbo diocese cannot manage alone. Young people attending these schools face challenges in the context of social, cultural and religious complexity

From this study, it is clear from the responses of the research subjects and from the researcher's critical evaluation, that Catholic secondary schools have played a significant role in promoting literacy in the Kumbo diocesan area as well as moral and faith values. These schools seek to provide a balanced and holistic education that will liberate the students to develop their full potential to take their place in society and contribute to the Common Good. The education of young people in Catholic secondary schools is a continuum of varied learning experiences that develop the moral, emotional spiritual, academic, physical and social intelligences of the individual. Indeed, the academic strength of these Catholic secondary schools is unassailable. This has been confirmed by a great number of studies. Researchers like Helen Marks, in her essay "Perspectives on Catholic Schools" in Mark Berends's Handbook of Research on School Choice (2009), have found that when learning in a Catholic school is done in an environment replete with moral values and the practice of faith, its test scores and achievements outstrip public school counterparts. Updating the work of John Coleman in the early 1980s, Professor Berends also estimates that two factors—the influence of Catholic values and the fostering of Catholic faith and morals—are the single biggest supports for the success of many young people, Catholic or not, educated in Catholic schools. Sociologists like Father Greeley, in his book Catholic Schools in a Declining Church (1976), has found that graduates of Catholic schools are notably different from Catholic children not in parochial schools in four important areas: fidelity to Sunday Mass and a keener sense of prayer; maintaining pro-life attitudes, especially on the

pivotal topic of abortion; the personal consideration of a religious vocation; and continued support for the local church and community, both financially and through service projects, for the balance of their adult lives.

Hence, graduates from Catholic secondary schools, and in Kumbo particularly, make good citizens, deeply committed to social justice, the care of the poor, proud volunteers in the church and in community. The widespread establishment of Ex-Student Associations or Alumni over the last three decades has helped to create an entire generation of generous, socially minded individuals ready to help the schools that made them who they now are, in terms of infrastructural development, offering scholarships to bright and needy students, and more.

More research could be done, of course, about how Catholic secondary schools in Kumbo diocese continue to excel in so many ways, helping to form citizens who are unabashedly believers in the way they live out what is most noble in the Cameroonian society. The few points this study has shed light on are potent reminders of the many long-term effects that Catholic secondary schools have on the formation of their students. Both history has documented and this study shown, there are plenty of reasons for all Cameroonian Catholics to take proud ownership of Catholic schools, be they primary, secondary or tertiary.

The study was successful in establishing what constituted the essence of Roman Catholic secondary education in Kumbo diocese and was able to show how moral and faith values are instilled in students which later have a positive impact on society. Care must be taken, however, in order that the successes and good name of Catholic secondary schools in Kumbo should not give pause to those in charge of them; for there are also many consequences of letting these schools decline. If Catholic secondary schools in Kumbo promote lifelong commitment to faith and moral values, a high sense of social justice, greater numbers of religious vocations and an embrace of a way of life based on responsible stewardship, then will not its continued decline risk further erosion in all of these areas?

Supervening from the study, Roman Catholic secondary schools in Kumbo diocese are faced with financial challenges despite charging higher for fees than other secondary schools in the area. As a result, it is rather difficult for them to afford highly competent teachers who demand

high salaries in return for the services they offer. Yet, in spite of these challenges, Catholic secondary schools continue to thrive, adapting to new and ever-challenging situations and constantly developing new strategies in a bid to offer a more relevant education.

To support Catholic secondary schools in Kumbo Diocese, today's efforts need to be rooted in the long-term financial security that comes from institutional commitment through donations, foundations and stable funding sources and also from every parish supporting a Catholic school, even if it is not within their parochial boundaries. Catholic education is a communal, ecclesial duty, not just for parents of schoolchildren or for parishes in which these schools are located. It is therefore crucial that the Government of Cameroon direct enormous financial support towards Catholic schools in the country in general instead of fighting them. Besides, Kumbo diocese's development partners or sponsors should not relent in their efforts of supporting these schools. This way, Catholic secondary schools which suffer from the perennial problem of adequate funding and the consequent problem of qualified teachers will have sufficient wealth and to be able to accomplish the vision of Catholic education for the diocese and the Cameroonian society at large.

It is both heartening and challenging to remember that Catholic churches and schools were originally built on the small donations of early missionaries who sacrificed so much to make to see that locals are well founded in the Roman Catholic faith and are equally well educated. Have we now lost our nerve, the dare and dream that drove our ancestors in the faith, who built a Catholic school system that is the envy of the world? Catholic secondary schools in Kumbo Diocese cannot succumb to the challenges that bedevil them, for the entire Cameroonian society is bound to suffer should Catholic schools in general disappear. Pope Benedict XVI reminds us that the church is all about both/and, not either/or.

Catholic secondary schools in the Kumbo Diocesan area, and the Catholic Education Secretariat in Kumbo which serves them, are clearly part of a legacy of Catholic education in Cameroon, one which from the very beginning saw the need to educate the young in such a way that places priority on intellectual and moral upbringing.



In sum, Catholic secondary schools in Kumbo seek to instill the Spirit of Christ, therefore enabling the students to make a significant contribution to their communities and the modern world at large. The findings of this research lead to the conclusion that Roman Catholic secondary schools indeed have an irreplaceable impact on the lives of the students who pass through them as well as on the community at large.

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## APPENDIX

### Appendix 1: Questionnaires

#### **QUESTIONNAIRE ON ROMAN CATHOLIC SECONDARY SCHOOLS IN KUMBO**

##### **SUBSTANCE**

1. The Catholic secondary schools are overall of a higher quality as compared to the public schools in Kumbo.  
 STRONGLY DISAGREE  SOMEWHAT DISAGREE  SOMEWHAT AGREE  STRONGLY AGREE  NEITHER AGREE NOR DISAGREE  DO NOT KNOW
  
2. The other Christian-based secondary schools in Kumbo are equally good in comparison to the Catholic secondary schools  
 STRONGLY DISAGREE  SOMEWHAT DISAGREE  SOMEWHAT AGREE  STRONGLY AGREE  NEITHER AGREE NOR DISAGREE  DO NOT KNOW
  
3. The instruction of Christian values and norms in the Roman Catholic secondary schools are the most important ingredient to the good performance recorded at these schools  
 STRONGLY DISAGREE  SOMEWHAT DISAGREE  SOMEWHAT AGREE  STRONGLY AGREE  NEITHER AGREE NOR DISAGREE  DO NOT KNOW
  
4. It is important that admission to Roman Catholic secondary schools should be for everyone, not strictly for Roman Catholic Christians  
 STRONGLY DISAGREE  SOMEWHAT DISAGREE  SOMEWHAT AGREE  STRONGLY AGREE  NEITHER AGREE NOR DISAGREE  DO NOT KNOW
  
5. The fees at other Christian-based secondary schools are generally higher than at the Roman Catholic secondary schools  
 STRONGLY DISAGREE  SOMEWHAT DISAGREE  SOMEWHAT AGREE  STRONGLY AGREE  NEITHER AGREE NOR DISAGREE  DO NOT KNOW
  
6. If our school fees were as low as those charged at public secondary schools, the enrolment of students would exceed our capacity

STRONGLY DISAGREE  SOMEWHAT DISAGREE  SOMEWHAT AGREE  STRONGLY AGREE  NEITHER AGREE NOR DISAGREE  DO NOT KNOW

**CHALLENGES**

7. The main challenge at the Roman Catholic secondary schools is to have adequate number of overall competent teachers

STRONGLY DISAGREE  SOMEWHAT DISAGREE  SOMEWHAT AGREE  STRONGLY AGREE  NEITHER AGREE NOR DISAGREE  DO NOT KNOW

8. The main challenge at the Roman Catholic secondary schools is to have adequate number of teachers who are committed to highlighting Christian values and norms

STRONGLY DISAGREE  SOMEWHAT DISAGREE  SOMEWHAT AGREE  STRONGLY AGREE  NEITHER AGREE NOR DISAGREE  DO NOT KNOW

9. The main challenge at the Roman Catholic secondary schools is to have adequate funding for our long-term investments

STRONGLY DISAGREE  SOMEWHAT DISAGREE  SOMEWHAT AGREE  STRONGLY AGREE  NEITHER AGREE NOR DISAGREE  DO NOT KNOW

10. The main challenge at the Roman Catholic secondary schools is to have adequate

STRONGLY DISAGREE  SOMEWHAT DISAGREE  SOMEWHAT AGREE  STRONGLY AGREE  NEITHER AGREE NOR DISAGREE  DO NOT KNOW

11. The main challenge the Roman Catholic secondary schools is to recruit adequately competent teachers who can accept an adequately low salary

STRONGLY DISAGREE  SOMEWHAT DISAGREE  SOMEWHAT AGREE  STRONGLY AGREE  NEITHER AGREE NOR DISAGREE  DO NOT KNOW

12. The main challenge for the Roman Catholic secondary schools is to have students with lack of moral upbringing back from home who are admitted to our school

STRONGLY DISAGREE  SOMEWHAT DISAGREE  SOMEWHAT AGREE  STRONGLY AGREE  NEITHER AGREE NOR DISAGREE  DO NOT KNOW

13. The main challenge for the Roman Catholic secondary schools is to comply with the national curriculum provided by the state

STRONGLY DISAGREE  SOMEWHAT DISAGREE  SOMEWHAT AGREE  STRONGLY AGREE  NEITHER AGREE NOR DISAGREE  DO NOT KNOW

**REQUIREMENTS**

14. In order to keep our budgets, we need to recruit students from the wealthier social

STRONGLY DISAGREE  SOMEWHAT DISAGREE  SOMEWHAT AGREE  STRONGLY AGREE  NEITHER AGREE NOR DISAGREE  DO NOT KNOW

15. I wish we could have done more to admit poor students who are not able to study at our Roman Catholic secondary schools

STRONGLY DISAGREE  SOMEWHAT DISAGREE  SOMEWHAT AGREE  STRONGLY AGREE  NEITHER AGREE NOR DISAGREE  DO NOT KNOW

16. In order to achieve the good grade at the end of the secondary schools, I would prefer that we had even more applicants, so that we could choose among the most competent

STRONGLY DISAGREE  SOMEWHAT DISAGREE  SOMEWHAT AGREE  STRONGLY AGREE  NEITHER AGREE NOR DISAGREE  DO NOT KNOW

17. There is only little that the Roman Catholic secondary school can do to provide the formation of a more responsible and disciplined individuals if parents and other societal

STRONGLY DISAGREE  SOMEWHAT DISAGREE  SOMEWHAT AGREE  STRONGLY AGREE  NEITHER AGREE NOR DISAGREE  DO NOT KNOW

18. Not all students upon completion from Roman Catholic secondary schools turn to live as a example to others or to the community

STRONGLY DISAGREE  SOMEWHAT DISAGREE  SOMEWHAT AGREE  STRONGLY AGREE  NEITHER AGREE NOR DISAGREE  DO NOT KNOW

19. The requirements set by the Catholic Church as concerns the overall achievements are limited to the Christian and moral instructions

STRONGLY DISAGREE  SOMEWHAT DISAGREE  SOMEWHAT AGREE  STRONGLY AGREE  NEITHER AGREE NOR DISAGREE  DO NOT KNOW

20. The requirements on the content of the overall teaching as set by the public school authorities are generally easy to comply with

STRONGLY DISAGREE  SOMEWHAT DISAGREE  SOMEWHAT AGREE  STRONGLY AGREE  NEITHER AGREE NOR DISAGREE  DO NOT KNOW

The large boxes is for extra comments based on each section

## Appendix 2: Interview Schedule

### **Interview Schedule**

The research question for the master thesis is the following:

*With emphasis on Roman Catholic Secondary Schools in Kumbo diocese, how are the values of morality, good behavior and holistic developments promoted through pedagogies and management in schools?*

Below are some areas or questions that will be applied when interviewing some top officials in the Roman Catholic secondary schools or in the education secretariat in Kumbo Diocese:

1. In your opinion, what are the main reasons for why parents choose to send their children to the Roman Catholic secondary schools in the Kumbo diocesan area?
  
2. In your opinion, are the Roman Catholic secondary schools in the Kumbo diocesan area of a higher quality in terms of the content of the education? If so can you give reasons to substantiate?
  
3. In your opinion, how important for the teachers is the emphasis on Christian values in the teaching in the Roman Catholic Schools?



4. In your opinion, how important for the parents is the emphasis on Christian values in the teaching in the Roman Catholic Schools?

5. In your opinion, how important for the pupils is the emphasis on Christian values in the teaching in the Roman Catholic Schools?

6. Do you experience that the pupils live according to these values, both when being students and later in life?

7. In your opinion, do you think the enrollment of students from non-Christian families is lower due to the fact that Christian values are emphasized in the Roman Catholic schools?

8. What is the main explanation for why teachers from Roman Catholic schools leave in order to work in the public schools?

### Appendix 3

The following Catholic Secondary Schools are present in the six deanery areas of the Diocese of Kumbo:

School	Boarding	Day	Mixed	Single
Cardinal Tumi's Catholic Comprehensive College, Mantum	√	√	√	×
Our Lady of the Immaculate Conception College, Kumbo	√	√	×	√
Saint Aloysius Minor Seminary, Kitiwum	√	×	×	√
Regina Pacis Comprehensive High School, Nkar	√	√	√	×
Saint Anthony of Padua Comprehensive College, Shisong	√	√	√	×
Saint Augustine College, Nso	√	×	√	×
Saint Christopher Catholic Evening School, Kumbo	×	√	√	×
Saint Francis College, Shisong	√	√	√	×
St John Bosco Catholic Comprehensive College, Ngarum	√	√	√	×
Saint Joseph Catholic Comprehensive College, Lassin	√	√	√	×
Saint Peter's Catholic Comprehensive College, Kumbo	×	√	√	×
Saint Pius X's Catholic College, Tatum	√	√	√	×
Saint Rita's Technical High School, Nkambe	√	√	√	×
St Sylvester's Catholic Comprehensive High School, Sop	√	√	√	×
Saint Theresa's Comprehensive College, Djottin.	√	√	×	√